

A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G

All the Epistles of S^t P A U L,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Antient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd, but also the *Design* of the Apostle, and the *Method* used by Him in prosecuting his Design, are set forth by Proper Divisions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopsis* subjoin'd to the End of the Epistle.
- IV. Short *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

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O X F O R D,

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T H E

General Preface.

I Have, by GOD's Blessing, now gone thro' the *Epistles of St PAUL*. When I began, I acquainted the Publick, that I design'd to take the said Epistles, in the *Order of Time* wherein they were written. And for that reason I first publish'd the Two Epistles to the *Thessalonians*, together with that to the *Galatians*: in the Preface to which I gave a large Account of the *Design and Method* of this Work.

I shall therefore here only give the Reader a Synopsis of the several *Times*, wherein the several *Epistles* were written, according to the judgment of the most Learned in Chronology: And withall inform him, that the Remain-

ing Epistles of the New Testament, viz. the Epistles of St *James*, St *Peter*, St *John*, and St *Jude*, have been for some time Ready for the Press, and so will now be sent to it without Delay; and that the Book of the *Revelation* is, the much greatest Part of it, likewise already fitted for the Press; and consequently will, by the Divine Blessing, be quite finish'd and ready for the Press, by that Time the Catholick Epistles are printed off.

A SYNOPSIS

*A SYNOPSIS of the Years, wherein the
Epistles of St PAUL are judg'd to have
been written.*

A. D.

The First Epistle to the <i>Theſſalonians</i>	52 or 54.
The Second Epistle to the <i>Theſſalonians</i>	53 or 54.
The Epistle to the <i>Galatians</i>	57 or 58.
The Epistle to the <i>Romans</i>	57 or 60.
The First Epistle to the <i>Corinthians</i>	57 or 59.
The Second Epistle to the <i>Corinthians</i>	57 or 60.
The Epistles to the <i>Ephesians</i> , <i>Phi-</i> <i>lippians</i> , <i>Coloſſians</i> , and <i>Philemon</i> }	62 or 64.
The Epistle to the <i>Hebrews</i>	63 or 64.
The First Epistle to <i>Timothy</i> , and the } Epistle to <i>Titus</i> }	65.
The Second Epistle to <i>Timothy</i>	67 or 66.

N. B. The first Series of Numbers in the foregoing Synopsis is according to Bishop *Pearson*; the other is according to the Dates lately printed to each Epistle in our Folio Bibles, and said to be according to the Computation of *Another* Learned Prelate yet living.

Books

A. S. Roberts of the Year

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890

1891

1892

1893

1894

1895

1896

1897

1898

1899

1900

1901

1902

1903

1904

Books &c. written by Edward Wells D.D.

TWO *Geographical Tables* one of *Ancient*, and the other of *Modern* Geography. A. D. 1690. By Edward Wells A.B. and Student of Christ Church, Oxon.

Elementa Arithmeticae Numerosæ & Speciosæ. In usum Juventutis Academicæ. 8vo. A. D. 1698. Authore Ed. Wells A. M. Ædis Christi Oxon. Alumno.

A New Set of Maps both of *Ancient* and *Present Geography*, (being forty one in Number, three whereof contain the *Bible-Geography*,) wherein not only the *Latitude* and *Longitude* of many Places are *Corrected*, according to the latest Observations; but also the most remarkable *Differences* of Ancient and Present Geography may be quickly *discern'd by a bare Inspection* or Comparing of Correspondent Maps; which seems to be the most Natural and Easy Method to lead Young Students (for whose use the Work is principally intended) unto a competent Knowledge of the Geographical Science. A. D. 1700. By Ed. Wells A. M. and Student of Christ Church, Oxon.

A Treatise of *Ancient* and *Present Geography*, particularly adapted to the Use and Design of the foremention'd Set of Maps. 8vo. A. D. 1701. By the same Author.

Τῆς Πάλαι καὶ τῆς νῦν Οἰκουμένης Περιήγησις, five Dionysii Geographia Emen- data & locupletata, additione scilicet *Geographiæ Hodiernæ*, Græco Carmine pariter donatæ, cum 16 Tabulis Geographicis. 8vo. A. D. 1704. Authore Edv. Wells A. M. Ædis Christi Oxon. Alumno.

Controversial Tracts against the Dissenters 8vo. A. D. 1706. By Ed. Wells D. D. Rector of Cotesbach in Leicestershire.

The *Common Christian* Rightly and Plainly instructed in the *Grounds of Christianity*; or, an Exposition of the *Church-Catechism* more particularly adapted to the Capacities and Circumstances of the *Common People*. 8vo. A. D. 1707. By Ed. Wells D. D. &c.

Prayers on Common Occasions, appertaining to the foremention'd Exposition of the Church-Catechism. 8vo. A. D. 1707. By the same Author.

Epistola ad Authorem Anonymum Libelli non ita pridem editi: Cui Titulus, *Stricturæ Breves in Epistolas D. D. Genevensium & Oxoniensium*. 4to. 1708. By the same Author.

An Help for the more Easy and Clear Understanding of the Holy Scriptures: Being All St *Paul's* Epistles paraphras'd, with the Original or Greek Text amended according to the Best MSS, &c. 4to. A. D. 1709, &c. By Ed. Wells D. D.

The Duty of being Griev'd for the Sins of Others: Briefly set forth, in a Sermon preach'd in St *Martin's* Church in *Leicester*, April the 25. 1710. at the Visitation of the Reverend the Arch-deacon of *Leicester*. Publish'd

Publiſh'd at the Requeſt of the Reverend the Arch-deacon and Clergy,
by Ed. Wells D.D.

A Letter to a Friend concerning the Great Sin of *Taking GOD's Name in Vain*. A.D. 1710. By the ſame Author.

An *Hiſtorical Geography*, of the *Old* and *New Teſtament*, being a *Geographical* and *Hiſtorical* Account of the ſeveral Places or People mention'd in the Holy Scriptures; very Uſeful for Underſtanding the Hiſtory of the Holy Scriptures, and of ſeveral particular Texts. The Whole is illuſtrated with *Maps* and other *Cuts*, and *Chronological Tables*. In four Volumes 8vo. A.D. 1710, &c. By the ſame Author.

Harmonia Grammaticalis, Or a View of the Agreement between the Latin and Greek Tongues; as to the Declining of words. 8vo. A.D. 1711. By the ſame Author.

The *Young Gentleman's* Courſe of *Mathematicks*: Containing ſuch Elements as are moſt Uſeful & eaſy to be known, in *Arithmetick*, *Geometry*, *Trigonometry*, *Mechanicks*, *Opticks*, *Aſtronomy*, *Chronology*, and *Dialling*. In three Volumes 8vo. A.D. 1712. By the ſame Author.

Unworthineſs no Excuse for Not coming to the Sacrament of the Lord's Supper: Briefly ſhewn by way of Dialogue between a Miniſter and his Pariſhioner. 8vo. A.D. 1713. By the ſame Author.

Remarks on Dr *Clarke's* Introduction to his Scripture-doctrin of the Trinity. 8vo. A.D. 1713. By the ſame Author.

A Letter to the Reverend Dr *Clarke* Rector of St James Weſtminſter, in answer to his Letter to Dr *Wells*. 8vo. A.D. 1713. By the ſame.

Books publiſh'd by Ed. Wells Student of Chriſt Church Oxon.

Xenophontis Opera omnia, Græcè & Latinè. Cum *Chronologiâ Dodwellianâ*, & quatuor *Tabulis Geographicis*. 5 Vol. 8vo. A.D. 1689. &c.

A
Proœmial DISCOURSE

Concerning the True MEANING of

S^t P A U L,

AS TO HIS DOCTRINE

Of Justification by Faith without Works,

So largely insisted on in

His EPISTLE to the ROMANS.

THE Apostle S. Peter has long since observed concerning the *Epistles of S. PAUL*, that *therein are Some things Hard to be understood, which they that are Unlearned and Unstable wrest. as they do also the other Scriptures, unto their Own Destruction*, 2 Pet, 3. 16. This Observation of S. Peter is with good ground supposed by Learned Men to refer principally to the Doctrine of *Justification by Faith and Not by Works*, which S. PAUL so largely insists on in his Epistle to the Romans. For, as no Doctrine contain'd in any of S. PAUL's Epistles is more liable to be *Wrested* than This, so None has Actually been More and Worse *Wrested*, even from the very First to these Latter Ages of Christianity. Infomuch that the same Excellent Discourse, which was design'd by S. PAUL to Establish the Fundamental Doctrine of Christianity concerning Justification, has been so far perverted, as to be made to countenance the most Absurd, Impious, and Blasphemous Positions, and in effect to Overthrow the Whole Foundation of Christianity.

'Tis very Remarkable, that Those who did so *Wrest* the Writings of S. PAUL and the other Scriptures, are stiled by S. Peter *οἱ ἀσύνετοι*, the *Unlearned and Unstable*, or (as the last word may be otherwise well render'd) the *Unsettled and Not-well-grounded* in Christianity. And, altho' such Qualifications may be thought now-adays by Some, to Excuse Many among Us that are very Guilty of *Wresting Scripture*, yet 'tis plain from hence, that the Apostle S. Peter was

I.
 S. Peter's Observation concerning the Difficulties that occur in S. PAUL's Epistles, is suppos'd to refer principally to S. PAUL's Doctrine of *Justification by Faith*.

II.
 The Great Danger of *Wresting* the Scriptures.

of a quite Different judgment; forasmuch as he Expressly tells us in the forecited Text, that *the Unlearned and Unstable*, who did in his days Wrest the Scriptures did so Wrest them *to their own Destruction*.

III.
This Proæmial
Discourse, Useful
and Proper.

Since then the Wresting of the Scriptures is so Dreadful in its Consequences, and it is therefore a matter of the Highest Importance, to have a Right Understanding of Them, especially as to the more Fundamental Doctrines of the Gospel, One of which is *Justification*, largely treated of by S. PAUL in his Epistle to the *Romans*; on these Considerations I have judg'd it, not only Useful in it self, but also Proper in reference to the more clear and right Understanding of the foremention'd Epistle herewith Publish'd, to Explain here, by way of a *Proæmial Discourse*, the True Meaning of the Apostle S. PAUL as to his Doctrine of *Justification by Faith without Works*.

IV.
One way to find
out the True
Meaning of S.
PAUL's Discour-
ses about Justifi-
cation, is to con-
sider the *Occasion*
of them, &c.

V.
The Jews pre-
judice against the
Gospel, as directly
opposite to their
Law.

I. Now One way to find out the True Meaning of S. PAUL in his Discourses concerning Justification, is to consider the *Occasion* of them, and what were the *Opinions of Those, against whom* the said Discourses were designed.

And here it may be of Good Use to lay before the Reader, not barely the Immediate Occasion of the said Discourse, but also the very Rise of the Occasion. The whole Matter then in short was this. The Jews, from the very First Preaching of the Gospel among them, were possess'd with a Strong Prejudice against it, as if it was Directly opposite to their Law. To remove this Ill-grounded Prejudice, our Blessed Saviour plainly tells them in his Excellent Sermon, *Matt. 5. 17.* that they ought not to *think that He was come to Destroy the Law or the Prophets*; forasmuch as *He was not come to Destroy, but to Fulfill them*. Notwithstanding which, the Jews (excepting a very Few of them in comparison) being ignorant of the True Intention of God in giving the Law, and consequently that *Christ* (as our Apostle speaks in this Epistle to the *Romans* ch. 10. v. 4.) *is the End of the Law*, fancied to themselves, that the Law, as *Opposite to the Gospel*, was design'd by God to be of Perpetual Obligation; and under this Perswasion they were not, even by the Miracles of Christ or his Apostles, to be brought over from the Law to the Gospel. For, tho' the more Sensible of them, which rejected the Gospel, could not but perceive, that Our Saviour and his Apostles wrought their Miracles *with the Finger of God*, (as our Saviour speaks, *Luke 11. 20.*) yet they look'd on these Miracles as so many Temptations or Trials sent by God to prove their Sincerity and Constancy to Him, according to what we read, *Deut. 13. 1---5.*

VI.
The Jewish Con-
verts retain too
Great a Venerati-
on for the Law.

And as the Generality of the Jews were, by these and other Considerations, kept from Embracing the Gospel; so Many even of Those that did Embrace it, however still retain'd too Great a Veneration for the Law. They were convinced by the Evidence of the Miracles wrought by Christ and his Apostles, that *He was a Teacher sent from God,*

God, (*John 3. 2.*) and consequently that *His Gospel* was to be *Embraced*; and on the other side they were no less Sure, that the Law given them by *Moses* came also from God, and consequently they could not bring themselves to think, that the *Law of Moses* was ever to be *Renounced*. In the upshot therefore they came to this Resolution, as in their Judgment the Best Expedient, to *join* both the Law and the Gospel together. And of these we read *Acts 21. 20.* where S. PAUL is told, that *there were many Thousands of Jews who Believed, and were All Zealous for the Law.*

This Zeal, as it was at first Excusable for the Reason above-mention'd; so it was Tolerated in the Jewish Converts, by the Apostles and among them even by S. PAUL himself. But it proved the Unhappy Rise of Many and Great Disturbances to the Christian Church. For there were not wanting Some, who, tho' they profess'd themselves Christians, yet are represented by S. PAUL, as Caring neither for the Gospel nor the Law any farther, than they could promote their Temporal Advantages by them. These Men lay hold on the *Indulgence* vouchsafed to the Jewish Converts, as an Handle to Contend for and Maintain the *Necessity* of observing the Law of *Moses* in order to Salvation, even now under the Gospel; and consequently, that the *Gentile* as well as *Jewish* Converts were obliged to be *Circumcised, and to keep the Law of Moses*. Hereupon a Council is held at *Jerusalem*, wherein it is decreed, that the *Gentile* Converts were under No obligation to be Circumcised or to observe the Law of *Moses*. Which Decree was received by the *Gentile* Churches with Great Joy, and the said Churches hereupon *were confirmed in the Faith, and increased in number daily.* *Acts 15. and Acts 16. 4, 5.*

But this Happy Scene lasted not long, afore the *Judaizers* began anew to spread their Pernicious Doctrine among the *Gentile* Converts, and that with too Great Success. S. PAUL therefore, as being *the Apostle of the Gentiles*, look'd upon Himself as more peculiarly oblig'd to put a Stop to this Great and Growing Evil among them, and in order thereto to enter the List with the Judaizing Teachers. Now the Difference between the *Believing Judaizers* and the *Unbelieving Jews* being this, that the Former look'd on the *Law together with the Gospel*, the Latter on the *Law alone without the Gospel*, to be Necessary to Salvation; and consequently Both somewhat agreeing in the Notion of the Law, as an Institution *Distinct* from the Gospel, and of *Perpetual* Obligation: hence S. PAUL wisely adapted his Discourses so, as to strike at the very Root, and overthrow the Very Foundation of these Grand Errors common to them Both, and at once to bring Both to the acknowledgment of the Truth. And this he do's by largely shewing them the True Origin, Nature, End and Use of the Law: that the Law, in their Notion of it as *Distinct* from the Gospel, was never design'd by God to be a Covenant of Eternal Life, or the Condition of attaining Justification to Eternal Life; that if

VII.
The Necessity of joining the Observance of the Law to the Gospel, is begun to be maintain'd, but condemn'd by the Council at Jerusalem.

VIII.
The same Pernicious Doctrine is reviv'd, which occasions S. PAUL to write his Discourses about Justification, and with what View he writes them.

they would have a True Notion of the Law according to the Divine Intention in giving it to them, they were to look on *Christ*, as *the End of the Law for Righteousness*, i. e. in order to Justification, and consequently that the Law rightly understood was no other than the Gospel veiled under Types and Shadows, by which Types and Shadows (as well as by other means) the *Law was a Schoolmaster to bring (or guide) them to Christ*, as the Antitype and Substance; and therefore Christ being come and his Gospel Preached, the Law did of course cease, the Types and Shadows being Useless, when once the Antitype and Substance appear'd. The Discourses of S. PAUL to this Purpose are principally contain'd in, and make the far Greatest part of his Epistles to the *Romans* and *Galatians*: whence it may be reasonably suppos'd, that these two Churches were the most tainted with the *Jewish* Leaven.

IX.

The Occasion of S. PAUL's Discourses about Justification shews, that He takes Faith in opposition to the Law, or Works of the Law.

And thus I have given the Reader an account both of the Occasion of S. PAUL's Discourses about Justification, and also of its very Rise. From which it is (I think) Evident at the first View to an Unprejudic'd judgment, that in these Discourses the Apostle takes *Faith* in opposition to the *Law*, or the *Works of the Law*, considered either jointly Necessary with the Gospel to Justification, which was the Case of the Judaizing Believers; or else *Sufficient alone without the Gospel* to Justification, which was the Case of the Unbelieving Jews.

X.

Justification by Faith in opposition to good Works, a Notion not suitable to the Occasion of these Discourses.

As to our being Justified by *Faith* in distinction to *Good Works proceeding of Faith*, and done in Obedience to the Gospel and by the Grace of the Holy Spirit, this is a Notion no ways Suitable to the Occasion or Design of the Apostle's Discourses. For is it not ridiculous and absurd to suppose, that S. PAUL should, with so much Pains and Concern, stand to prove that We are justified by *Faith alone*, and not by *Good Works proceeding of Faith*; when his Adversaries were so far from Maintaining the Contrary, that their Great Fault was, that they had themselves too Mean and Unworthy Thoughts of such Works? The Unbelieving Jews, whilst they deny'd the Necessity of *Faith*, thereby plainly deny'd also *Works proceeding of Faith* to be Necessary to Justification. And the Believing Judaizers whilst they contended that in order to be Justified, it was necessary not only to Believe in Christ, but also to be Circumcised and Keep the Law of *Moses*, did thereby plainly assert that *Good works proceeding of Faith* were not able to justify Us. To what purpose therefore should S. PAUL take so much pains to prove, that we are not justified by *Good Works proceeding of Faith in Christ*, when his Adversaries were afore of That opinion?

XI.

It is further shewn from the Discourses themselves, that S. PAUL takes Faith in opposition to the Works of the Law; and that, first in respect of the Epistle to the *Romans*.

II. Another way to discover the True Meaning of the Apostle is, by considering duly his Own Discourses, and comparing his Writings one with another. And this Method will lead Us to understand the Apostle in the Same sense, that the Occasion of these his Discourses, and

and the *Opinions of his Adversaries*, required Us to Understand him in; and so will confirm the Same to be the True sense of the Apostle. Now from what part of a Controversial Discourse can the True Meaning of a Disputant be Better known, than from that where he draws his Conclusion from his Premises? Such is *Rom. 3. 20, 21, 22. Therefore by the Works of the Law, there shall no flesh be justified in his sight.---But now the Righteousness of God without the Law is manifested, being witness'd by the Law and the Prophets, even the Righteousness of God which is by Faith of Jesus Christ, &c.* And again *v. 28. We conclude that a Man is justified by Faith, without the Works of the Law.* It is hence apparent beyond exception, that S. PAUL in his Conclusion understands *Faith* in opposition to the *Law*, or the *Works of the Law*. And if so, then either it must be granted, that He understands *Faith* in the same sense likewise in the Premises, or else it must be said, that S. PAUL, tho' he was an *Inspired Writer*, yet was a *Bad Disputant*. Which last being so Impious an Assertion, that a Christian must abhor it at first hearing, it remains that the other part of Our Dilemma is necessarily to be Allowed; that is, it must be Allowed, that S. PAUL throughout his Discourse about Justification in the Epistle to the *Romans* do's take *Faith* (when he attributes Justification to it) in opposition to the *Law*, or the *Works of the Law*.

And since it is (I think) universally agreed, that S. PAUL's Discourse about Justification in the Epistle to the *Galatians*, is of the same Nature, i. e. was writ on the same Occasion and to the same End, with that to the *Romans*; hence without any more ado it may also be very Rationally infer'd, that our Apostle takes *Faith* in the same sense, in his Epistle to the *Galatians* as he do's in his other to the *Romans*. However, for the Reader's fuller Satisfaction and Conviction, I shall proceed to prove the same, by the like Unexceptionable way of Arguing I make use of in reference to the Epistle to the *Romans*. We may then well look on *Gal. 5. 1---6.* as the place where S. PAUL draws up, and briefly enforces, the Conclusion of his Discourse about Justification contain'd in that Epistle. His Words are these: *Stand fast therefore in the Liberty wherewith Christ hath made Us free, and be not intangled again with the Yoke of Bondage. Behold, I PAUL say unto you, that if ye be Circumcised, Christ shall profit you Nothing. For I testify again to Every man that is Circumcised, that he is a Debtor to do the Whole Law. Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from Grace. For we thro' the Spirit wait for the hope of Righteousness by Faith. For in Jesus Christ, neither Circumcision avails any thing, nor Uncircumcision, but Faith which (worketh, or rather) is perfected by Love.* Here we have *ver. 1. the Liberty wherewith Christ hath made us free* opposed to the *Yoke of Bondage of the Law*; and *ver. 2. Christ* opposed to *Circumcision*; and *ver. 4. Justification by Christ* opposed

XII.
Secondly, in respect of the Epistle to the *Galatians*.

opposed to *justification by the Law*: from which (to mention no more) it is evident that S. PAUL here in his Conclusion understands *Faith* as opposed to the *Law*. And therefore it follows according to the Rules of Logick, that He understands *Faith* in the same sense, in the Premises from which he draws this Conclusion, that is, throughout his Discourse of Justification in this Epistle, whenever he attributes Justification to It.

XIII.
Justification by
Faith in opposition
to the *Law of Nature*, is included
under Justification by *Faith* in
opposition to the
Law of Moses.

As for Justification by *Faith* in opposition to the *Law of Nature*, it is Virtually included in the Doctrine of Justification by *Faith* in opposition to the *Law of Moses*. For if Justification is not to be attain'd by the *Law of Moses*, then according to the Argument called *à majore ad minus*, it is much less to be attain'd by the *Law of Nature*, as being inferior to the *Law of Moses*. Wherefore S. PAUL, with great Wisdom, in his Discourses Actually and Professedly insists upon proving, that No Flesh is justified by the *Law of Moses*; leaving it to be thence inferr'd, that consequently much less can any one be justified by the *Law of Nature*. Besides it do's not appear, that the Gentiles depended much upon their being justified by the *Law of Nature*. The Great Error They, even when they were converted to the Faith, were apt to be seduced into by the Judaizing Teachers, was too Great an Admiration of the Jewish Law; which (as is above observed) was the Principal or Sole Occasion of S. PAUL's Discourses about Justification. Wherefore the Principal or Onely Business of the Apostle was to shew, that we are justified by *Faith* without the *Law of Moses*. Accordingly this Proposition, in exact Conformity to the Rules of Right Reasoning, makes the Conclusion in S. PAUL's Discourses about Justification; and consequently *Faith* must be understood in opposition to the *Law of Moses*, in the Premises or other parts of the said Discourses.

XIV.
It is shewn from
S. PAUL's Discourses
themselves, that therein
he do's not take
Faith in opposition
to Good Works.

And this will be yet further Confirmed, by shewing from these Discourses themselves and S. PAUL's other Writings compared together, that it can't be Rationally supposed, that S. PAUL in his Discourses of Justification understands *Faith* in opposition to *Good Works*, or *Works proceeding of Faith*. I shall begin with comparing two remarkable Texts, both contain'd in the Epistle to the Galatians, and so in One of the Epistles wherein S. PAUL professedly treats of Justification. The Texts are these: Gal. 5. 6. *For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love*: and Gal. 6. 15. *For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature*. In the former of these Texts, when the Apostle says, that it is *Faith Working by Love*, that *availeth*, viz. unto Justification, thereby it is sufficiently clear to an Unprejudic'd Understanding, that the Apostle attributes Justification, not to *Faith* simply, but as it *works by Love*, and consequently to such *Works* as well as to *Faith*. And this is clearer from the latter of the Two Texts, wherein our
Apostle

Apostle uses a *New Creature* as equivalent to *Faith Working by Love*; and asserts that it is the becoming a *New Creature*, that in Christ Jesus avails unto Justification. But now it is evident from other Writings of S. PAUL, that by a *New Creature*, or, which is the same, a *New Man*, He understands a Christian considered, not only as indued with *Faith* in Christ, but also as adorned with *Good Works*. Thus *Ephes. 4. 20, &c.* *But ye have not learned Christ, if so be that ye have heard him, and have been taught by him, as the Truth is in Jesus; that ye put off concerning the Former Conversation, the OLD MAN, which is corrupt according to the deceitfull Lusts; and be Renewed in the Spirit of your Mind, and that ye put on the NEW MAN, which after God is Created in Righteousness and true Holiness. Wherefore putting away Lying, speak every Man Truth with his Neighbour:--- Be ye angry and Sin not, &c. ---Let him that Stole, Steal no more, &c.* S. PAUL here speaks to them which already professed and had *Faith* in Christ; and tells them, that if they had *learn'd Christ*, and had *been taught, as the Truth is in Jesus*, i. e. if they had a True Notion of the Gospel, and of the Means to attain Justification thereby, they were to know, that in order hereto it was not Sufficient to Believe in Christ, but they were also to *put off the OLD MAN*, and to *put on the NEW MAN*, i. e. to lay aside their Former Evil Courses, and to practise all Christian Duties; and to this end he gives them Exhortations and Directions in relation to Christian Duties, and herewith takes up the remaining part of the Epistle to the *Ephesians*. The like description of being a *New Man*, we find *Coloss. 3. 10.* with the Context afore from *ver. 1.* and after to *Chap. 4. 6.* From these places it is evident, that to the making up of a *New Creature* in the sense of our Apostle, there concurs Good Works as well as Faith. And therefore it plainly follows, that when S. PAUL saith, that it is the being a *New Creature*, which avails in Christ Jesus to Justification, he thereby ascribes Justification to Good Works as well as to Faith.

But there is remaining another Text, which will make the matter still more clear, namely *1 Cor. 7. 19.* *Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God.* Here the *Keeping of the Commandments of God* is expressly mentioned by S. PAUL, as that which avails to our Justification. Since then it is thus evident from the Text already cited out of S. PAUL's Writings, that he do's attribute Justification to *Good Works* as well as *Faith*, it necessarily follows, that either He must be allowed to take *Faith* in opposition to the *Works of the Law*, (primarily of *Moses*, secondarily of *Nature*) whenever he attributes Justification to *Faith without Works*, or else it must be supposed, that the Apostle contradicts himself; a Supposition to be abhorr'd by All Christians.

That our Apostle esteem'd and taught *Works of Piety* to be a Necessary part of the Condition of Justification, might be further large-

XV.
A further proof
of the Same.

XVI.
S. PAUL's mean-
esteem of Faith
without Good
ly Works.

ly proved from the 6th and 9th Chapters of the Epistle to the *Romans*, as also from *Rom.* 2. 6---16, and particularly *ver.* 13. But I shall rather observe, that so far is our Apostle from attributing Justification to *Faith*, considered simply in it self, and distinct from other Christian Virtues, that he makes No account of It in this sense, as appears from 1 *Cor.* 13. 2. *Tho' I have All Faith, so that I could remove Mountains, and have no Charity, I am nothing.* Whereas some pretend, that S. PAUL here speaks only of a *Miraculous Faith*, or a Faith whereby Miracles were wrought, not of a True Perfect Faith, this is altogether frivolous and absurd. For (as the late Learned Bishop Bull has observed) first, S. PAUL expressly speaks here of *All*, and consequently of a True Faith. 2^{dly}. A Miraculous Faith is the Highest Degree of Faith. For he that so far believes the Gospel, and trusts in Christ, as that by his Faith he can perform the Greatest Miracles, surely He has Faith (considered simply as Faith, and distinct from Charity or the Love of God) in the Highest Degree. So that they who grant, that a Miraculous Faith do's avail nothing of it self with God, do thereby grant, that no Faith whatever, considered barely in it self, do's avail any thing to our Justification. The Truth of what is here said concerning a Miraculous Faith, is clear from the Meaning of the Apostle, which is this: "Tho' I have *All Faith*, even to *That Degree* of It, whereby " *Miracles* are wrought, and that too the *Greatest Miracles*, such " as is the *Removing Mountains*; yet if I have not *Charity* also, I am " *nothing*, viz. in the sight of God, *i. e.* such a Faith avails nothing to my Justification. 3^{dly}. It is granted that S. PAUL here speaks of a True Evangelical Charity; and therefore it is requisite to understand Him as speaking also of other True Evangelical Gifts, and consequently of a *True Evangelical Faith* considered in it self and distinct from Charity. For it is evidently S. PAUL's design in this Chapter to magnify or set forth the Excellency of Christian Charity. But it would amount to a very Poor, and indeed No, Commendation of Charity, to say that it is Preferable to a *False* or *Imperfect Faith*; (and so of the other Christian Gifts of Knowledge and Prophecy.) 4^{thly}, and lastly, it is confess'd, that in the last Verse of this Chapter S. PAUL speaks of a *True and Perfect Faith*, and therefore it must be allowed, that he speaks also of the Same in the Beginning of the Chapter, since it is one continued Discourse: otherwise we must make the Apostle to discourse Incoherently. And besides in this very last verse, S. PAUL expressly gives the Preference to *Charity* before the *Faith* here mention'd, and consequently before a *True and Perfect Christian Faith*. His words are: *And now abideth Faith, Hope, Charity, these three: but the Greatest of these is Charity.* And if so, then it can't be reasonably suppos'd, that S. PAUL attributes Justification to *Faith*, *exclusively* of *Charity*.
For

For were we justified by Faith Alone, and distinct from Charity, then Faith, and not Charity, would be the Greatest.

And thus I have here laid before the Reader out of S. PAUL's *Own Writings*, what is abundantly sufficient to convince an Unprejudiced Person, that the Apostle, when he ascribes Justification to Faith, takes Faith in opposition to the Works of the Law, not to Works of Christianity.

XVII.
Conclusion of the
Second way to find
out S. PAUL's
True Meaning.

III. There is yet a Third way to find out this to be the True meaning of S. PAUL in his Doctrine of Justification, namely, by considering what hapned after the writing of S. PAUL's Epistles, and more particularly in reference to his Discourses of Justification. We learn then from *Irenæus* (*lib. 1. cap. 20.*) that the Arch-heretick *Simon Magus* among other Impious Doctrines taught, that "such as " trusted in him and his (*Selene* or rather) *Helena*, as being in a state " of Liberty, might do what they would: for that Men were to be " saved of his *Grace*, and not by *Works of Righteousness*." Hence it appears, how the *Solifidian* Doctrine was started by the Hereticks in the very First Age of Christianity. And it is with great probability thought, that they wrested S. PAUL's Discourses about Justification to patronize this their Heresy; forasmuch as we learn in general from the foremention'd *Irenæus*, that they did wrest S. PAUL's Writings to countenance and confirm their wild and extravagant Assertions. Moreover, since it is agreed by the Best Commentators, that the Second Epistle of S. *Peter* was written against some of the Followers of *Simon Magus*, it is very likely, that S. *Peter* had a particular regard to the foremention'd Doctrine of the *Simonians*, viz. that *We are saved or justified by Faith or Grace, not by Good Works*, when he says, that in S. PAUL's Epistles *are some things hard to be understood, which they that are Unlearned and Unstable wrest, as they do also the other Scriptures, unto their Own Destruction*. And this Opinion is the more confirmed by S. *Peter's* exhorting expressly to *add to our Faith* (as insufficient of it self to Justification) *Virtue*; and to *Virtue, Knowledge*; and to *Knowledge, Temperance*; and to *Temperance, Patience*; &c. concluding that if we *Do these things, we shall never fall*, &c. 2 Pet. 1. 5---10.

XVIII.
A Third way to
find out S.
PAUL's True
Meaning, by con-
sidering, first the
Doctrine of S.
Peter concerning
Justification.

It is also observed by the Reverend and Learned D. *Grabe*, that S. *John's* First Epistle was written in opposition to the Impious Heresies of *Simon Magus* and his Followers; and that in *Ch. 3. ver. 7.* of the said Epistle the Apostle S. *John* has a particular regard to the foremention'd Doctrine of the *Simonians*, concerning Justification by Faith alone. The Words of S. *John* in the place forecited are these: *Little Children, let no man deceive you: He that do's Righteousness, is Righteous, even as he is Righteous*. These Words are the more Remarkable, as being usher'd in by the Apostle with a special Exhortation to *take care of being Seduced or Deceived*. And the full Import of

XIX.
Secondly, the
Doctrine of S.
John concerning
Justification.

them is this: *You, for whose Eternal Welfare I have the most tender Concern, I warn you in a special manner to take care, that ye be not Seduced as to the matter of Justification or becoming Righteous in the sight of God: you are by no means to hearken to those who teach, that you are justified, or accounted Righteous before God, only by Faith or Grace, in opposition to Works of Righteousness. I plainly tell you on the contrary, that He only that do's Righteousness is Righteous or justified; and such an One is Righteous, even as Christ is Righteous, namely by doing Righteously, and by being accounted Righteous, not only before Men, but before God also.*

XX.
Thirdly, the
Doctrine of S.
James concern-
ing Justification.

Add hereunto, that it is the Tradition of the Antients, that the Epistle of S. James was professedly writ, as to that part of it which relates to Justification, against Such as Wrested S. PAUL's Discourses to the Defence of the Doctrine of Justification *by Faith without Good Works*. And indeed was there no such Tradition, yet the Matter is (as Bishop Bull observes) self-evident. For how should such an Error obtain among those Christians, with whom S. James disputes, but by a wrong Understanding of S. PAUL's Discourses. A more Rational account of the Rise of this Error can't be given. Wherefore, what can be more Reasonable, than that we should interpret S. PAUL's Meaning as to Justification, by that Discourse which S. James writ on purpose to shew the True Meaning of S. PAUL therein? Now it is well known, that S. James excellently proves Ch. 2. 14---26. that *a Man is justified by Works, and not by Faith only*. Whence it follows, that S. PAUL also, when he says, *we are justified by Faith*, must thereby denote, that we are justified by Faith, *Without the Works of the Law*, as he sometimes expressly explains himself; *not without Good Works proceeding of Faith*, which are the Works denoted by S. James, and which, as proceeding of Faith, S. PAUL do's comprehend under the Word *Faith*, in his Discourses of Justification. That S. James understands Good Works proceeding of Faith, is evident from these expressions: *Even so Faith, if it hath not Works, is Dead being Alone*, v. 17. and v. 18. *I will shew thee my Faith by my Works*; and v. 20. *Faith without Works is Dead*; as also from the Instances he mentions to prove that *Abraham and Rebecca* were justified by Works. For the Works mention'd by him, as Those whereby *Abraham and Rebecca* were justified, were Works proceeding of Faith in God. And indeed this single Distinction between Works proceeding and not proceeding of Faith, fully shews the Entire Harmony between the two Apostles S. PAUL and S. JAMES, and consequently the True Difference between the Right and Wrong Interpretation of S. PAUL's Discourses about Justification. S. PAUL asserts that we are justified by *Faith, without the Works of the Law* (viz. of *Moses or Nature*) considered exclusively of Faith or the Grace of God; and S. James do's not any where assert the contrary. What S. James teaches, is this, that we are justified, *not by Faith only, but also by Works*; and S. PAUL teaches the same, whilst he teaches

teaches that what avails to Justification, in Christ Jesus or according to the Terms of the Gospel, is *Faith working by Love*, whereby (as is observed) he understands the same as a *New Creature*, and so under the word *Faith* comprehends also the *Keeping of the Commandments of God*, as proceeding of Faith. Nay, as S. James saith, that the *Faith* of Abraham was made perfect by his Works, (Ch. 2. 22.) so that expression of S. PAUL, which is commonly render'd, *Faith which worketh by Love*, may (as has been above intimated) Better, viz. more agreeably to the Import of the Word, and exactly agreeable to the Doctrine of S. James, be render'd *Faith, which is made to have an Energy or Efficacy* (namely to Justification) and so is perfected by Love. Once more, S. James's making choice of the same Instance (viz. Abraham) to prove Justification by Works, as S. PAUL do's to prove Justification by Faith, plainly shews, that S. James design'd thereby to illustrate the True Meaning of S. PAUL to be this, that Abraham was justified by Faith, not exclusively of Good Works proceeding of Faith, but as comprehending the same in a Figurative Sense.

As to what some pretend, that S. James speaks not of a True Faith, this is apparently absurd. For (as Bishop Bull observes) the Apostle approves Ch. 2. v. 19. of the Faith he is speaking of, as a Good Faith. *Thou Believest, that there is One God; thou dost Well*, says the Apostle: which surely he would not have said of a Counterfeit Faith. Besides v. 24. the Apostle owns, that We are justified partly by Faith: but surely He can't mean that we are justified so much as partly by any Faith but a True Faith. It is urged, that the Apostle speaks of such a Faith, as is found even in the Devils themselves, and therefore not of a True Faith. But this is no Good Consequence. For surely the Devils may have True Faith consider'd simply as to the Nature of Faith. And not only Reason, but our Apostle confirms the same. For it is evident that the Faith which he asserts the Devils to have, is the same Faith which he says in the former part of the same verse, that the Man that has it, *do's Well* in having it. 'Tis indeed to be observed, that such a Faith, tho' a True Faith in it's own nature, yet is of no Benefit to the Devils, because it is not accompanied in them with Charity or the Love of God. Nor is it any Virtue in them, tho' it be in Men, for this plain reason; viz. because the Object of Faith or Things to be Believed are apprehended by the Devils (on account of the Excellency of their Faculties) with so great and undeniable Evidence, that they cannot but Believe them, and so it is no Virtue in them, to Believe them, as it is in Men; to whom the same appear not with an Irresistible, tho' with a Sufficient Evidence. Again, whereas some pretend, that S. James speaks of Justification before Men only, and not before God, this likewise carries in it Great Absurdity. For how can we reasonably suppose any One in that Age to have been so Senseless as to have maintain'd that we are Justified or shewn to be Just before Men by Faith Only, when Faith by the Consent of All

XXI.
Objections against the True exposition of S. James's Doctrine answered.

is an *Inward Act* of the Mind or Heart, and not to be discern'd by Men, but by Outward Works agreeable thereto. Besides, it is plain from v. 14. where S. James saith, *What do's it profit, my Brethren, tho' a man say he has Faith, and have not Works? Can Faith save him?* from this last clause, *Can Faith save him?* it is (I say) plain that S. James speaks of Faith in reference to Salvation; and consequently in reference to Justification *before God*. Much more might be added to shew the weakness of those Objections, that are made use of against the exposition above given of the Doctrine of S. James concerning Justification *by Works*, and not *by Faith only*; but it would swell this Treatise beyond the proper bounds of a Proœmial Discourse, and therefore having taken notice of the most considerable, I must content my self to refer the Reader for his fuller Satisfaction to Bishop Bull's excellent Treatise of Justification, stiled *Harmonia Apostolica*, particularly Chap. 2. of his latter Dissertation; and in Ch. 1. and 3. of the same Dissertation, the Reader will find the Insufficiency of some other ways to Reconcile the seeming Repugnancy of the two Apostles, taken notice of by the same Learned Prelate.

XXII.
The sum of
what has been
said, concerning
the Third way of
finding out S.
PAUL's True
Meaning.

The sum of what has been alledged under this third Way of discovering the True Meaning of S. PAUL's doctrine concerning Justification by Faith, is this: that since the three Apostles, S. Peter, S. John, and S. James, in those parts of their Writings, which were design'd against such as in their Times put a wrong Interpretation on S. PAUL's Discourses about Justification, do All of them plainly assert the Necessity of *Good Works* as well as *Faith* to Justification, hence it is but Reasonable to suppose, that S. PAUL in his said Discourses did understand *Faith*, not exclusively of *Good Works proceeding of Faith*, but only exclusively of such *Works as proceeded not of Faith*.

XXIII.
Our Saviour's
Doctrine con-
cerning Justifica-
tion.

IV. I shall take notice but of One Way more to find out the True Meaning of S. PAUL, and that is by considering, what before him *Our Blessed Lord and Saviour himself* taught in reference to Justification. And here I shall first shew, that Our Saviour plainly taught, that *Faith*, considered in it self, and as a Single Virtue distinct from other Christian Virtues, is not sufficient to justify us. To this purpose are those remarkable Words of our Saviour in his Excellent Sermon *Mat. 7. 21---23. Not every one, that says unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that do's the Will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out Devils? and in thy name done many Wonderfull Works? And then will I profess unto them, I never knew you: depart from me ye that work Iniquity.* These Words deserve our Greater Notice, because herein Christ expressly describes what will be done at the Last Judgment, and consequently in Our Justification, at least in the most principal and

and momentous part thereof which is then to be transacted. Now in these Words Christ plainly teaches us, that a True Faith, yea the Greatest Degree of True Faith, is not sufficient of it self without Obedience and Good Works, to obtain Admittance into the Kingdom of Heaven. For surely He that acknowledges Christ to be *Lord*, and as such, desires of Him *Eternal Life*; nay do's withall *prophecy*, and *work Miracles*, even *cast out Devils* themselves in the Name of *Jesus*; He (I say) must be supposed to have a True and Perfect Faith, properly and distinctly so called. And yet Christ plainly tells us, that He will not at the Last Day accept unto Justification even Such an One, endued with so Great a Degree of True Faith, if he is not also adorn'd with Good Works. Only He shall *enter into the Kingdom of Heaven*, that *do's the Will* of God which is in Heaven: To the same purport concerning the Necessity of Good Works to Justification, are the Words immediately following those above-cited, wherewith our Blessed Saviour concludes his whole Sermon, *Matt. 7. 24---27.* and many other Sayings of our Blessed Saviour might be also alledged to the same purpose. But it will be sufficient to mention only One more, viz. *Matt. 12. 37.* *For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* In this Text Our Blessed Saviour teaches us in expresse terms, that we are to be *justified* by Our *Words*, which is abundantly enough to overthrow the False Interpretation of S. PAUL's Doctrine; for if we are justified by our *Words*, thence it necessarily follows, that we are not justified by *Faith only*. But surely from these Words of our Saviour it may also be truly infer'd, that we are justified by our *Works* also, as well as *Words*; forasmuch as according to their Own Nature, and so according to the Universal Consent of Mankind, *Works* are esteem'd, in all cases of Judicature, of more Weight than *Words*. Since therefore our Blessed Saviour has taught us in expresse terms, that we shall be justified by our *Words*, it may thence be truly inferr'd, according to the Argument *à minore ad majus*, that we shall be justified also by our *Works*; tho' S. James had not expressly taught us so. And these Words of our Blessed Saviour are the more Remarkable, because herein it is expressly said, that we shall be *justified* by our *Words*; and so thereby is clearly shewn the Weakness of that Distinction used by some, that Good Works are indeed necessary, as well as Faith, to Our *Salvation* but not to our *Justification*; forasmuch as tho' we can't be *saved* without Good Works as well as Faith, yet we are *justified* by Faith Alone. For in plain contradiction to this Distinction, we are here taught by Truth it self, the Blessed JESUS, that we are not *justified* by Faith Alone; forasmuch as we are here expressly taught that we are *justified* (partly) also by our *Words*. In short therefore, since such is the Doctrine of Christ himself, it can't be supposed by a Christian, that an *Apostle of Christ* should preach a Doctrine contradictory to that of Christ's; and therefore it must be
acknow.

acknowledged, that when S. PAUL attributes Justification to *Faith*, he do's not take *Faith* in its proper and distinct acceptation, but under it comprehends All the Fruits of Faith, and consequently *Good Thoughts, Words and Works*; and in this Figurative and Comprehensive sense opposes it only to such *Works as flow not from Faith*.

XXIV.
Two Observations more in reference to the finding out of S. PAUL's True Meaning.

To what has been said, may be added this Observation of Bishop Bull, viz. that *Justification by Faith without Works* is mention'd by *No Inspired Writer*, but S. PAUL; and by S. PAUL only in his *Controversial Disputes with the Enemies of the Gospel*, who either maintain'd that Justification is to be attain'd *some other way* than by the Gospel, (which, as is above observed, was the Case of the Unbelieving Jews) or else not by *that alone*, (which was the Case of the Judaizing Christians.) Whence it follows that by *Faith* S. PAUL understands the Whole Gospel-Covenant, when he attributes thereto Justification; and do's by no means take *Faith* in contradistinction to *Good Works*, which make up One Part of the Condition required in the Gospel to be perform'd by Us in order to Justification: forasmuch as the taking it in this sense would be quite foreign to his purpose. Hereto may be added another Observation of the same most Judicious Prelate, viz. that the *Works*, which S. PAUL excludes from Justification, are by him stiled, either simply *Works*, or else *Works of the Law*, but never *Good Works*. Whereas, having mention'd Eph. 2. 9. such Works, barely under the name of *Works*, he immediately subjoins by way of opposition v. 10. *For we are his Workmanship, created in Christ Jesus unto (N. B.) GOOD WORKS, which God has before ordain'd that we should walk in them*: where we see the Apostle mentions *GOOD WORKS*, as what we are created unto in Christ Jesus, i. e. as what are necessary to Salvation or Justification according to the Terms of the Gospel.

XXV.
Some Reasons why S. PAUL chose to make use of the word *Faith*.

Now the Reasons why S. PAUL chose thus to express himself in these his Discourses about Justification, by the word *Faith*, seem to be principally these Two. First, Because *Faith* is the *Root* of All other Christian Virtues, and so of our whole Evangelical Righteousness, or of that Righteousness which is accepted by God in Christ unto Justification. Secondly, Because *Faith* do's in the very Notion of it denote *Grace*, and so exclude *Merit*, and that (as Bishop Bull observes) on this threefold account. First, forasmuch as *Faith* supposes a Call or Revelation, vouchsafed of God's meer *Grace* or Favour to a Man, before that He pays that Obedience to God, which is denoted by the Word *Faith*. Secondly, forasmuch as *Faith* supposes, not only a bare Revelation of the Divine Will, but also such Promises *Graciously* made by God, as strongly excite and animate to the Performance of the Will of God so revealed; and which far exceed the strict and adequate Reward of such our Obedience arising from *Faith*. Inasmuch that this our Obedience or Piety being thus owing to the Greatness of God's Gracious Promises, it is therefore to be ascribed to God

as being the First and Principal Author of it, by Graciously vouchsafing Us so Great and Precious Promises. Thirdly and lastly, the word *Faith* excludes *Merit*, because *Faith*, inasmuch as it respects the Promises Freely made by God to Us, do's import that we are to expect the Reward of our Obedience, only of the *Grace* and Favour of God, who was pleased freely to make us such Promises; and consequently that even upon Our Obeying the Gospel we are not to expect Justification or Eternal Life, by virtue of the *Intrinsic Worth* or *Merit* even of such our Evangelical Obedience, but only by virtue of the *Promise* and *Covenant Graciously made* to and with Us by God in Christ.

Of the Two Reasons assigned in the foregoing Paragraph for S. PAUL's choosing to denote the Whole Condition required on Man's part in the Gospel in order to Justification, by the word *Faith*, the latter is also the Reason, why the First Reformers chose to use the like Expression, viz. of being *Justified by Faith only*, in their Controversial Disputes with the Papists against the Doctrine of *Merit*. For that the First Reformers, when they teach that we are *justified by Faith only*, thereby mean (not that we are justified by Faith, not by *Good Works*, but) that we are justified by the *Grace of God*, not by the *Condign* or *Adequate Merit* even of Our own Good Works, is evident from the First and most Celebrated Publick Confessions of the Reformed Churches; and agreeable thereto is the Doctrine of the *Church of England*; as the Learned Bishop Bull has largely shewn Chap. 18. num. 6. of the Latter Dissertation of his *Harmonia Apostolica*, and confirmed in his *Examen Censuræ, Resp. ad Animadv.* 13. and in his *Apology* Sect. 5, 6.

Having above shewn, what is the True Meaning of S. PAUL's Doctrine concerning *Justification by Faith*, and that therein *Faith* is opposed to the *Works of the Law*: it may be of good use to take notice here, what are the True Reasons why S. PAUL asserts that *No man can be justified by the Works of the Law*. And these Reasons respect either the *Whole Law*, i. e. the *Moral* as well as *Ritual* part of it, or else only the *Ritual* part. As to the Reasons, which respect only the *Ritual* part of the Law, there is no dispute about them among Christian Writers, and so they need not be here insisted on. But it is controverted, what are the True Reasons which respect the *Whole Law*, *Moral* as well as *Ritual*.

The True Reasons then which respect the *Whole Law* (considered Carnally or according to the Letter, and so in opposition to the Gospel, as it was considered by the Jews) are drawn by S. PAUL from it's twofold Defect of *Grace*, viz. both *Forgiving* and *Assisting* Grace. And first as to it's Defect of *Forgiving* Grace, the Sum of the Apostle's Argument on this head is drawn up by Bishop Bull in this Syllogism:

XXVI.

In what sense the First Reformers and the Church of England teach, that we are justified by Faith only.

XXVII.

The True Reasons why S. PAUL excludes the Works of the Law from Justification.

XXVIII.

First, from the Law's Defect or Want of Forgiving Grace.

No one can be justified by the Law of Moses in the Court of Divine Judicature, who is guilty of such Sins, as the Law of Moses allows *no Pardon* for in the Court of Divine Judicature :

But All Men (as well Jews as Gentiles) are guilty of such Sins, as the Law of Moses allows *no pardon* for, in the Court of Divine Judicature :

Therefore No Man (neither Jew nor Gentile) can be justified by the Law of Moses in the Court of Divine Judicature.

The *Major* Proposition is clear. In the *Minor* there are two things implied. First, that there are some Sins, which the Law of Moses allows *no pardon* for, in the Court of Divine Judicature. And this is no other than what is expressly asserted by S. PAUL in his Sermon to the Jews of *Antioch* in *Pisidia* (*Acts* 13. 38, 39.) *Be it known unto you therefore, Men and Brethren, that thro' this Man* (i. e. Jesus) *is preached unto you the Forgiveness of Sins ; and by Him All that believe are justified from All things, from* (N. B.) *which ye could not be justified by the Law of Moses.* Secondly, The other thing implied in the *Minor* is, that All Men are Guilty of such Sins, as the Law of Moses allows *no Pardon* for. And this is what S. PAUL largely proves from *Rom.* 1. 18. to *Rom.* 3. 28.

XXIX.
Secondly, from
the Law's Defect
as to *Assisting*
Grace; namely,

The other sort of Argument, made use of by S. PAUL to prove, that No one can be justified by the Law, and which respects also the Whole Law, is drawn from the Defect of *Assisting* Grace, which is either *Outward* or *Inward*. By *Outward* *Assisting* Grace is denoted the *Promise of Eternal Life* ; by *Inward*, the *Gift of the Holy Spirit*. Both which the *Mosaical Covenant* was destitute of, considered (in the sense it was taken by the Jews, and therefore considered in, by our Apostle, viz.) in contradistinction to the *Gospel* or *Evangelical Covenant*.

XXX.
The Promise of
Eternal Life.

As to the Defect of *Outward Assisting* Grace, or the *Promise of Eternal Life*, S. PAUL touches upon this *Gal.* 3. 12. *And the Law is not of Faith ; but, the Man that do's them, shall live in them : i. e.* (as Bishop Bull paraphrases the Text) “ The Law neither requires
“ *Faith*, nor promises such things as require *Faith* properly so call-
“ ed, (this being *the Evidence of things not seen*, *Hebr.* 11. 1.) for it
“ promises only such *Blessings*, as fall under our Senses, and belong to
“ this Life. As to the Life to come it speaks not a Word, nor do's
“ it excite us to Piety by Any Promises of such a Life ; but it re-
“ quires us to Do what it commands, without adding the Encou-
“ ragement of any Such Promise : it only says, *Thou shalt live*, viz.
“ an Happy and Prosperous Life here upon Earth, as appears from
“ *Lev.* 18. 5. But the Apostle is more clear to this purpose, v. 21.
of this same Chapter, which runs thus : *If there had been a Law gi-*
ven, which (N. B.) *could have Given Life, verily Righteousness should*
have been by the Law. “ Now a Law (as Bishop Bull observes) is
“ said to Give what it promises. And therefore the Meaning of
“ this Text is : If the Law had contain'd in it the Promise of Eter-
nal

“ Eternal Life, then even by the Law Men might have attain’d
 “ True and Spiritual Righteousness, or True and Perfect Justifica-
 “ tion, i. e. such as is join’d with the Gift of Eternal Life. But the
 “ Case is quite otherwise : the Law contains Promises relating only
 “ to this Life, and therefore can neither bring Men to True Piety,
 “ nor give thm Perfect Justification.” To the same purpose is
 Ch. 7. v. 19. of the Epistle to the *Hebrews*, (which is with great
 probability attributed to S. PAUL) where the Gospel is stiled *the*
Bringing in of a Better Hope, inasmuch as in it is revealed what gives
 ground for the *Hope of much Better things*, than were promised in the
 Law. Which Interpretation of the Text last cited is confirmed by
Hebr. 8. 6. where our Saviour is said expressly to be *the Mediatour of*
a Better Covenant, which was established upon Better Promises.

As to the Defect of the Law in respect of *Inward Assisting Grace*,
 or the Gift of *the Holy Spirit*, our Apostle frequently speaks of this.
 On this account it is, that 2 Cor. 3. 6. he stiles by consequence the
 Ministration of the Law, the Ministration of *the Letter*; and in ex-
 press terms v. 7. *the Ministration of Death written and engraven in*
stones: namely, not only because it’s Precepts were for the most part
 External, but also and chiefly because they were proposed only Ex-
 ternally; or to the Outward Man, being not accompanied with any
 force or efficacy of the Spirit, which might penetrate into the Inward
 Man and to the very Heart. On the Contrary, Our Apostle v. 6.
 stiles by Consequence the Gospel, the Ministration of *the Spirit*, viz.
 because it’s Precepts are, not only Spiritual in their Own Nature,
 but also accompanied with the Power of the Holy Spirit, imprinting
 them Inwardly on the Hearts of Men. Whence the Gospel received
 by the *Corinthians* is said by Our Apostle 2 Cor. 3. 3. to be *the E-*
pistle of Christ, written not with Ink, but with the Spirit of the living
God; not in tables of stone, but in fleshy tables of the Heart. In the
 same sense is the Gospel, in opposition to the Law, stiled *Rom. 8. 2.*
the Law of the Spirit of Life in Christ Jesus; namely, inasmuch as the
 Spirit is both promis’d in the Gospel, and also do’s inseparably accom-
 pany it. Once more, *Gal. 3. 14.* our Apostle opposes the *Blessings*
of Abraham to the *Curse of the Law*, mention’d in the foregoing verse,
 and then in the latter end of the same v. 14. expounds the *Blessing*
of Abraham by *the Promise of the Spirit.* Whence it appears that the
 Promise of the Holy Spirit was that Great Privilege of the Evange-
 lical Covenant, wherein consisted it’s Chief Excellency above the
 Law or Mosaical Covenant.

Such are Truly the Arguments, whereby S. PAUL proves, that
 by the Works of the Law shall no flesh be justified. It remains now on-
 ly to observe in short the Error of Those, who think, S. PAUL’S
 Reasoning against the possibility of being Justified by the Law pro-
 ceeds on this Hypothesis, that the Law of Moses was given to the
 Jews, as a Law requiring and obliging, under the penalty of Eternal
 Death,

XXXI.
 And the Gift of
 the Holy Spirit.

XXXII.
 That the Law is
 excluded by S.
 PAUL from Ju-
 stification, as be-
 ing Impossible to
 be kept, a False
 Notion.

Death, to the *Most Absolute* Obedience, so as to make no Allowance for the Least Slip, at Any time ; and consequently was Impossible to be Observed. The Falseness of which Opinion will appear from these Considerations.

XXXIII.
Which is proved as to both the Respects, where in the Law may be considered.

The Law of Moses can be considered but only in a twofold respect, either *Carnally* or *Literally*, as it was an Instrument of the Jewish Polity or Civil Administration ; or *Spiritually*, as it had a *shadow of Good things to come*. In this latter Sense, it is no other than the Gospel veiled under Types, and therefore can't be such a Law as is above supposed, since the Gospel is confessedly not such a Rigid, but a Gracious Institution. And in the former Sense, it is plain that the Law of Moses was no such Law of most Perfect and Absolute Obedience ; forasmuch as first therein are allowed Sacrifices for the Expiation of several Sins, as may be seen *Numb. 15. 22---29*. But to *allow Pardon for Sins*, and to *Exact a Perfect Obedience*, are things inconsistent. Secondly, so far was the Law of Moses from requiring a Perfect Unerring Obedience, that several things were indulged them *because of the Hardness of their Hearts*. This our Saviour expressly tells us, as to Polygamy and Divorce, *Matt. 19. 3, &c.*

XXXIV.
This Opinion not supported by *Gal. 3. 10.*

The Patrons of the Erroneous Opinion we are speaking of, found it chiefly on *Gal. 3. 10*. *For as many as are of the Works of the Law, are under the Curse : for it is written, Cursed is Every one, that continues not in All things, which are written in the book of the Law, to do them*. Here they suppose the expression, *to continue in All things*, to denote a most Perfect Unerring Obedience ; which being impossible to be performed by Us mortals, they further suppose Our Apostle thence to infer the Impossibility of being Justified by the Law. But the foremention'd Expression can't be reasonably supposed to denote such an Unerring Perfect Obedience, it being inconsistent with the Divine Justice to *require* of Us, what is *Impossible* for us to perform. Besides he is esteem'd to fulfill or *do All* required by the Law, who do's not willingly or wittingly transgress the same ; of which we shall give some Instances by and by. Besides, as Bishop Bull has observed, the Apostle's Argument do's not imply that *No Man can continue in All things that are writ in the Book of the Law to do them* ; as appears by putting the Apostle's Argument into a Syllogistical form thus :

Whosoever continues not in All things that are writ in the Book of the Law to do them, is Cursed :

But as many as are of the Works of the Law, do not continue in All things &c.

Therefore as many as are of the Works of the Law, are Cursed.

The Apostle speaks expressly of *those, who are of the Works of the Law*, i. e. who seek to be justified by the Law, either thro' ignorance or contempt of the Grace of the Gospel ; and these he opposes (v. 9.) to *those that are of Faith*, i. e. who believe the Gospel, embrace the
Grace

Grace thereof, and so partake of the Blessing of *Abraham*, the Promise of the Holy Spirit, that thereby they might be enabled to fulfill the Law, and so to avoid the Curse thereof, v. 14. As to *those who are of the Works of the Law*, the Apostle do's indeed intimate, that they *neither had continued, nor could continue in All things &c.* but as to *those who are of Faith*, the Apostle intimates no such thing, either here or any where else in his Writings; nay, on the contrary he frequently asserts the Possibility of Fulfilling the Law, particularly *Rom. 8. 4.*

But there is another Text, from which the Defenders of the Opinion we are still speaking of, endeavour to infer, that by the Law of Moses is required an Unerring Perfect Obedience. It is *Deut. 6. 5. Thou shalt love the Lord thy God, with All thy heart, with All thy soul, and with All thy strength.* But surely this Text (as Bishop Bull observes) makes entirely against them, and quite overthrows their Opinion. For when God requires no more of us, than that we should love him with All our Heart, with All our Souls, and *with All our Strength*, 'tis manifest, that thereby he requires nothing *beside or above our strength*, namely assisted with that measure of Grace, which he is ready to vouchsafe unto Every one. And surely we may All of Us obey God *with All our strength*, since it is a manifest contradiction to say, that we *can't do so far forth as we have strength to do.* Besides, God promises, that he would Enable them to do, what he here requires of the Israelites to do, *viz. that he would Circumcise their Heart, that they might love him with All their Heart &c. Deut. 30. 6.* Lastly, we have the Testimony of God himself in Sacred History, that there have been Those, who have so loved him. Thus it is said of King *Josiah*, that *he turned to the Lord with All his heart, and with All his soul, and with All his strength, according to (N. B.) ALL the Law of Moses, 2 Kings 23. 25.* So it is said of *David*, that *he followed God with All his heart, to do that only which was right in his Eyes, 1 Kings 14. 8.* So in the New Testament it is said of *Zacharias* and his wife *Elizabeth*, that *they were Both Righteous before God, walking (N. B.) in ALL the Commandments and the Ordinances of the Lord Blameless.* From these instances we may learn, both what is the True Meaning of *Loving and Serving God with All Our Heart &c.* and of *Continuing in All things that are written in the Law to do them*, and that by neither of these expressions is denoted an Absolute Unsinning and so *Impossible* Obedience, but on the contrary such an Obedience as has been Actually performed, and therefore is *Possible* to be performed by All. To conclude this head, if we look upon the Law in contradistinction to the Gospel, or according to the Letter, it is evident that S. PAUL was far from thinking it *Impossible* to be performed, since he expressly tells us of Himself, that *touching the Righteousness which is of the Law, he was Blameless. Phil. 3. 6.*

XXXV.
Nor yet by
Deut. 6. 5.

XXXVI.
The Conclusion.

And thus I have, in this Proœmial Discourse, laid before the Reader, what I judg'd requisite to give him a Clear Notion of S. PAUL's True Meaning, as to his Doctrine of *Justification by Faith*. For his Fuller and Entire Satisfaction herein, I refer him to the Excellent Writings of that late most Learned Prelate Dr. *Bull*, viz. His *Harmonia Apostolica*, together with the two other Tracts wrote in Defence of it, and entitled, one *Examen Censuræ*, the other *Apologia pro Harmonia &c.* Writings most highly Worthy and Requisite to be Carefully Read and Weighed by All Students in Divinity.

THE

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
ROMANS.

THE PREFACE.

THE Learned in Chronology place the writing of this Epistle *A. D.* 57, or in the beginning of *A. D.* 58, that is, about Five years after the writing of the Epistles to the *Thessalonians*. So that it is certain, This is placed First of All St Paul's Epistles, not as being First in order of Time, but on some other account; namely, either as being written to the Inhabitants of *Rome*, the First or Chief City of the *Roman* Empire, or else as being of Principal Use and Excellency as to the Doctrine therein contain'd.

I.
The Time, when
this Epistle was
written.

It was written to preserve the New Converts of *Rome*, from being seduced by the *Judaizers*. And the Occasion of it being the same with that of the Epistle to the *Galatians*, hence there is a Great Affinity between them; the Doctrine of Justification by Faith or the Gospel without the observance of Circumcision or other Legal Rites, which is Briefly handled in the Epistle to the *Galatians*, being more Largely and Fully discuss'd and establish'd in this to the *Romans*. And indeed it seems agreed by the Learned in Chronology, that these Two Epistles were Both written in the same year, only some will have that to the *Galatians* writ First, others this to the *Romans*, the Largeness of This being the Reason of the Shortness of That.

II.
The Occasion
of it.

That *Corinth* was the Place, whence it was written is scarcely to be doubted, not barely on the Authority of the Subscription at the End, but rather because what is there said, is very Agreeable to what is said in the Epistle it self, *Cb.* 16. v. 1, 23. compared with 2 *Tim.* 2. 4. and 1 *Cor.* 1. 14.

III.
The Place,
whence it was
written.

ΠΑΥΛΟΥ THE EPISTLE
OF
ΤΟΥ ΑΠΟΣΤΟΛΟΥ PAUL
Η ΠΡΟΣ THE APOSTLE
ΡΩΜΑΙΟΥΣ TO THE
ΕΠΙΣΤΟΛΗ. ROMANS.

TEXT.

TRANSLATION.

Κ Ε Φ. α.

CHAP. I.

ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ,
κλητὸς Ἀπόστολος, ἀφωρι-
σμένῳ εἰς εὐαγγέλιον Θεοῦ,
(ὃ προεπηγγείλατο διὰ τῶν προφη-
τῶν αὐτῶν ἐν γραφαῖς ἁγίαις,) 3 περὶ

PAUL, a servant of Je-
sus Christ, a * called
Apostle, separated un-
to the Gospel of God.
2 (Which he had promi-
sed afore by his Prophets in
the Holy Scriptures,) 3

τῷ

ANNOTATIONS.

(a) The thread of the sense from v. 1. to v. 7. (leaving out what is inserted by way of Parenthesis) runs thus: *Paul, a servant of Jesus Christ, a called Apostle, separated to the Gospel of God—concerning his Son—Jesus Christ our Lord, —to All that be in Rome &c.*

(b) Tho' δούλος Ἰησοῦ Χριστοῦ do's literally import no more than is applicable to Every sincere Christian, yet it seems to be used here by St Paul, (as also by St James ch. 1. v. 1. and by St Peter, 2 Epist. ch. 1. v. 1. and St Jude, v. 1.) in a more restrain'd sense, so as to denote a Minister of Jesus Christ, as being One, who has in a more special manner given up himself to the Service of Christ. In this sense the Expression has a due Emphasis, in reference to the design of St Paul to set forth his Authority: whereas it has no such Emphasis, if it be understood to denote no more than his being a Christian.

(c) Κλητὸς is an Adjective, not a Participle: and therefore κλητὸς Ἀπόστολος is properly to be rend'ed, not *call'd to be an Apostle*, but rather *a called Apostle*, i. e. One made an Apostle by the Immediate Call of Christ himself. Thus as to the literal signification of the word κλητὸς, it is render'd in our Translation v. 6. *the Called*. And as to the Import of the Expression, κλητὸς Ἀπόστολος, if it be considered, what the Judaizers were wont to object against S. Paul's Apostleship, and that this Epistle to the Romans, as well as that to the Galatians, were writ chiefly against the Judaizers; 'twill appear reasonable to think, that κλητὸς Ἀπόστολος is here design'd by S. Paul to comprehend in short, what he expresses more fully Gal. 1. 1. by Ἀπόστολος ὃν ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ and conse-

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
ROMANS.

PARAPHRASE.

THE INTRODUCTION.

Chap. I. (a) **P**AUL, a (b) *Servant in a Special manner, that is, a Minister of Jesus Christ, and that of the Highest Rank, being a (c) Called Apostle, i. e. made an Apostle by the immediate Call of Christ himself; and to say All that can be said or required More to establish the Authority of my Apostleship, being separated (d) even from my Mother's womb unto the preaching of the Gospel of God, (2 Which Gospel contains no New Doctrines repugnant to the Will of God made known in the Old Testament, but only a more Clear Revelation of His Divine Will, and a Completion of what He had promised afore by his Prophets in the Holy Scriptures: which is a proof of its being what I say it is, namely the Gospel*

I.
St Paul begins with briefly intimating to the Romans the Greatness of his Apostolical Authority; the Greatness of our Blessed Saviour, whose Apostle he was; the Nature of the Gospel he preached; and lastly, the Ground of his Writing to them; namely, as being more especially of the Apostle of the Gentiles.

ANNOTATIONS.

consequently that the Interpretation given by me in the Paraphrase is agreeable to S. Paul's meaning. Indeed in this sense the word κλητός has a Great Force, whereas in the other sense it seems superfluous. For whosoever is a True Apostle of Christ, is duly called to be an Apostle; but Every one that is duly called to be an Apostle, is not an Apostle called immediately by Christ himself, or in short a Called Apostle. Compare Gal. I. 15—19. and 2. 6—11.

(d) Whosoever considers the aforementioned affinity between the Epistles to the Romans and Galatians, and what great occasion S. Paul had to establish in both the Authority of his Apostleship, by All the Arguments he could; will I suppose be easily induced to allow, that ἀφορισμένος εἰς εὐαγγέλιον Rom. I. 1. is to be expounded by, ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου—ἵνα εὐαγγελίζωμαι, Gal. I. 15, 16. Further, it is observable, that S. Paul, in order to establish his Authority, do's in effect frame an Ascending Climax thus: Paul, a Minister of Christ; not an inferiour Minister, but an Apostle; not an Apostle at second hand, but an Apostle called immediately by Christ himself; nay, not only called in due time, but also separated even from my Mother's womb to the Apostleship. For the fuller understanding the Force of which last Clause, it is to be remembred, that as the

TEXT.

TRANSLATION.

τῷ υἱοῦ αὐτοῦ (τῷ γενομένῳ ἐκ σπέρματος Δαβὶδ, καὶ σάρκα. 4 τοῦ ὀριοθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, (5 δι' ἧς ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως, ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ. 6 ἐν οἷς ἔστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χρι-

3 Concerning his Son, (who was made of the Seed of David, according to the Flesh ;

4 Who was * defined the Son of God with Power, according to the Spirit of Holyness, by the Resurrection from the Dead, *namely*) Jesus Christ our Lord,

(5 By whom we have received Grace and Apostleship to the obedience of the Faith *concerning his Name, among All * the Gentiles.

6 Among whom are also ye, *τῶν.*)

ANNOTATIONS.

the Jews seem to have had a more than ordinary Esteem for the Prophet *Jeremiah*, (as may be gathered from *Matt. 16. 14.*) so this Special Esteem seems to have been founded on God's Special designation of Him to the Prophetical Office, even before he was born. *Before thou camest forth out of the womb, I sanctified thee and ordain'd thee a Prophet—Jer. 1. 5.* Hereupon St Paul acquaints the Jewish or Judaizing Converts at Rome, that he was likewise separated unto the Gospel, *namely from his Mother's womb*, (as he explains himself to the *Galatians*;) which, together with his being immediately called by Christ himself, was an undeniable Proof of his being an Apostle of the very Highest Rank, that could be.

(e) *Matth. 1. 1. & 9. 27. & 15. 22. & 20. 30. & 21. 9. 15, & 22. 42. &c.*

(f) In reference to this matter, we have the testimony of *Gregory Nyssen*: *Τὸ Πατεῖ καὶ τῷ Υἱῷ κατὰ τὸ ἴσον, ἢ τε τῷ Πνεύματι, καὶ ἡ τῷ Ἁγίῳ Κλήσις, παρὰ τῆς γραφῆς ἐφαρμόζεται. Orat. 1. contr. Eunom. pag. 57. edit. Paris. 1615.* Agreeably whereto many Learned Commentators and others do understand the Divine Nature of Christ to be denoted by the word *Spirit*, *Mark 2. 8.* and *1 Tim. 3. 16. Hebr. 9. 14. and 1 Pet. 3. 18.* and lastly in the Text we are upon. And on the first of the forecited Texts, viz. *Mark 2. 8.* *Grotius* has cited several passages of the Primitive Fathers, wherein they likewise stile Christ *the Spirit* or *Holy Spirit*, or the like. And the Learned Dr *Grabe* in his *Spicileg. Sec. 2. Tom. 1. pag. 130.* has also observed, that Christ is by one *Celsus*, a Christian, stiled *the Holy Spirit*, according to the way of speaking, used indeed in the First Ages of Christianity, but scarce heard of after the Third Age, and the Rise of the *Arian* Heresy. For that it was sometimes used even after the Third Age, is evident from some Testimonies cited by *Grotius* on *Mark 2. 8.* Moreover, it is agreed by All (I think) that are not *Socinians*, that in *Rom. 9. 5.* this expression, *as concerning the Flesh*, not only denotes Christ's Humane Nature, but also that he had another, namely a Divine Nature, express'd by those words in the latter part of the Text, viz. *who is over All, God blessed for ever.* It seems therefore but reasonable to suppose, that the same expression, *concerning the Flesh*, is here (*Rom. 1. 3.*) apply'd to Christ in the same sense; and consequently that this expression (v. 4.)

concerning

PARAPHRASE.

of God,) 3 Concerning his Son, (who, according to the Flesh or as to his Humane Nature, was made or born of the Royal Seed of David, and is therefore stiled in Scripture (e) the Son of David; 4 Who, according to the Spirit of Holiness, i. e. as to his (f) Divine Nature, in respect whereof he is essentially an Holy Spirit, and therefore may be very properly, and actually is (f) both in Scripture and by the Primitive Writers, stiled the Spirit, or the Holy Spirit, or the like, was (g) defined, i. e. most distinguishingly and plainly declared to be the Son of God in the highest sense of the phrase; this, I say, he was defined to be, as by other means, so (h) with Power, i. e. after the most Powerfull and Convincing manner, by the (i) Resurrection from the Dead: the Person I speak these Great things of, is) JESUS Christ our Lord, (5 by whom I have received (k) the extraordinary Grace or Favour of being entrusted with the Apostleship, more especially to this end, namely to bring to the Obedience of the Faith concerning his Name, i. e. to the embracing of the Gospel, more peculiarly the Doctrine of Justification by Faith in his Name, such as are duly disposed among All the Gentiles: 6 Among whom, viz. Gentiles, are also ye of Rome, the Called of Jesus Christ,

ANNOTATIONS.

concerning or according to the Spirit of Holiness, is used by the Apostle to denote the Divinity of Christ. Add hereto, that 'tis certain from several passages that could be cited, that the Primitive Fathers use the phrase κατὰ σάρκα to denote Christ's Humane Nature; and since it is not to be doubted, but they took this expression from this and other places of St. Paul, hence it is plain that they understood St Paul to use the same phrase in the same sense. And if so, then the Antithesis will require that by κατὰ πνεῦμα ἀγιασμένης should be denoted Christ's Divine Nature. Whence it follows, that the Apostle calls Christ (v. 3.) the Son of God in the highest Sense of the phrase, namely as he is the Son of God by Nature: of which more in Note (i).

(g) Οριζέντ is derived from ὀρίζομαι or ὀρίζω, a word used by Mathematicians primarily, and in imitation of them by Philosophers and others, to signify as much as, most accurately to distinguish the Nature of things. So that St. Paul seems by the word here used by him to denote, that our Saviour's Divinity was as plainly and distinctly made known by his Resurrection, as the Nature of a Triangle is by it's Definition, or the like.

(h) See Ephes. 1. 19, 20. and Act. 17. 31. with 1 Cor. 15. 4, &c.

(i) The Resurrection of Christ is an undeniable Proof of his being the Son of God by Nature, inasmuch as it is such a Proof of his being the True Messiah; to whom the Incommunicable Properties of the Deity are attributed in the Scriptures. Hence what we are truly to understand by Psalm 2. 7. (applied by St Paul to Christ's Resurrection Act. 13. 33.) we may learn from Justin Martyr, who in his Dialogue with Tryphon, having cited that place of the Psalmist, immediately adds: Τότε γένεσιν αὐτῷ λέγων γινεσθαι τοῖς ἀνθρώποις, ἐξ ὧν ἡ γνώσις αὐτοῦ ἐμελλε γινεσθαι. The meaning whereof is, that Christ is there said to be begotten at his Resurrection, because thereby it was evidently made known that He was the True and Only-begotten of the Father, (k) See Ephes. 3. 2, 7, 8.

D

(l) See

TEXT.

TRANSLATION.

του.) 7 πᾶσι τοῖς ἔσιν ἐν Ρώ-
μῃ ἀγαπητοῖς Θεοῦ, κλητοῖς, ἀγί-
οις. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ
πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χρι-
στοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ
μὲ διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάν-
των ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-
γέλλεται ἐν ὅλῳ τῷ κόσμῳ. 9 Μάρ-
τυς γὰρ μου ἔστιν ὁ Θεός, ᾧ λα-
τρεύω ἐν τῷ πνεύματί μου ἐν τῷ
Εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλεί-
πτως μνείαν ὑμῶν ποιῶμαι, 10 πάν-
τοτε ἐπὶ τῶν προσευχῶν μου διό-
μενος, (εἴπως ἤδη ποτὲ εὐδοκή-
σομαι ἐν τῷ θελήματι τοῦ Θεοῦ) ἐλ-
θεῖν πρὸς ὑμᾶς. 11 ἐπιποθῶ γὰρ
ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα
ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆ-
ναι ὑμᾶς. 12 τῆτο δέ ἐστι, συμ-
πρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν
ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ.
13 Οὐ θέλω ἵ ὑμᾶς ἀγνοεῖν, ἀδελ-
φοί, ὅτι πολλάκις προεθέμην ἐλθεῖν
πρὸς ὑμᾶς, (καὶ ἐκωλύθην ἄχρι
τοῦ δεῦρο) ἵνα καρπὸν τινα ᾔχω ἐν
ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνε-
σιν. 14 Ἑλλησί τε καὶ βαρβάροις,

the Called of Jesus Christ.)

7 To All that be in Rome
the Beloved of God, * the Cal-
led, the Saints : Grace unto
you and Peace from God our
Father, and the Lord Jesus
Christ.

8 First, I thank my God
thro' Jesus Christ for you All,
that your Faith is spoken
of throughout the whole
World.

9 For God is my Witness,
whom I serve with my Spirit
in the Gospel of his Son, that
I * constantly make mention
of you.

10 Always in my prayers
making request (if by any
means now at length I might
have a prosperous journey by
the Will of God) to come un-
to you.

11 For I long to see you,
that I may impart unto you
some Spiritual gift, to the end
you may be established,

12 That is, that I may be
comforted together with you,
by the mutual Faith both of
you and me.

13 Now I would not have
you ignorant, Brethren, that
oftentimes I purposed to come
unto you, (but have been
let hitherto) that I might
have some fruit among you,
even as among other Gen-
tiles.

14 I am a Debtor both to
σοφοῖς

ANNOTATIONS.

(1) See note c on 1 Thess. 1. 2. (m) See Luke 2. 1. (n) Our English word
Constantly, as it is commonly used, seems very fitly to answer the Apostle's mean-
ing

PARAPHRASE.

Christ, *i. e.* who have been called to the Profession of Christianity. Wherefore according to the more Special Commission of my Apostleship, I write this Epistle) 7 to all that be in Rome Professours of Christianity, and so of that Body, to which now belong those Titles formerly given to the Jews, such as are these; the Beloved of God, the Called, the Saints. Grace and Peace, *i. e.* All Blessings Spiritual and Temporal be unto you, from God our Father, as the Fountain of them, and from the Lord Jesus Christ, as the Channel thro' which they are conveyed to Us.

8 The First thing I shall acquaint you with, is that I thank my God thro' Jesus Christ for you (l) All, whether Jewish or Gentile Converts, that your Faith, as being Inhabitants of Rome, esteemed the Empress of the World, is spoken of throughout (m) the whole Roman Empire, commonly styled the Whole World. 9 For God is my Witness, whom I serve with my Spirit, *i. e.* with the Whole bent of my Mind, and with All sincerity in preaching the Gospel of his Son, that I fail not (n) constantly, as the times of my Devotion return, to make mention of you, 10 Always in my Prayers making it my particular request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you. 11 For I long to see you, that I may impart unto you some (o) Spiritual Gift, to the end that you receiving it from Me, who preach justification by Faith in Christ in opposition to the Works of the Law, may be established thereby in the True Faith of Christ, so as not to be seduced by the Judaizers to the observation of the Legal Rites, as necessary to Salvation, 12 (p) that is, that I may be comforted together with you, by the mutual Faith both of you and me, *i. e.* by our mutual perseverance in the True Faith of Christ. 13 Now as for these reasons I long to see you, so further I would not have you ignorant, Brethren, that oftentimes I have actually purposed, or set a time to come unto you, (but have been let hitherto) that I might have some Fruit of my Ministry among you, even as among other Gentiles. 14 Not that I have any Vain Conceit of my Own Abilities above others, but because I look on my self, as that I am a (q) Debtor, *i. e.* in Duty bound by my special Commission to preach, as I have opportunity, the Gospel to the Gentiles of All kinds, both

11. Saint Paul acquaints the Romans, with his Great Desire to come unto them.

ANNOTATIONS.

ing by the Greek word ἀδιαλείπτως For by doing a thing Constantly, we do not usually mean, never ceasing to do it at any time, but only not failing to do it at proper times. See Paraphrase on 1 Thess. 5. 17. (o) The Apostle uses this same Argument, Gal. 3. 2.

(p) S. Paul seems here to use a piece of Rhetorical Artifice, mollifying what he had said just before, concerning their need of being established in the Faith, by seeming to recall it, and explaining it so, as to turn the End of his longing to see them to this, viz. that they might mutually rejoyce in one another's True Faith. (q) St Paul seems here to refer to v. 5. Compare also 1 Cor. 9. 16.

TEXT.

TRANSLATION.

σοφοῖς τε καὶ ἀνόητοις, ὀφειλέτης εἰμί. 15 Οὕτω τὸ κατ' ἐμὲ πρόθυμον, καὶ ὑμῖν τοῖς ἐν Ρώμῃ εὐαγγελίσασθαι. 16 Οὐ γὰρ ἐπαισχύνομαι τὸ † Εὐαγγέλιον.

Δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι. 17 Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται, ἐκ πίστεως εἰς πίσιν. κα-

the Greeks and to the Barbarians, both to the Wise and to the Unwise.

15 * Accordingly as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel. *

For it is the Power of God unto Salvation, to Every one that Believes, to the Jew first, and also to the Gentile.

17 For therein is revealed the Righteousness of God,* by Faith unto Faith : as it is writ-

Thus

ANNOTATIONS.

† Τοῦ Χριστοῦ is not read in the Best Antient MSS as *Alexandrian*, *Clerm.* &c. nor yet in the most Antient Versions, as *Vulgar Latin*, *Syriack* &c. nor yet in the Citations of *Tertullian*, *Origen*, *Chrysostom* &c. so that 'tis not to be doubted, but these words have been added by way of Explanation; especially since εὐαγγέλιον alone v. 16. best answers to εὐαγγελίσασθαι v. 15.

(r) The English Particle *so* having several acceptations, I judg'd it proper, instead thereof to put here *accordingly*, as expressing more particularly the Apostle's meaning by the Greek word ὅτω, viz. that *according to* his Obligation as a Debtor to Greeks and Barbarians &c —, he was ready to preach the Gospel &c.

(s) See *Matt.* 10. 6, and 15. 24 *Luke* 24. 47. *Acts* 13. 46. and 17. 2.

(t) The word Ἑλλήν properly denotes a *Greek*, but is here and frequently elsewhere made use of by *S. Paul* to denote *All the Gentiles* in general: and that, as it seems, either because the *Greeks* were of most note among the Jews, at least for Learning, or else because their Language was the Common or more General Language then in use.

(u) There is scarce any Expression in the whole Bible, that has more exercised the heads of Commentators and Interpreters, than this, δικαιοσύνη Θεοῦ ἐκ πίστεως εἰς πίσιν, more especially as to the true meaning of these words, ἐκ πίστεως εἰς πίσιν. And yet methinks *S. Paul* himself has taken it as it were particular care to explain his meaning here, by expressing it more fully *chap.* 3. v. 21, 22. For δικαιοσύνη Θεοῦ here, is there more fully express'd ὡς νόμος δικαιοσύνη Θεός: and ἐν αὐτῷ (i. e. in the Gospel) here, is express'd there by an equivalent νυνὶ ποῦ, viz. under the Gospel: ἀποκαλύπτεται here, is explain'd by πεφάνερωται there: and so ἐκ πίστεως here, is fully explain'd by διὰ πίστεως Ἰησοῦ Χριστοῦ there: and lastly, εἰς πίσιν here, is most clearly explain'd by εἰς πάντας πιστεύοντας there. The Parallelism between *ch.* 1. v. 17. and *ch.* 3. v. 22. &c. might be farther carried on: but what is already observed, is (I think) sufficient to shew, that I have express'd the Apostle's true meaning in *ch.* 1, v. 17. by rendring it agreeably to *ch.* 3. v. 22. *The Righteousness of God by Faith unto Faith*, i. e. unto All that believe. This Interpretation

PARAPHRASE.

both to the Greeks, and to the *Rest*, to whom the Greeks have given the name of Barbarians; both to the Wise or Learned, as the Greeks esteem themselves, and to the *Rest* esteem'd by the Greeks (at least comparatively with themselves) Unwise or Unlearned. 15 (r) Accordingly, as much as in me is, I am ready to preach the Gospel to you also, that are at Rome. 16 For whatever some may pretend and give out to the contrary, I assure you, I am not any ways Ashamed of preaching the Gospel Any where, no, not at Rome itself.

SECTION I.

In this First Section the Apostle fully instructs us as to the Doctrine of Justification itself. He shews that Justification is to be attain'd only by Faith, i. e. by the Gracious Terms of the Gospel, (viz. in opposition to Works done by the guidance of the Law, either of Nature or of Moses, and considered exclusively of the Grace of the Gospel :) that Jews as well as Gentiles stand in need of Justification by Faith, or the Grace of the Gospel; and that by Faith, without Circumcision, or the observance of Any other Legal Rite, the Gentile Converts are justified, as well as the Jewish Converts; and consequently that the Latter have no reason to Boast over the Former in respect of Circumcision or the Law.

I.
The Righteousness accepted of God unto Salvation, both of Jew and Gentile, is in the Gospel revealed to be by Faith in Jesus Christ.

I say, I am not any ways ashamed of preaching the Gospel, even at Rome itself. For whatever others may think of it, I am sure it is the Power of God unto Salvation, i. e. it is the Powerfull Means appointed by God to bring men unto salvation; inasmuch as the sincere Belief of the Gospel is inseparably accompanied with the Grace or assistance of the Holy Spirit, enabling every true Believer to observe the precepts of the Gospel; the observance whereof is sufficient, without the observance of the Law or Legal Rites, to give a sure title to salvation, to Every one that believes, Gentile as well as Jew, the only distinction made between Jew and Gentile under the Gospel being this, that the Gospel was to be preached to the Jew (s) first, and then also (t) to the Gentile. 17 'Tis, I say, thus the Power of God unto salvation: for therein is revealed the Righteousness accepted of God without the observance of the Law, even the Righteousness of God, which is (u) by the Faith of Jesus Christ, and is applicable (u) unto Faith, i. e. unto All that believe without

ANNOTATIONS.

tion (if there was need) might be further confirmed, by observing also, that εἰς πίσιν ch. I. v. 17. (not only answers to εἰς πάντας τοὺς πιστεύοντας ch. 3. v. 22. but likewise)

TEXT.

TRANSLATION.

Θὺς γέγραπται, Ὁ ὃ δίκαιος ἐκ
πίστεως ζήσεται. 18 Αποκαλύπτε-
ται γὰρ ὀργὴ Θεῷ ἀπ' οὐρανῶν, ἐπὶ
πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώ-
πων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ
κατεχόντων.

19 Διότι τὸ γνωστὸν τοῦ Θεοῦ φα-
νερὸν ἐστὶν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς
ἐφάνερωσε. 20 Τὰ γὰρ ἀόρατα αὐτοῦ
ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι
νοούμενα, καθαροῦνται, ἥτε αἰδῶς αὐτοῦ

ten, The * Righteous shall
live by Faith.

18 For the Wrath of God
is revealed from Heaven, a-
gainst All Ungodliness and
Unrighteousness of Men, who
hold the Truth in Unrighte-
ousness.

19 Because that which may
be known of God, is manifest
among them; for God hath
manifested it * unto them.

20 For the Invisible things
of Him, * even his Eternal
Power and Godhead, from the
Creation of the World are
δύναμις

ANNOTATIONS.

likewise) seems plainly to refer to παντὶ τῷ πισεύοντι ch. i. v. 16. that is, in the
verse immediately before it. For the Apostle's Reasoning here stands (I think)
plainly thus: The Gospel is the Power of God unto Salvation to *All that
believe*, Gentile as well as Jew; for therein is revealed the Righteousness of
God by Faith unto (Faith, i. e.) *All that believe*, Gentile as well as Jew; for
(as S. Paul adds ch. 3. v. 22.) *there is no Difference*. As to the Figurative man-
ner of expression, since S. Paul uses *Circumcision* for the *Circumcised*, and *Uncir-
cumcision* for the *Uncircumcised*; why may he not be here reasonably supposed
to use, by the same Figure, *Faith* for *him that has Faith*? Especially if it be
considered withall, how great an Admirer S. Paul appears to have been of the
Beauty there is in words aptly answering one another; on which account he
seems to have used ἐκ πίστεως εἰς πίσιν, rather than ἐκ πίστεως εἰς τοὺς πισεύοντας, namely
εἰς πίσιν more aptly or neatly answering ἐκ πίστεως, than εἰς τοὺς πισεύοντας would have
done. And for the like reason he might choose to use here ἐκ πίστεως rather than
ἀφ' πίστεως; inasmuch as ἐκ and εἰς answer one the other better than ἀφ' and εἰς.
The reason why S. Paul might be so nice in his words here, might be the
Conciseness of Expression he here makes use of, to describe the Righteousness
of God he was speaking of; it being the General Method to use Greater Accu-
racy in Concise Expressions. Now S. Paul having in the beginning of this v. 17.
said, that *the Righteousness of God was revealed in the Gospel*, he adds a concise
and neat Description of the said Righteousness, that it was ἐκ πίστεως εἰς πίσιν. For
the words in the Original ought, I think, to be pointed thus: Δικαιοσύνη ἧς Θεὸς
ἐν αὐτῷ ἀποκαλύπτεται, ἐκ πίστεως εἰς πίσιν: the Apostle here using the like method in
placing his words as he do's in the forecited parallel place ch. 3. v. 21, 22. Νυνὶ δὲ
χωρὶς νόμου δικαιοσύνη Θεοῦ πεφάνερται—δικαιοσύνη δὲ Θεοῦ ἀφ' πίστεως Ἰησοῦ Χριστοῦ εἰς πάν-
τας—τοὺς πισεύοντας. Now the placing of the words being the same in both Texts,
'tis reasonable that the Pointing or Construction should be the same. Where-
fore as the Apostle having said, Ch. 3. 21. *Now the Righteousness of God with-
out the Law is manifested*, explains v. 22. what sort of Righteousness he means
by adding, *Even the Righteousness of God which is by the Faith of Jesus Christ
unto All—that believe*; so here, ch. i. v. 17. the Apostle having said: *For the
Righteousness*

PARAPHRASE.

out distinction: as it is written, and so witnessed long since by the Prophet Habbukkuk ch. 2. v. 4. The (x) Righteous shall live, i. e. shall attain eternal Life or Salvation by Faith. 18 And this manner of justification by Faith in Christ, and not by the Works of the Law, is necessary for All: for as much as the Wrath of God is now by the Gospel clearly revealed from Heaven against All Ungodliness and Unrighteousness of Men, whosoever they be, whether Jew or Gentile, who hold the (y) Truth in Unrighteousness, not living up to what they do or may know of the True Religion, or of that way of serving God, which is acceptable to Him.

19 To begin with the Gentiles; they stand in need of Justification by Faith, as holding the Truth in Unrighteousness: because that which may be known of the Nature of God, is manifest among them; for God has all along manifested it unto them. 20 For the Invisible things of Him, (z) even his Eternal Power, and other Attributes which make up the Godhead, from the very Creation of the World are clearly seen, being

II.
The Gentiles stand in need of Justification by Faith, as being Great Sinners against the Law of Nature.

ANNOTATIONS.

Righteousness of God is therein revealed, he subjoins What Sort of Righteousness, (Even the Righteousness of God; for this is to be supplied as seems evident from the parallel place) by Faith unto Faith. Upon the whole therefore I think, that All that has been here offered, puts the True Intent of the Apostle in this Text, out of doubt.

(x) I have altered the word *Just* in our Translation into *Righteous*, because tho' they be both the same as to their Importance, yet the word *Just* (as being of a quite different sound) do's not so plainly answer to the word *Righteousness* in the beginning of the Verse, as do's the word *Righteous*: whereas between the English words *Righteousness* and *Righteous* there is the like Correspondency, as between the Greek words used by the Apostle, *δικαιοσύνη* and *δικαίος*; and consequently the Apostle's manner of Reasoning is by the word *Righteous* more clearly set forth in our Translation, and more agreeably to the Original. For the like reason v. 20. instead of *without excuse*, I have put, *Inexcusable*, it more exactly answering to the Original word used here, and ch. 2. v. 1. where it is render'd likewise *Inexcusable*; and where the Apostle seems plainly to have regard to what he had said in this ch. 1. v. 20. Which reference of the Apostle is as it were lost in our Translation, by rend'ring the Greek word, in one place *without excuse*, in the other *Inexcusable*; whereas the said reference is much more plainly shewn, by using the same word *Inexcusable* in both places.

(y) By *Truth* is here more peculiarly denoted the True Way of worshipping and pleasing God, either so far forth as it is discoverable by the Light of Nature, or as it is more clearly discovered by Revelation. In the first respect it relates to the Gentiles, in the other to the Jews.

(z) I have put, *Even his Eternal Power and Godhead*, immediately after, *the Invisible things of Him*, as immediately relating thereto, and making the sense more clear. And I have put *perceived* for *understood*: because by this latter is generally denoted, what we comprehend, or have an adequate Knowledge of; whereas we are said to *perceive*, what we only apprehend, as we do the *Invisible things of God*. Nor do's the Greek word *νοούμενα* necessarily imply more than things apprehended by the mind. Compare *Wisdom* chap. 13,

(a) 'Twould

TEXT.

TRANSLATION.

δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐ-
τὰς ἀναπολογήτες. 21 διότι γνόν-
τες τὸν Θεόν, οὐχ ὡς Θεὸν ἐδόξασαν
ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν
ἐν τοῖς ᾠγαλογισμοῖς αὐτῶν, καὶ ἐσκο-
τίαθη ἡ ἀσύνετος αὐτῶν, καρδία.
22 φάσκοντες εἶναι σοφοί, ἐμωγράνθη-
σαν, 23 καὶ ἠλλαξαν τὴν δόξαν τῆς
ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος
φθαρτῆς ἀνθρώπου, καὶ πετεινῶν, καὶ
τετραπόδων, καὶ ἐρπετῶν. 24 Διὸ
καὶ παρέδωκεν αὐτὰς ὁ Θεὸς ἐν ταῖς
ἐπιθυμίαις τῆς καρδιῶν αὐτῶν εἰς ἀκα-
θαρσίαν, ἧς ἀτιμάζεσθαι τὰ σώματα
αὐτῶν ἐν ἑαυτοῖς. 25 οἵτινες μετήλ-
λαξαν τὴν ἀλήθειαν τῆς Θεῆς ἐν τῷ
ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλά-
τρευσαν τῇ κτίσει ὡς τὸν κτίσαν-
τα, ὅς ἐστιν εὐλογητὸς εἰς τὰς αἰῶνας,
ἀμήν. 26 Διὰ τούτο παρέδωκεν αὐ-
τὰς ὁ Θεὸς εἰς πάσῃ ἀτιμίᾳ· αἵτε
γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυ-
σικὴν χρῆσιν εἰς τὴν ὡς ἀντὶ φύσιν.
27 ὁμοίως τε οἱ ἄρρενες, ἀφέντες τὴν
φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύ-
θησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλή-
λους, ἄρσενες ἐν ἀρσεσὶ τὴν ἀχρημο-
σύνην κατεργαζόμενοι, καὶ τὴν ἀντιμι-
δίαν ἣν ἔδωκε τὸ πλάνης αὐτῶν ἐν ἑαυ-
τοῖς ἀπολαμβάνοντες. 28 Καὶ καθὼς

clearly seen, being * perceived
by the things that are made ;
so that they are Inexcusable.*

21 Because that when they
knew God, they glorified Him
not as God, nor were thank-
full ; but became Vain in their
imaginations, and their foolish
heart was darkened.

22 Professing themselves to
be Wise, they became Fools ;

23 And changed the Glory
of the Incorruptible God * for
an image made like to Cor-
ruptible Man, and to Birds,
and fourfooted Beasts, and
Creeping things.

24 Wherefore God also gave
them up in the lusts of their
own Hearts to Uncleanneſs, to
dishonour their Own bodies
between themselves :

25 Who changed the Truth
of God for a Ly, and worship-
ped and served the Creature
more than the Creator, who is
Blessed for ever, Amen.

26 For this cause God gave
them up to * Dishonourable
lusts : For even the Women
did change the Natural use in-
to that which is against Na-
ture :

27 And likewise also the
Men, leaving the Natural use
of the Woman, burn'd in
their lust one towards ano-
ther, Men with Men working
that which is unseemly, and
receiving in themselves that
recompence of their Error,
which was meet.

28 And like as * they did
ἐκ

PARAPHRASE.

being (z) perceived by the things that are made; so that they are (x) Inexcusable. 21 Because that when they *thus truly* knew, or at least might have known, God, they glorified him not after such a manner, as was suitable to the True God, nor were thankfull to Him, as their Creator and Preserver, but became (a) Vain in their imaginations, i. e. gave themselves to Idolatry, and their foolish heart was darkned, so as not to be sensible of their egregious Folly. 22 Professing and assuming to themselves the name of Wise, they became very Fools; 23 and for an undeniable proof of their Folly changed the Glory of the Incorruptible God (b) for an Image made like to Corruptible Man; nay, and to things below themselves, viz. to Birds, and fourfooted Beasts, and Creeping things. 24 Wherefore God also gave (c) them up, i. e. left them to themselves, in or after the lusts of their Own hearts to run into Uncleanness, so as to Dishonour their Own Bodies between themselves, this being no other than (d) a suitable punishment for those, 25 Who Dishonoured God by their Idolatry, whilst they changed the Truth of God for a (e) Ly, i. e. the True God for some False God, and worshipp'd and served the Creature more than (or besides, or instead of) the Creator, who is Blessed for ever, Amen. 26 For this cause I say, viz. their Dishonouring the Nature of God by their Idolatry (represented in Scripture as Spiritual Uncleanness) God gave them up to Dishonourable Lusts. For even the Women did change the Natural use into that which is against Nature: 27 and likewise also the Men, leaving the Natural use of the Woman, burn'd in their lust one towards another, Men with Men working that which is Unseemly, and so receiving in thus Dishonouring themselves that Recompence or Punishment of their Errour in Dishonouring God by their Idolatry, which was meet. 28 And like as they had God, i. e. the Knowledge of God (v. 19.) but did not, by considering the Works of the Creation Search out the True nature of God, so far forth as it might be known to them, and consequently may
be

ANNOTATIONS.

(a) 'Twould be endless to cite all the places of Scripture, which might be cited to illustrate the sense here given of becoming Vain, or Vanity, &c, it may suffice to mention one, viz. 2 Kings 17. 15, 16.

(b) As the Greek words ἔλλαξαν ἐν, do not literally denote, *changed into*, so this expression is capable of a wrong Interpretation, and therefore I choose rather to render the Greek by, *changed for*. And 'tis observable, that both in v. 23. and 25. the Apostle uses ἔλλαξαν or μετέλλαξαν ἐν, whereas v. 26. he uses μετέλλαξαν εἰς, because there is denoted properly a change of one thing into another.

(c) God is then said to give Men up, when he withdraws his Grace from them, as being abused by them.

(d) This is excellently expressed v. 27. by the Greek word ἀντιμισθία.

(e) The word Ly, is plainly taken to denote an Idol, Isai. 44. 20.

TEXT.

TRANSLATION.

ὅκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπι-
γνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς
ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθή-
κοντα· 29 πεπληρωμένους πάσῃ ἀδι-
κία, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ,
κακίᾳ· μετὺ φθόνου, φόνου, ἔρι-
δος, δόλου, κακοηθείας· 30 ψι-
θυριστὰς, καταλάλους, θεοσυγεῖς,
ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας,
ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,
31 ἀσυνέτοις, ἀσυνθέτοις, ἀτόργοις,
ἀσπόνδους, ἀνελεήμονας· 32 οἵ-
τινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόν-
τες, οὐκ ἐνόησαν ὅτι οἱ τὰ τοιαῦ-
τα πράσσοντες ἄξιοι θανάτου εἰσιν·
οὐ μόνον ὅ οἱ πράσσοντες αὐτὰ,

not * Approve to acknowledg
God, God gave them over to
a Reprobate mind, to do those
things that are not decent :

29 Being filled with all
Unrighteousness, fornication,
wickedness, * inordinate desire,
maliciousness : full of envy,
murder, contention, deceit,
* ill-nature :

30 Whisperers, backbiters, ha-
ters of God, * injurious, proud,
boasters, inventors of evil
things, disobedient to parents,

31 Without understanding,
Covenant-breakers, without
natural affection, implacable,
unmercifull :

32 Who acknowledging
* the Rule of Right, which is
of God, did not perceive that
they, who do such things are
worthy of Death ; and not on-

ἀλλὰ

ANNOTATIONS.

(f) The verb δοκιμάζω signifies to *prove*, *search*, *try*, and to *approve* or *like*. It is also apparent, that S. Paul, who was peculiarly taken with the Beauty of an *Antithesis*, do's oppose ἀδόκιμον νοῦν to ἐδοκίμασαν. And therefore I have endeavoured in the Paraphrase to express the whole of what S. Paul might intend by these words; and in the Translation I have, as well as our Language will permit, preserv'd the Antithesis in the Original, by rendring ἐδοκίμασαν *Approved* or *did Approve*, in reference to ἀδόκιμον νοῦν, rendred a *Reprobate mind*, i. e. a mind incapable or *unqualify'd* for *Approving* what it ought. What the Heathens did not approve, was this τὸ Θεὸν ἔχειν ἐν ἐπιγνώσει; which expression, tho' rendred Literally (viz. *to have God in Acknowledgment*) sounds harsh in our English tongue, yet carries in it a remarkable Emphasis. For that the Gentiles *had God*, i. e. had some Knowledge of God, the Apostle tells us v. 19—21. of this same Chapter; but their Fault was, that they did not so improve that Knowledge, as to *Acknowledge* or *Honour* God as they ought; which is what the Apostle denotes by this expression ὅκ ἐδοκίμασαν τὸ Θεὸν ἔχειν ἐν ἐπιγνώσει.

(g) Πλεονεξία is used, as by other Writers, so by S. Paul, to denote not only Covetousness, but also Inordinate Lust; and therefore I have express'd it so, as to be applicable to both.

(h) It being evident, that the Apostle is here speaking of the Gentiles, it must necessarily follow, that by the τὸ δικαίωμα τοῦ Θεοῦ here mention'd, as acknowledged by the said Gentiles, is to be understood the *Law of Nature*, this being the only Law, which they could discover and acknowledg by the *Light of Na-*

PARAPHRASE.

be said not to (f) Approve to have God in a due manner of Acknowledgment, i. e. not to acknowledg God after a due manner; so by a suitable punishment God gave them up to a (f) Reprobate mind, i. e. a mind Averse to such Religious Researches or Contemplations, and so Unqualified for Searching out and Approving things Decent, and so leading them to do those things, which are Not decent: 29 They being filled with All Unrighteousness, Fornication, Wickedness, (g) Inordinate desire whether in respect of Lust or Wealth, Maliciousness; full of Envy, Murder, Contention, Deceit, Ill-nature: 30 Whisperers, Backbiters, Haters of God or His True Religion, Injurious to Men, Proud, Boasters, Inventers of Evil things or of New Arts of Debauchery, Disobedient to Parents, 31 Without Understanding or Unconsciable, Covenant-breakers or False to their Words and Oaths, without natural affection, implacable, unmercifull: 32 Who acknowledging the (h) Rule of Right which is of God, (being written in the Heart of Every one by God, and so common to All Mankind, and discoverable by the Light of Nature or Human Reason, and thence stiled the Law of Nature) did not make a due use of their Reason, so as by proper inferences from the said Rule of Right acknowledged by them, to perceive that they who do such things as be aforementioned, are Worthy of (i) Death, and not only

ANNOTATIONS.

ture or their Reason. And the Law of Nature is very fitly stiled τὸ δίκαιωμα τοῦ Θεοῦ. It is stiled τὸ δίκαιωμα, as being a Rule of Right or Moral Life, by the observance whereof, such as enjoy not the Light of Revelation, shall be justified for the sake, and thro' the merits of Christ. It is said to be τοῦ Θεοῦ, as being as it were written in the Heart of Every man by God himself, the Author of our Reason, whereby we discover the Duties of Natural Religion. The English word Judgment might stand to answer the Greek δίκαιωμα, if it be understood to denote the Rule whereby One is to be judged. But the said word being used more commonly in a different sense, so as to denote either the judicial Process or Examination, or the Sentence given thereupon, and generally the Punishments consequent upon the said Sentence, and the word Judgment being used in some one of these latter acceptations in ch. 2. v. 2, 3. for these reasons I judg'd it better to use the word Judgment only in its more common acceptation, and instead thereof in this place to render δίκαιωμα by the Rule of Right or Righteousness, as best answering to the usual way of rendring the other conjugate Greek words, δίκαιος and δικαιοσύνη, in our English tongue, viz. by Righteous and Righteousness.

(i) By Death here may be understood, not only Bodily Death, but also Punishment after Bodily Death in the other World. For that some of the Gentiles had some knowledge of such Punishment, is plain from Cicero in his *Somnium Scipionis*, and from Plato in his tenth Book *de Republ.* Now what was discovered and perceived by some of the Gentiles, might have been by others of them, if they had made a due use of their Reason. That many of the above-mention'd Crimes were looked upon by many of the Gentiles, as worthy of Bodily Death, is too well known to need Proof.

TEXT.

TRANSLATION.

ἀλλὰ καὶ οἱ συνευδοκοῦντες τοῖς
πράσσοι. †

Κεφ. β'. Διὸ ἀναπολόγητ^{ος} εἶ,
ὦ ἄνθρωπε, πᾶς ὁ κρίνων. ἐν ᾧ γὰρ
κρίνεις τὸν ἕτερον, σεαυτὸν κατα-
κρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ
κρίνων. 2 Οἶδαμεν δὲ, ὅτι τὸ κρί-
μα τῷ Θεῷ ἐστὶ κατ' ἀλήθειαν
ἐπὶ τῶν τὰ τοιαῦτα πράσσοντα.

3 Λογίζῃ ἢ τοῦτο, ὦ ἄνθρωπε, ὁ
κρίνων τοὺς τὰ τοιαῦτα πράσσον-
τας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκ-
φεύξῃ τὸ κρίμα τῷ Θεῷ; 4 ἢ τῷ
πλοῦτου τῆς χρηστότητ^{ος} αὐτοῦ,
καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυ-
μίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ
χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε
ἄγει; 5 Κατὰ ἢ τὴν σκληρό-
τητά σου καὶ ἀμετανόητον καρδίαν,
δησανεῖζεις σεαυτῷ ὀργὴν ἐν ἡμέ-
ρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-
κρισίας τοῦ Θεοῦ, 6 ὃς ἀποδώσει
ἐκάστῳ κατ' ἃ τὰ ἔργα αὐτοῦ. 7 τοῖς
μὲν κατ' ὑπομονὴν ἔργου ἀγαθοῦ
δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν
ἐπιζητήσοις ζωὴν αἰώνιον. 8 τοῖς
ἢ ἐξ ἐριθείας, καὶ ἀπειθεῖσι μὲν τῇ
ἀληθείᾳ, πειδομένοις ἢ τῇ ἀδικίᾳ,

ly they that do them, but also
they that have pleasure in
them that do them.

Chap. II. Therefore thou art
Inexcusable, O man, whosoever
thou art that judgest. For where-
in thou judgest another, thou
condemnest thy self; for thou
that judgest, dost the same things.

2 But we are sure, that the
judgment of God is according
to Truth, against them that do
such things.

3 And thinkest thou this, O
Man, that judgest them that
do such things, and dost the
same, that thou shalt escape
the judgment of God?

4 Or despisest thou the Riches
of his Goodness, and Forbear-
ance, and Long-suffering, not
knowing that the Goodness of
God leadeth thee to Repentance?

5 But after thy hardness and
impenitent heart, treasurest up
unto thy self Wrath against
the Day of Wrath, and of the
Revelation of the Righteous
judgment of God,

6 Who will render to Every
man according to his Deeds:

7 To them, who by patient
continuance in Well-doing
seek for Glory and Honour
and Immortality, * God shall
render Eternal Life:

8 But unto them that are * of
a Contentious temper, and do
not obey the Truth, but obey
Unrighteousness, * shall be ren-
dered

ANNOTATIONS.

† Dr Mill on the place has shewn, that the Reading here followed, is with
great probability to be esteem'd as the True Original Reading; only the Doctor
reads

PARAPHRASE.

only they that *actually* do them *themselves*, but also they that have pleasure in, *i. e.* are any ways pleased with or Countenance them that do them.

Chap. II. By what I have said of the Gentiles, I have made good what I laid down ch. 1. v. 20. viz. that they are Inexcusable: Therefore it will follow that thou likewise art Inexcusable, (k) O Man, who-soever thou art that judgest them as incapable of being admitted into the kingdom of the Messias. For wherein thou judgest thus of Another, thou condemnest thy self; for thou that judgest, dost the (l) same things. 2 But how partially soever thou mayst judge of thy self, We are sure that the judgment of God against them that do such things, be they Gentiles or others, is according to Truth, *i. e.* most impartial and just, without any respect to Persons. 3 And thinkest thou this, *i. e.* canst thou upon due (m) Reasoning with thy self think this, O man, that judgest so hardly of them, *i. e.* the Gentiles, that do such things, and dost the same; that thou for being a Jew shalt escape the judgment of God? 4 Or despisest thou the Riches of his Goodness, *i. e.* his Extraordinary Goodness to Thee a Jew above them Gentiles, in giving thee the Law, the Covenants, and the Promises; and despisest thou the Riches of his Forbearance and Long-suffering towards thee, not knowing, *i. e.* not considering that the Goodness of God herein leads. *i. e.* tends and is design'd to lead thee to Repentance? 5 But after thy Hardness and Impenitent Heart, which will not suffer thee to embrace the Gospel, treasurest up unto thy self Wrath against the Day of Wrath and of the Revelation or Manifestation of the Righteous judgment of God, 6 Who will render at that day to Every Man, Jew as well as Gentile, according to his Deeds; 7 namely, to them who by Patient Continuance in Well-doing seek for Glory and Honour and Immortality, (n) God shall then render Eternal Life: 8 But unto them that are (o) of a Contentious temper, and so chiefly out of a Principle of Obstinacy and Perverseness do not obey the Truth of the Gospel, but obey Unrighteousness

III.
The Jews also being Great Sinners against the Law of Moses, Can't be justified but by Faith: and this the Apostle shews, first more generally and con-

par-

ANNOTATIONS.

reads in the second place ποιῶντες, whereas πρόσσονται not only better agrees with the other part of the verse, but is confirmed by S. Clemens Romanus, who very likely perused the very Epistle sent by S. Paul to the Romans.

(k) Hereby the Apostle with admirable dexterity denotes the Jew, without expressly naming him. See more in the reference (†) to v. 17.

(l) Of the Wickedness of the Jews see their Historian Josephus, Book 6. cap. 26, 27. of Jewish War. (m) So λογίζη imports.

(n) I have expressly added, God shall render in v. 7. and, shall be render'd v. 8. not only that the Sense may be clearer, but also that the Construction, designed by the Apostle, might appear.

(o) Οἱ ἐκ ἐριθείας, is a neat and significative expression, denoting Persons born as it were of Contention, and so of a Contentious Temper or Nature.

(p) Tho'

TEXT.

TRANSLATION.

θυμός καὶ ὀργή· 9 Θλίψις καὶ φενο-
 χωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώ-
 πῃς ἧ κατεργαζομένης τὸ κακόν, Ἰσ-
 δαίου τε πρῶτον καὶ Ἑλλήνων·
 10 δόξα ἧ καὶ τιμὴ καὶ εἰρήνη παν-
 τὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν Ἰσδαίου
 τε πρῶτον καὶ Ἑλλήνι. 11 Οὐ γάρ
 ἐστὶ προσωποληψία παρὰ τῷ Θεῷ.
 12 Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνό-
 μως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν
 νόμῳ ἥμαρτον, ἀπὸ νόμου κρινθήσονται.
 13 Οὐ γὰρ ἀκροαταὶ ἔσονται νό-
 μου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ
 ποιηταὶ τοῦ νόμου δικαιωθήσονται,
 (14 Ὅταν γὰρ ἔθνη τὰ μὴ νόμον
 ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ,
 οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι
 νόμοι· 15 Οἵτινες ἐνδείκνυνται τὸ
 ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρ-
 διαῖς αὐτῶν, συμμαρτυρήσεως αὐτῶν
 τῆς συνειδήσεως, καὶ μεταξὺ ἀλλή-
 λων τῶν λογισμῶν κατηγορούντων ἢ

d' red Indignation and Wrath.

9 Tribulation and Anguish upon Every Soul of Man that doth Evil, of the Jew first, and also of the Gentile:

10 But Glory and Honour and Peace to Every Man that * doth Good, to the Jew first, and also to the Gentile.

11 For there is no Respect of Persons with God.

12 For as many as have sinn'd without * the Law, shall also perish without the Law; and as many as have sinn'd under the Law, shall be judg'd by the Law.

13 For not the Hearers of the Law are just before God, but the Doers of the Law shall be justified,

14 (For when the Gentiles, who have not the Law, do by Nature the things contain'd in the Law, these having not the Law are a Law unto themselves:

15 Who shew the Work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts * between themselves accusing,

καὶ

ANNOTATIONS.

(p) Tho' νόμος may sometimes be taken to denote any Positive Law in opposition to the Law of Nature, yet here it seems to be all along taken by the Apostle particularly to denote the Mosaical Law.

(q) The expression, *written in their Hearts*, seems to denote no more than, *discoverable by the Light of Nature or Reason*.

(r) Συνείδησις *Conscience*, according to the literal import of the word, denotes a Man's being conscious or knowing within himself, that he has done, or has not done, what he is obliged by some Law.

(s) *Between themselves* or *one another*, i. e. One Thought (or Reasoning) Accusing them, viz. when they did ill; and another Thought Excusing, or Pleading for them, viz. when they did Well.

+ That

PARAPHRASE.

particularly in rejecting the Gospel (n) shall then be render'd Indignation and Wrath. 9 Nay 'tis observable, that at that Day of Wrath, the like method shall be followed in awarding Judgment upon Men, as was followed in offering the Gospel to them. For as it has been said chap. i. v. 16. that the Gospel is the Power of God unto Salvation, to every one that believes, to the Jew first and also to the Gentile; so at the Day of Wrath Tribulation and Anguish shall be upon Every Soul of Man that doth Evil, upon the Soul of the Jew first, and also of the Gentile: 10 but Glory and Honour and Peace shall be to Every one that doth Good, to the Jew first, and also to the Gentile. 11 For there is no other Respect of Persons with God, no other distinction will then be made, than what I have already taken notice of, as to the Jews being First considered in respect either of Reward or Punishment: God will by no means at the day of judgment shew any such Respect to the Jews, above the Gentiles, as to punish the Gentiles for their Sins, but to let the Jews go unpunished for their Sins. 12 For on the contrary as many as have sinn'd without (p) the Law of Moses, shall also perish without the Law of Moses, being judg'd by the Law of Nature, and punished in such a manner, as shall be agreeable to the Justice of God; and so likewise as many as have sinn'd under the Law, shall be judg'd by the Law. 13 For not the bare Hearers of the Law are just before God, but the Doers of the Law shall be justified: which is Universally true in a sense respectively adapted to the state of Gentiles as well as Jews: 14 For when the Gentiles, who have not the Law of Moses, do by the Light of Nature the things contain'd in the Law, and discoverable by the Light of Nature, i. e. the Moral Duties of the Law, these having not the Law, are a Law unto themselves, i. e. have the Dictates of their Natural Right Reason for a Law unto themselves: 15 Who accordingly shew the Work of the Law (which consists in Commanding what is to be done or not to be done, and in Obliging to observe the said Commands, or else in rendring Liable to Punishment: this is the work or business of Every Law, and consequently of the Mosaical Law, and also of the Law of Nature itself, in respect of which last Law these several particulars are as it were) (q) written in their Hearts, their Natural Reason dictating to them what they ought to do or not to do, their (r) Conscience also bearing witness to these Dictates of Reason, that they ought to be follow'd, and that they become liable to God's wrath and so to punishment in not following them, and consequently their Thoughts (s) between or among themselves Accusing or else Excusing them, according as they act Agreeably or Not agreeably to the said Dictates of Reason or Law of Nature. Wherefore the Gentiles being to be judged at the last day, as they have or have not Lived Conformably to the said Law of Nature

TEXT.

TRANSLATION.

καὶ ἀπαλογουμένων) • 16 ἐν ἡμέρᾳ
ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀν-
θρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ
Ἰησοῦ Χριστοῦ,

17 † Εἰ ἢ σὺ Ἰουδαῖος ἐπινο-
μάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ
καυχᾶσθαι ἐν Θεῷ, 18 καὶ γινώσκεις
τὸ θέλημα, καὶ δοκιμάζεις τὰ ἀγα-
θὰ κατηχόμενος ἐκ τῆς νό-
μου, 19 πέποιθας τε σεαυτὸν ὁδη-
γὸν εἶναι τυφλῶν, ὥς τῶν ἐν σκο-
τει, 20 παιδευτὴν ἀφρόνων, δι-
δάσκαλον νηπίων, ἔχοντα τὴν μόρ-
φωσιν τῆς γνώσεως καὶ τῆς ἀλη-
θείας ἐν τῷ νόμῳ. 21 Οὖν δι-
δάσκων ἕτερον, σεαυτὸν οὐ διδά-
σκεις; Οὐ κηρύσσων μὴ κλέπτειν,
κλέπτεις; 22 ὃ λέγων μὴ μοι-
χεύειν, μοιχεύεις; ὃ βδελυσσόμε-
νος τὰ εἰδωλα, ἱεροσυλεῖς; 23 ὃς
ἐν νόμῳ καυχᾶσαι, διὰ τῆς
παραβάσεως τοῦ νόμου τὸν Θεόν

or else excusing *them*)

16 In the Day, when God
shall judge the Secrets of Men,
according to my Gospel, by
Jesus Christ.

17 Now if thou art called a
Jew, and retest on the Law,
and makest thy Boast of God,

18 And knowest his Will,
and approvest the things that
are more excellent, being in-
structed out of the Law,

19 And art confident that
thou thy self art a Guide of the
Blind, a Light of them which
are in Darkness,

20 An instructor of the Fool-
ish, a teacher of Babes, who hast
* a scheme of the Knowledg
and of the Truth in the Law:

21 Thou therefore that teach-
est Another, teachest thou not
thy self? thou that preacheest
a Man should not steal, dost
thou steal?

22 Thou that sayst a Man
should not commit Adultery,
dost thou commit Adultery?
thou that abhorrest Idols, dost
thou commit Sacrilege?

23 Thou that makest thy Boast
of the Law, thro' Breaking the
ἀτιμάζεις;

ANNOTATIONS.

† That this is the True Original Reading, is abundantly confirmed by the Ancient MSS. and Versions, where it is found or followed, as appeares from Dr Mill's Various Readings on the place. To which may be added, that this Way of S. Paul's introducing the expresse Mention of the *Jew*, namely with an *if*, or by way of supposition, carries in it a great deal of Softness, and so is very suitable to the Apostle's design: whereas the common Reading, *Behold, thou art called a Jew* &c. carries in it a great deal of Bluntness. and an Air of Scorn in this case, and so seems not at all suitable to the drift of the Apostle. For it seems evident, that the Apostle endeavours in this Chapter with admirable Art to make the Jews sensible of their Great Sinfulness, and so of their need of Justification by Faith in Christ, and yet not to Exasperate them. To this end

PARAPHRASE.

Nature, it holds universally true, that not the (t) Hearers, but the Doers of the Law, whether that of Moses or that of Nature, (and so also of the Gospel) shall be justified, 16 in the day, when God shall judge the Secrets of Men, as well as their open Actions, according to my Gospel, i. e. according to (u) what I preach as one Great Article of the Christian Faith, and so a considerable part of the Gospel, namely that God has appointed a Day, wherein he will judge the World in Righteousness, by That Man whom he has ordain'd &c. (Act. 17. 31.) that is, by Jesus Christ.

17 Now if thou art called, i. e. art by Name, tho' not in reality (see v. 28, 29.) a Jew, and retest on thy having the Law for justification, and makest thy Boast of having the only True God for thy God, 18 and knowest his Will, and upon examination of things controverted approvest the things that are more Excellent, being instructed out of the Law; 19 and art confident, that thou thy self art fit or able to be a Guide of the (x) Blind Gentile, a Light of them which are (x) in Darkness, 20 an Instructor of the (x) Foolish, a Teacher of (x) Babes, who hast an exact Scheme or Draught of the Knowledge and of the Truth in the Law, i. e. of what is to be Known or Learnt from the several parts of the Law: 21 Thou therefore that teachest Another, teachest thou not thy self? thou that preachest a Man should not steal, dost thou steal? 22 thou that sayst a Man should not commit Adultery, dost thou commit Adultery? thou that abhorrest Idols, dost thou commit Sacrilege, and so rob God of his Honour another way? 23 Thou that makest thy Boast of the Law, as being a Law given from the only True God, thro' Breaking the Law, even in such instances as the Con-

IV.
Secondly, S. Paul proceeds here to shew more particularly and openly, that the Jews stand in need of Justification by Faith, as being Great Sinners against the Law of Moses.

sciences

A N N O T A T I O N S.

end in v. 1. of this Chapter, he denotes the Jew not expressly, but covertly, and only by way of inference; the expression, O Man, whosoever thou art that judgest Another, being indeed in general Terms, but truly and properly applicable in this case only to the Jew. And then in this v. 17. he mentions the Jew &c. but not directly and bluntly, but with an, If thou art called a Jew &c. Both which sorts of expression shew, not only the Apostle's Great Caution, but also his Great Skill, to avoid Exasperating the Jews.

(t) Since Natural Reason do's in several cases dictate to Men their Duty, whether they will or no, hence such as are conscious of such Dictates, and yet will not follow them, may be very properly said to be Hearers and not Doers of the Law of Nature.

(u) That Εὐαγγέλιον is sometimes taken by S. Paul to denote the Preaching of the Gospel, is plain from Philip. 4. 15. See also S. Clem. 1. Epist. num. 47. To which add the Words of Origen in the Preface to his Comment Gr. Lat. on John pag. 6. Among the Writings of S. Paul there is no Book, which is wont to be called His Gospel; but whatsoever he preached or taught, as Gospel: by which last words Origen well explains this Expression here, According to my Gospel, as Dr Grabe has observed Spicileg. Sect. 1. p. 31. (x) These were names, which the Jews gave to the Gentiles.

TEXT.

TRANSLATION.

ἀτιμάζεις; (24 Τὸ γὰρ ὄνομα τοῦ
 Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς
 ἔθνεσι, καθὼς γέγραπται.) 25 Πε-
 ριτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον
 περάσῃς· ἐὰν ᾧ παραβάτης νό-
 μου ᾖς, ἡ περιτομή σε ἀκροβυστία
 γέγονεν. 26 Εὰν οὖν ἡ ἀκροβυστία
 τὰ δικαιώματα τοῦ νόμου φυλάσῃ,
 οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περι-
 τομὴν λογισθῇσεται; 27 καὶ κρι-
 νεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νό-
 μον τελούσα, σὲ τὸν διὰ γράμμα-
 τος καὶ περιτομῆς παραβάτην νό-
 μου; 28 Οὐ γὰρ ὁ ἐν τῷ φανερῷ,
 Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φανερῷ
 ἐν σαρκί, περιτομή· 29 ἀλλ' ὁ
 ἐν τῷ κρυπτῷ, Ἰσραῒτης καὶ περι-
 τομή, καρδίας ἐν πνεύματι, ὃ γράμ-
 ματι· ὃ ὁ ἐπαινεῖ οὐκ ἐξ ἀνθρώ-
 πων, ἀλλ' ἐκ τοῦ Θεοῦ.

Κεφ. γ'. Τί οὖν τὸ πλεονέκτημα τοῦ

Law dishonourest thou God?

(24 For the Name of God is blasphem'd among the Gentiles thro' you, as it is written.)

25 For Circumcision verily profiteth, if thou keep the Law; but if thou be a breaker of the Law, thy Circumcision is made Uncircumcision.

26 Therefore if the Uncircumcision keep * the Rules of Right contain'd in the Law, shall not his Uncircumcision be counted for Circumcision?

27 And shall not the Uncircumcision which is by Nature, if it fulfill the Law, judge thee, who by the Letter and Circumcision dost transgress the Law?

28 For He is not a Jew, who is one Outwardly; nor is that Circumcision, which is Outwardly in the Flesh:

29 But he is a Jew, who is one Inwardly; and Circumcision is that of the Heart in the Spirit, and not in the Letter; whose praise is not of Men, but of God.

Chap. III. What Advantage
 Ἰσραὴλ,

ANNOTATIONS.

(y) S Paul plainly refers principally, if not solely, to *Isai.* 52. 5. not as it is in the present Hebrew and our Version, but as it is in the Septuagint Translation, where the words stand thus: Δι' ὑμᾶς διαπαντός τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.

(z) It has been afore observed, that by τὸ δικαίωμα τοῦ Θεοῦ *ch.* i. v. 32. can reasonably be understood no other, than the Law of Nature, as being only that Law, which the Gentiles could acknowledge. In like manner here by τὰ δικαιώματα τοῦ νόμου can reasonably be understood only those Precepts or Duties of the Mosaic Law, which are discoverable by the Light of Nature, and so are so many Branches of the Law of Nature inserted into the Body of the Mosaic Law. As therefore the Apostle uses the word δικαίωμα in both places under the same notion, so have I in both places render'd it alike. And indeed in most, if not all other places, the Word is to be taken in a like sense, viz. for that Rule of Right, by the observance whereof the Person it respects, shall be justified or pronounced Righteous at the last Day.

(a) This

P A R A P H R A S E.

sciences of the Gentiles condemn, dishonourest thou God? (24 For the Name of God is blasphemed, *i. e.* God and his Holy Religion is ill-spoken and thought of, and so not embraced as it otherwise might be, among the Gentiles thro' you Jews, whilst you boast you are the Peculiar People of God, and yet live so licentiously, as to give offence to the very Gentiles themselves. This I speak not out of any spleen of my own against you, but as it is (y) written of you, particularly Isai. 52. 5. Ezek. 36. 23. Whilst you live thus wickedly, 'tis madness to think that Circumcision will profit you any thing.) 25 For Circumcision verily profiteth, if thou keep the Law; but if thou be a Breaker of the Law, thy Circumcision is made to all intents and purposes in the sight of God no other than Uncircumcision, *i. e.* thou art in God's sight no Better than a Gentile. 26 And therefore by parity of Reason on the other hand, if the Uncircumcision, *i. e.* Uncircumcised Gentile keep the several particular (z) Rules of Right, or Branches of the Law of Nature, contain'd in the Law of Moses, shall not his Uncircumcision be counted by God to all intents and purposes for Circumcision. *i. e.* shall he not be as Acceptable to God, as if he was actually Circumcised or a Jew? 27 And further, whereas thou takest upon thee to judge him, (as is intimated above v. 1.) shall not the Uncircumcision which is (a) by Nature, (*i. e.* shall not the Gentile notwithstanding his Natural Uncircumcision) if it fulfill the abovementioned Rules of Natural Right contained in the Law, and discoverable by the Light of Nature, rather judge thee, who by minding only the Letter of the Law, and by observing only its External Rites, and among them principally Circumcision, dost transgress the Law in other and more weighty respects? 28 For in God's account He is not a Jew, *i. e.* a Son of Abraham, to whom the Promises appertain, who is One only Outwardly; nor is that Circumcision in God's account, which is only Outwardly in the Flesh: 29 but He is a Jew in God's account, who is one Inwardly; and Circumcision in God's account is principally that of the (b) Heart, in the Spirit, *i. e.* which consists in the Spiritual Purification of the Heart from Iniquity, and not in the bare observance of the Letter of the Law: Such an One is a Jew indeed, or a true Son of Abraham in the Scripture sense; whose Praise is not of or from Men, but of God, *i. e.* who tho' he be Rejected by the men of the Jewish Nation, yet is accepted by God.

Chap. III. It may be objected, that if (as I say) Circumcision by breaking the Law is made Uncircumcision, and Uncircumcision by keep-

V.
S. Paul answers that Objection against the Doctrine of Justification of Gentiles as well as Jews by Faith, viz. What Advantage then hath the Jew &c.

A N N O T A T I O N S.

(a) This expression, *ἡ ἐκ φύσεως ἀκροβυστία*, seems here by the Apostle to be opposed to the Spiritual ἀκροβυστία of the Jews referr'd to v. 25. And hereby the Apostle seems to denote, that the Jews, how much soever they boasted of Circumcision, were Uncircumcised in a worse sense than the Gentiles. Compare Phil. 3. 2, 3, &c. (b) See Deut. 10. 16. and 30. 6.

TEXT.

TRANSLATION.

Ισρααίτου, ἢ τίς ἡ ὠφέλειά τῆς περιτομῆς; 2 Πολὺ, κατὰ πάντα τρόπον· πρῶτον μὲν, † ὅτι ἐπιστεύθησαν τὰ λόγια τῷ Θεῷ. 3 Τί γὰρ εἰ ἠπίσθησαν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίσιν τῷ Θεῷ καταργήσῃ; 4 μὴ γένοιτο· γινέσθω ὃ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύτης· καθὼς γέγραπται, Ὅπως ἀνδικαιωθήσῃς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε·

5 Εἰ ὃ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἀδικῷ ὁ Θεός, ὁ ἐπιφέρων τὴν ὀργήν; (χρὶ ἄνθρωπον λέγω·)

6 μὴ γένοιτο· ἐπεὶ πῶς κρίνει ὁ Θεὸς τὸν κόσμον; 7 εἰ γὰρ ἡ ἀλήθεια

then hath the Jew, or what Profit is there of Circumcision?

2 Much every way : chiefly, because that * they were intrusted with the Oracles of God.

3 For what if some did not * act suitably to their Trust? shall their Untrustiness make void the Trustiness of God?

4 God forbid : yea let God be True, but every Man a Liar : as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our Unrighteousness commends the Righteousness of God, what shall we say? Is not God Unrighteous, who taketh Vengeance? (I speak as a Man.)

6 God forbid : for *then* how shall God judge the World?

7 For if the Truth of God

τῷ

ANNOTATIONS.

† *Γὰρ* is not read (as Dr *Mill* observes) in several most considerable MSS, nor yet in several of the most Antient Versions. And indeed if it is to be retain'd, it cannot well be look'd on as any other than an Expletive in this place; whence it is taken no Notice of in our Common Translation.

(c) It is observable, that these words *ἐπιστεύθησαν*, *ἠπίσθησαν*, *ἀπιστία*, *πίσις* have a Correspondence one to the other, and 'tis hardly to be doubted, but they were design'd by S. Paul to answer one the other, viz. *ἐπιστεύθησαν* and *ἠπίσθησαν*, and *ἀπιστία* and *πίσις*. Now as *πίσις* is own'd by All to denote here God's Faithfulness, so *ἀπιστία* must denote (not the Unbelief properly, but) the Unfaithfulness of the Jews. And consequently *ἠπίσθησαν*, considered both as answering to *ἀπιστία*, and opposed to *ἐπιστεύθησαν*, is rather to be render'd, *were Unfaithful or Untrusty*, than *did not believe*. I have therefore in the Translation endeavoured to retain both the Correspondency of the Original Words, and also the more Genuine Meaning of the Apostle.

(d) See *Psalms* 62. 9. and 116. 11. and compare v. 7.

(e) That by the Unrighteousness of the Jews here is to be understood more peculiarly their Untrustiness or Unfaithfulness, and by the Righteousness of God his Trustiness or Faithfulness, is clear from v. 7. where this is called the Truth of God, that the Ly of the Jew.

(f) In

PARAPHRASE.

ing the Natural Precepts of the Law shall be counted for Circumcision: What Advantage then hath the Jew above the Gentile, or what Profit is there of Circumcision? 2 To which I answer, Much every way: first or chiefly (and which only I shall here take notice of, deferring the rest to another place, ch. 9. v. 4, 5.) because that they, on account of their being Jews and Circumcised, were (c) intrusted with the Oracles or Revealed Will of God, which the rest of Mankind was the meanwhile ignorant of. 3 Now this was a considerable Advantage, inasmuch as hereby the Jews had Greater Motives and Encouragement to follow Virtue and Piety, on account of the Great and Gracious Promises God had made to them in his Oracles: for what if some of them did (c) not act suitably to their Trust, either by Distrusting or Not believing the Promises made to them, or else by not Walking according to the Commandments of God? shall their (c) Untrustiness make void the (c) Trustiness of God, so as that he shall not make good his Promises to Abraham and his Posterity, contain'd in the said Oracles? 4 God forbid Any one should entertain so unworthy a thought of God: yea rather, let God be acknowledged to be Essentially and so Unalterably True, but Every man a (d) Liar, i. e. of himself and without the Grace of God, prone to Falsify with God, and not to keep his Vows and Promises of Obedience. To which purpose may be applyed those words of David, as it is written (Ps. 51. 4.) That thou, O God, mightest be justified in thy sayings, i. e. mightest appear Faithfull and Trusty in All that thou say'st, and mightest overcome when thou art judged, i. e. might'st appear Clear from all Unfaithfulness, when thy Dealings with men are taken into examination.

5 But this affords matter for a New Objection, for an unbelieving Jew may say: if our (e) Unrighteousness commends the (e) Righteousness of God, particularly his Faithfulness in making good his Promises to Us of the Jewish Nation, notwithstanding our Unrighteousness, what shall we say? Is not God Unrighteous, who takes vengeance on us for our Unrighteousness, when it thus tends to commend his Righteousness? (I Paul must be understood to speak this that goes before, as in the person of an Unbelieving Jewish Man pleading for himself.) 6 God forbid: for then, to apply Abraham's argument (Gen. 18. 25.) to the present case: How shall God judge the World? i. e. Abraham, of whom the Jews so much boast, hath plainly taught them this lesson, that it is not to be doubted but that God, who is the Supreme Judge of All the World, will do no other than what is Righteous. And so by Abraham's Own determination, in which surely the Jews ought to acquiesce, the first part of this Objection, which relates immediately to God himself, is taken away. 7 But to go on with the rest of the Objection, and to lay it All together; to which end I shall repeat the former part (already answered) in somewhat different words. The whole Objection then put together stands thus: For (says the Opposing Jew) if the Truth of God in performing his

VI.
S. Paul takes notice of Another Objection, founded on a wrong inference from the Doctrine of Justification by Faith; which he confutes partly here, and more fully chap. 6.

TEXT.

TRANSLATION.

τῷ Θεῷ ἐν τῷ ἐμῷ ψεύματι ἐπεεί-
σσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι
καὶ γὰρ ὡς ἁμαρτωλὸς κείνομαι; 8 καὶ
μὴ (καθὼς βλασφημώμεθα, καὶ κα-
θὼς φασὶ τινες ἡμᾶς λέγειν) ὅτι ποι-
ήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγα-
θά· ὧν τὸ κῆρμα ἐνδικόν ἐστι.

9 Τί ἔν; προεχόμεθα; ἢ πάν-
τως· προητιασάμεθα γὰρ Ἰσδαίους
τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν
εἶναι· 10 καθὼς γέγραπται, Οὐκ
ἐστὶ δίκαιος, οὐδὲ εἷς· 11 ἢ ἐστὶν
ὁ συνιῶν, οὐκ ἐστὶν ὁ ἐκζητῶν τὸν
Θεόν· 12 πάντες ἐξέκλιναν, ἅμα
ἠχρεώθησαν· οὐκ ἐστὶ ποιῶν χρηστό-
τητα, οὐκ ἐστὶν ἕως ἑνός· 13 Τά-
φος ἀνεφγμένον ὁ λάρυγξ αὐτῶν·
ταῖς γλώσσαις αὐτῶν ἐδολίβησαν· ὡς
ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν·
14 ὧν τὸ στόμα ἀρεῶς καὶ πικρίας
γέμει· 15 ὅξεῖς οἱ πόδες αὐτῶν
ἐκχέαι αἷμα· 16 Σύντριμμα καὶ
ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν·
17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν·
18 Οὐκ ἐστὶ φόβος Θεοῦ ἀπέναντι

has more abounded thro' my
Ly unto his Glory, why yet am
even I judged as a Sinner?

8 And * *why may it not be
rather said,* (as we be flande-
rously reported, & as some af-
firm we do say) that * we may
do Evil, that Good may come?
Whose Damnation is just.

9 What then? are We Better
than they? No, in no wise: for
we have before * charged both
Jews and Gentiles, that they
are All under Sin.

10 As it is written, There is
None Righteous, no not One.

11 There is None that un-
derstands, there is None that
seeks after God.

12 They are All gone out of
the way, they are together be-
come unprofitable: there is None
that doth Good, no not One.

13 Their throat is an open
sepulcher; with their tongues
they have used Deceit: the poi-
son of asps is under their lips:

14 Whose mouth is full of
Cursing and Bitterness.

15 Their feet are swift to
shed Blood,

16 Destruction and Misery
are in their Ways;

17 And the Way of Peace
have they not known.

18 There is no Fear of God
τῶν

ANNOTATIONS.

(f) In *Exod.* 19. 5—8. we read, that God said thus unto Moses out of Mount Sinai: If ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people. — And Moses — laid before them All the Words which the Lord commanded him. And All the people answered together and said, All that the Lord hath spoken we will do so *ch.* 24. v. 3, 7. *Deut.* 5. 27. and 26, 17. Hence the Wickedness of the Jews is in several places of the Old Testament

PARAPHRASE.

his part of the Covenant, i. e. his Promises, has more abounded, i. e. has been render'd more illustrious unto his Glory thro' my (f) Ly, i. e. thro' my not performing my part of the Covenant, why yet, or after all, am even I, such a Jew, by whose Ly the Truth of God has thus more abounded, judg'd as a Sinner? (This part of the Objection relating to God has been already answer'd by Abraham's words: proceed we to the other part, which relates more immediately to Us, the Preachers of the Gospel, and stands thus:) 8 And why may it not be rather inferr'd and said (as We Preachers of the Gospel be slanderously reported to insinuate, and as some stick not to affirm we do actually say) that We may without sin do Evil, that Good may come of it, by its tending the more to illustrate God's Mercy. To this I shall speak more fully ch. 6. where I shall shew, that this is by no means a just inference from the Doctrine of the Gospel, or of Justification both of Jews and Gentiles by Faith. I shall here only reply in short by way of Detestation of such an Impious Doctrine, that such as either assert it themselves, or maliciously report that we assert it, are Persons, whose Damnation is just.

9 Having taken sufficient notice for the present of the Objections, that came here in our way, let us now proceed again with the main design of establishing the necessity of Justification by Faith, both to Jew and Gentile. It has been shewn, that the Jew has had a Great Advantage over the Gentile, and that there has been Great Profit of Circumcision: but what then? are we Jews, tho' graciously blessed with this Advantage by God, Better than they the Gentiles in reference to our Lives and Practices, and so in reference to Justification? No, in no wise: for We (i. e. I Paul) have before charged both Jews (chap. 2.) and Gentiles (chap. 1. 19---32.) that they are All under Sin. 10 That the Gentiles are so, you Jews readily own; it remains therefore only to prove, that you likewise your selves are All under Sin. And to put the matter out of Dispute, I shall prove this from the Scripture it self; for these condemn you as guilty of Great Impiety: as it is written (Ps. 14. and 53.) There is None Righteous, no not One: 11 there is None that understands, there is None that seeks after God. 12 They are All gone out of the Way, they are together become Unprofitable; there is None that doth Good, no, not One. 13 Their throat is an open sepulcher; with their tongues they have used Deceit: the poison of Asps is under their lips: 14 whose mouth is full of Cursing and Bitterness. 15 Their feet are swift to shed Blood. 16 Destruction and Misery are in their ways; 17 and the way of Peace have they not known. 18 There is no Fear of God before their Eyes. 19 Now

VII.
S. Paul proceeds to prove from Scripture, that the Jews were Great Sinners, and so not to be justified before God by their Own Works.

ANNOTATIONS.

Testament as well as here, denoted by *Lying*, Every Violation of God's Commands being a breach of their Promise and Covenant, and so a *Ly*.

(g) See

TEXT.

TRANSLATION.

τῶν ὀφθαλμῶν αὐτῶν. 19 Οἶδα-
μεν ὅτι ὅσα ὁ νόμος λέγει, τοῖς
ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα
φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ
κόσμος τῷ Θεῷ.

20 Διότι ἐξ ἔργων νόμου οὐ δι-
καιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐ-
τοῦ· διὰ γὰρ νόμος ἐπίγνωσις ἁμαρ-
τίας. 21 Νυνὶ δὲ χάρις νόμου δι-
καισύνη Θεοῦ πεφανέρωται, μαρ-
τυρημένη ὑπὸ τοῦ νόμου καὶ τῶν
προφητῶν· 22 δικαιοσύνη δὲ Θεοῦ
διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάν-
τας καὶ ἐπὶ πάντας τῆς πιστεύοντας·
οὐ γάρ ἐστι διαστολή. 23 Πάντες
γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς
δόξης τοῦ Θεοῦ, 24 δικαιούμενοι
δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς
ὑπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ.
25 ὃν προέθετο ὁ Θεὸς ἱλαστήριον
διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵμα-

before their eyes.

19 Now we know, that what
things soever the Law saith, it
saith to them that are under the
Law; that Every mouth may
be stopped, and all the world
may become guilty before God.

20 Therefore by the Works
of the Law there shall No flesh
be justified in his sight: for by
the Law is the knowledg of
Sin.

21 But now the Righteous-
ness of God without the Law
is manifested, being witnessed
by the Law and the Prophets:

22 Even the Righteousness of
God which is by Faith of Jesus
Christ, unto All and upon All
them that believe: for there is
no Difference.

23 For All have sinn'd, and
come short of the Glory of
God.

24 Being justified freely by
his Grace, thro' the Redemp-
tion that is in Jesus Christ:

25 Whom God has set forth
to be * the Propitiatory thro'
Faith. * by his Blood, to de-

τι,

ANNOTATIONS.

(g) See Bp Bull's *Harmonia Apostolica*, Dissertat. poster. cap. 7. num. 2 &c.

(h) Justified in this verse plainly refers to *All that have sinn'd* in the foregoing
verse. Since therefore All that have sinned, are not actually justified, by *being*
justified can reasonably be here understood no more than being *put in a state of at-*
taining Justification.

(i) The Greek word προέθετο may be render'd, either *fore-ordain'd*, or *set forth*;
and therefore I have express'd both senses in the Paraphrase.

(k) The word ἱλαστήριον here used by the Apostle is used by the LXX for the
Mercy-seat; so that 'tis not to be doubted but that the Apostle designed to teach
us, that Christ was the True *Mercy seat* typified by that under the Law.

(l) That, ἐν τῷ αἵματι is to be render'd, *by*, not, *in his blood*, as referring to
ἱλαστήριον, not to ἀφ' ἧς πίστεως, seems evident, not only in that ἀφ' ἧς πίστεως is not
read in *Alex. MS.* nor by *S. Chrysostom*, but also from *Rom. 5. 9. Col. 1. 20, 21.*

(m) Tho'

PARAPHRASE.

we know, that what things soever the Sacred Books writ under the time of the Law saith thus in general terms, without special application only to others, it saith to them that are under the Law as well as to others, and therefore the Great and General Wickedness here complain'd of by the Psalmist is to be understood of the Jews as well as Gentiles, that Every mouth, whether of Jew or Gentile, may be stopp'd from justifying himself, as being Both Inexcusable (ch. I. 20 and 2. 1.) in committing Great Sins, that might have been avoided, and All the World may become Guilty before God, or obnoxious to the Divine Wrath.

20 Therefore from what has been premis'd concerning both Jew and Gentile, it follows, that by the Works (whether (g) Moral or Ceremonial) of the Law, considered in contradistinction to the Gospel, and so exclusive of the Grace of God in Christ, shall no Flesh, Jew no more than Gentile, be justified in his, i. e. God's, sight: and the reason is clear, for by the Law, thus considered in opposition to the Gospel, is only the Knowledg of Sin: the Law in this sense is considered exclusively of the Grace of God in Christ, and consequently both of God's Forgiving Grace for Sins past, and also of his Assisting Grace for to enable to perform Due Obedience for the time to come; and to the Law, under this consideration, there not appertaining either God's Forgiving or Assisting Grace, neither can Justification possibly appertain thereto. 21 But now by the Gospel the Righteousness required and accepted of God unto justification without the observance of (g) the Law, in the sense aforementioned, is manifested, being no other than what was more obscurely taught, and so witnessed by the Law and the Prophets (as I have already observed ch. I. 17. and shall further observe, as I go along.)

22 Even the Righteousness of God, which is by Faith of Jesus Christ, and which is offered unto All, and actually bestowed upon All them that believe: for there is no Difference between Jew and Gentile, as to the manner of Justification, their condition being the same in this respect.

23 For All, Jew as well as Gentile, have sinn'd, and thereby come short of meriting by their Own Works to be partakers of the Glory of God in heaven, 24 being justified, (b) i. e. put into a state of Justification, Freely, as to the Motive of it, viz. by His, i. e. God's, mere Grace or Favour; and as to the Meritorious cause, thro' the Redemption that is in Jesus Christ: 25 whom God (i) of old ordained, and now actually has set forth to be the True (k) Propitiatory or Mercy-seat typified by that under the Law, thro' Faith as the condition on our part; (l) by his Blood as the Meritorious cause on Christ's part, and this has God done to declare his Righteousness (m) for, or, as to the Remission of,

VIII.
From what has been premised St. Paul infers the Truth of the Doctrine of justification by Faith, in respect of Jew as well as Gentile, and more fully explains what he had said chap. I. v. 17.

A N N O T A T I O N S.

(m) Tho' for as it denotes, by reason or on account of, rightly answers the Greek $\alpha\gamma$; yet it being taken in several senses, and the sense it is here taken in,

G

amounting

TEXT.

τι, εἰς ἐνδείξιν τῆς δικαιοσύνης αὐ-
τῆς, καὶ τὴν πάρεσιν τῶν προγε-
γονότων ἁμαρτημάτων, ἐν τῇ ἀνοχῇ
τοῦ Θεοῦ. 26 πρὸς ἐνδείξιν τῆς
δικαιοσύνης αὐτῆς ἐν τῷ νῦν καιρῷ,
εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δι-
καιοῦντα τὸ ἐκ πίστεως Ἰησοῦ.

27 Πῶς ἔν ἡ καύχησις; ἐξεκλεί-
σθη διὰ ποίου νόμου; τῶν ἔργων;
ὀχι, ἀλλὰ διὰ νόμου πίστεως. 28 Λο-
γίζομεθα † γὰρ πίστις δικαιοῦσθαι ἄνθρω-
πον χωρὶς ἔργων νόμου.

29 Ἡ Ἰουδαίων ὁ Θεὸς μόνον; ὀχι
καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. 30 Επεί-
περ εἷς ὁ Θεός, ὃς δικαιοῦσθαι περιτο-
μὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ
τῆς πίστεως.

31 Νόμον ἔν καταργοῦμεν διὰ τῆς
πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἱσθῶμεν.

TRANSLATION.

clare his Righteousness * as to
the Remission of Sins that are
past, thro' the Forbearance
of God:

26 To declare, *I say*, at this
time his Righteousness; that
he might be just, and the
Justifier of him that is * of
the Faith of Jesus.

27 Where then is Boasting?
it is excluded: By what Law;
Of Works? No, but by the
Law of Faith.

28 * For we conclude, that
a Man is justified by Faith,
without the Works of the Law.

29. Is he the God of the Jews
only? is he not also of the
Gentiles? yes, of the Gentiles
also.

30 Seeing it is One God, that
shall justify the Circumcision
by Faith, and the Uncircum-
cision thro' Faith.

31 Do we then make void
the Law thro' Faith? God for-
bid: yea, we establish the Law.

ΚεΦ.

PARAPHRASE.

of, or *Passing over* as it were *unregarded*, Sins that are past *before*
our Repentance, thro' the Forbearance of God; *not willing that Any*
should perish, and therefore giving Men time to Repent, and waiting for
their Repentance. 26 God has thus set forth Christ to be a Propitiatory,
to declare (*I say*) at this time, *i. e. now under the Gospel*, his Righteous-
ness in both senses of the word, *viz. a* it signifies both his Divine Ju-
stice, and also his way of Justification. *As to the first sense*, that he
might appear to be Just in himself, *i. e. to do nothing inconsistent with his*
own Divine Justice in thus Remitting or Passing over sins that are past,
inasmuch as Christ has made Satisfaction for them by his Blood;) and,
as to the last sense, that he might appear to be the Justifier of Him, that
is of the Faith of Jesus, *whether Gentile or Jew*.

27 It

PARAPHRASE.

27 It has been observed *ch. 2. v. 17.* that the Jews rest on the Law for Justification, and so boast of it on that account; but in respect of what has been since offered, it may be demanded, Where then is any ground of Boasting to the Jew? To which may be truly answered, It is excluded. By what Law? By the (n) Law of Moses itself, considered in opposition to the Grace of the Gospel, in which sense it requires only an External Righteousness, consisting only in External Works, and so may be fitly stiled the Law (n) of Works? No, (for he that is justified by Works exclusively of the Grace of the Gospel, has whereof to Boast *ch. 4. v. 2.*) but by the Law of Faith, i. e. the Gospel, which is properly called a Law, as it contains a Body of Precepts, the performance whereof is a Condition necessary to our Justification; and the Gospel is peculiarly stiled the Law of Faith, inasmuch as the Obedience required to its Precepts do spring out of Faith in Christ. By this Law of Faith is Boasting excluded: 28 For from the Reasons afore alledged we rightly conclude, that a Man, whether Jew or Gentile, is justified by Faith, altogether without the Works of the Law: and consequently the Jew has no reason to Boast on account of the Law, since He cannot be justified by the observance of it in the sense we are speaking of.

29 Nor has the Jew any better Reason to Boast, as to the matter of Justification, in respect of God, as it is observed they do (*ch. 2. v. 17.*) For is he the God of the Jews only? is he not also of the Gentiles? yes, of the Gentiles also. 30 Seeing it is now manifested by the Gospel, that He is One and the same God, that shall justify the Circumcision or Jew by Faith, and the Uncircumcision or Gentile thro' Faith; and consequently both Jew and Gentile after the same way. Compare *ch. 10. 12.*

31 Do we then make void the Law thro' our Doctrine of Justification by Faith? God forbid: yea on the contrary, we establish the Law: forasmuch as we shew, that this our Doctrine is witnessed by the Law itself, (*v. 21.*) and that the Law is our School-master to bring us to Christ, who is the End of the Law (*Gal. 3. 4. Rom. 10. 4.*) Moreover

IX.

From the Premises S. Paul observes also, that the Jews had no grounds of Boasting on account of the Law, since they were not to be thereby justified, considered in opposition to the Gospel.

X.

Nor had the Jews any Ground to Boast of God, as to the matter of Justification, since He will justify both Jew and Gentile the same way.

XI.

S. Paul briefly obviates that Objection, that Justification by Faith makes void the Law.

ANNOTATIONS.

amounting to the same with, *as to* or *concerning*, I have therefore chosen to render it this last way here, as making the sense more clear; and indeed there are instances in other Greek Writers, that *ἀπὸ* is used sometimes for the same as *κατά*; and so it seems to be used twice *ch. 8. v. 10.*

+ That the true Original Reading is *ᾧ*, not *ἐν*, is reasonable to think, not only because the former Reading is retain'd in the most Ancient MSS. (as *Alex. Clem.*) and followed by some of the most Antient Versions, (as *Vulg. Lat. and Arab.*) but also because it is most suitable as to the sense. For *v. 28.* is not an Inference drawn from *v. 27.* as *ἐν* would import; but on the contrary *v. 28.* is a Reason of what was said *v. 27.* and so is fitly connected by *ᾧ*.

(n) See Bp Bull's *Examen Censura, Resp. ad Animadvers.* 12. § 5.

TEXT.

Κεφ. δ'. Τί οὖν ἐρῶμεν Ἀβραὰμ
τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρ-
κα ; 2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων
ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ
πρὸς τὸν Θεόν. 3 τί γὰρ ἡ γρα-
φή λέγει ; Εἰσέτευσε ὁ Ἀβραὰμ τῷ
Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύ-
νην. 4 τῷ ὅτι ἐργαζομένῳ ὁ μισθὸς
καὶ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ
τὸ ὀφείλημα. 5 τῷ δὲ μὴ ἐργαζο-
μένῳ, πιστεύοντι δὲ ἐπὶ τῷ δικαιοῦντι
τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς
δικαιοσύνην,

6 Καθάπερ καὶ Δαβὶδ λέγει τὸν
μακαρισμὸν τῷ ἀνθρώπῳ, ᾧ ὁ Θεὸς
λογίζεται δικαιοσύνην χωρὶς ἔργων.

TRANSLATION.

Chap. IV. What shall we say
then that Abraham our Father
has found as to the Flesh ?

2 For if Abraham was justi-
fied by Works, he has whereof
to Boast ; but * he has not
whereof to Boast before God.

3 For what faith the Scrip-
ture : Abraham believed God,
and it was accounted to him
for Righteousness.

4 Now to him that Work-
eth, is the Reward not account-
ed of Grace, but of Debt :

5 But to him that Work-
eth not, but believes on him
that justifies the Ungodly, his
Faith is accounted for Righte-
ousness.

6 Even as David also de-
scribes the Blessedness of the
Man, to whom God accounteth
Righteousness without Works.

7 Μακά-

PARAPHRASE.

our Doctrine differs from the Law rightly understood, only as the sub-
stance do's from its shadow : we preach Christ, the True Propitiatory or
Mercy Seat (v. 25.) typified by that under the Law ; we preach Spi-
ritual Circumcision or Purity of Heart, (ch. 2. v. 29.) typified by the
Circumcision of the Flesh. And as the Legal Types were fulfilled, and
so naturally ceased to be of any longer use by the coming of Christ the
Antitype, so lastly the Moral part of the Law was fulfilled, i. e. raised
to the highest degree of Perfection and Obligation by Christ, and incorpo-
rated by him into his Own Law, and consequently what our Saviour
says Matt. 5, 17, is most true, viz. that he came not to Destroy the
Law, but to fulfill it, and also (as is here said) to Establish the Moral
and Spiritual part of it, by making it of Perpetual Obligation.

XII.
Abraham him-
self was justified
by Faith, or Grace
of the Gospel.

Chap. IV. What has been afore alledged, shews, that the Jews are
indeed to be justified Ordinarily by Faith ; but is the same to be under-
stood also of the Extraordinary Persons among the Jews, even of Abra-
ham ? What shall we say then that Abraham our Father hath found,
considered as to the (o) Flesh, i. e. as to his Natural State or Life be-
fore

PARAPHRASE.

fore his Call, and also as to the Circumcision of his Flesh after his Call? We shall consider him in both respects, and first as to his Natural State or Life before his Call. 2 For if Abraham (p) was justified by Works done purely by the guidance of the Law of Nature without the Grace of the Gospel, he has whereof to Boast before God comparatively, (i. e. he has more to Boast of, than he that is justified by Works done thro' the Grace of the Gospel:) But he has not whereof to Boast even comparatively before God on this account; therefore he was not justified by the Works we are speaking of. The Minor Proposition is clear. 3 For what says the Scripture? Abraham believed God, and it was accounted to him for Righteousness (Gen. 15. 6.) 4 Now to him that worketh, or do's his Duty purely by the guidance of the Law of Nature, and so of his own will and strength, without the Grace of the Gospel and Faith in God's Promises thro' Christ, to such an one Faith is not accounted for Righteousness, or (which comes to the same) to such an one is the reward, or Justification, not accounted of Grace, i. e. of the Grace of the Gospel, or of the Grace of God in Christ, but comparatively (p) of Debt. 5 But to him that worketh not, or do's not his Duty, out of the Principle of bare Natural Religion, but is so far from this, that contrary to the Light of Nature he has run into Enormous sins, as Idolatry itself, and is brought to Repentance and Newness of Life by Faith, whereby he believes on Him that justifies the Ungodly, i. e. believes All the Promises of God made to him, and especially that Principal one, that he will justify upon his Repentance Him that has been afore Guilty of the most Enormous sins, even Idolatry; to such an one indeed his Faith is accounted for Righteousness, or (which is the same) the Reward of Justification is accepted not of Debt, but of Grace. Now this was plainly Abraham's case (as appears from Josh. 24. 2. compared with Gen. 12. 1, &c.) and plainly shews the Unreasonableness of the Jews in excluding the Gentiles from God's Grace or Favour, and thinking so contemptibly of them, for being Idolaters; since Abraham was once no Better Himself.

6 That such was the Justification of Abraham, may be further confirmed, inasmuch as it is even such as David also, that other most extraordinary Person of the Jewish Nation, describes (Psal. 32. 1, 2.) where he describes the Blessedness of the Man, to whom God accounteth Righteousness, without such Works, (q) as are done by the bare Guidance of the Law, either of Nature or of Moses, exclusively of the Grace of

XIII.
Justification by
Faith proved from
David's words,
Psal. 32. 1, 2.

ANNOTATIONS.

(o) The word *σὰρξ* Flesh is frequently opposed in N. T. to the Divine Revelation, Grace, or Spirit. See *Matth.* 16. 17. *Gal.* 1. 16. It is also taken in a peculiar respect to Circumcision, as *Gal.* 6. 12.

(p) See *Bp. Bull's Harm. Apost. Dissert. post. c. 12. n. 16. &c.*

(q) See *Dr Grabe's Annot. 2. on cap. 12. Dissert. Post. of Bp. Bull's Harm. Ap.*

(r) See

TEXT.

TRANSLATION.

7 Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. 8 Μακάριος ἄνθρωπος ὃς οὐ μὴ λογίσεται Κύριος ἁμαρτίαν.

9 Ο μακαρισμός οὖν ἔστος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογιάθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, 10 Πῶς οὖν ἐλογιάθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. 11 καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην. 12 καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἵχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τῆς πατρὸς ἡμῶν Ἀβραάμ.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι

7 *Saying*, Blessed are they, whose Iniquities are forgiven, and whose sins are covered:

8 Blessed is the Man, to whom the Lord will not account sin.

9 Comes this Blessedness then upon the Circumcision *only*, or upon the Uncircumcision also? for we say, that Faith was accounted to Abraham for Righteousness.

10 How was it then accounted? when he was in Circumcision, or in Uncircumcision? not in Circumcision, but in Uncircumcision:

11 And he received the sign of Circumcision, a Seal of the Righteousness of the Faith, which he had yet being Uncircumcised; that he might be the Father of All them that Believe, tho' they be Uncircumcised; that Righteousness might be accounted to them also:

12 And the Father of Circumcision, to them who are not of the Circumcision only, but also walk in the steps of that Faith of our Father Abraham, which he had being yet Uncircumcised.

13 For the Promise that he should be the Heir of the World, αὐτοῦ,

ANNOTATIONS.

(r) See verse 23—25.

(j) The Promise here mentioned is said to be made *to Abraham or his Seed*; and consequently by being *Heir of the World*, can't be denoted Abraham's being *Father of All the Faithfull in the World*; forasmuch as in this sense the Promise could belong only to *Abraham*, not to *his Seed*: Wherefore the expression of being *Heir of the World* seems to be best explain'd by what *S. Paul* says of *All the Faithfull*, 1 Cor. 3. 21. &c. *All things are yours, Whether Paul, or Apollos, or Cephas, or the WORLD, &c. All are yours &c.* So 1 Tim. 4. 8. *Godliness is Profitable to All things, having the PROMISE of the Life that now is, and of that which is to come.*

(t) See

PARAPHRASE.

of the Gospel or Faith: 7 Saying, Blessed are they whose Iniquities are forgiven, and whose Sins are covered: 8 Blessed is the Man to whom the Lord will not account or impute Sin. In which words David plainly shews, that Justification includes the forgiving of Iniquities; and therefore is attainable not by Works exclusively of Faith or the Grace of the Gospel, but by Faith in Christ or the Grace of the Gospel, according to the terms whereof our Iniquities are forgiven upon our Repentance for Christ's sake.

9 It has been proved, both from the example of Abraham, and words of David, that neither the One nor the Other of them, and consequently not the most Extraordinary Persons of the Jewish Nation were justified by Works in general exclusively of the Grace of the Gospel. We are next to prove, that No one of the Jewish Nation, not Abraham himself, was justified particularly by Circumcision exclusively of the Grace of the Gospel. Cometh this Blessedness then (of which David speaks, and which is (q) a principal part of Justification) upon the Circumcision only, or upon the Uncircumcision also: for we say, i. e. have proved from Scripture (viz. v. 3.) that Faith was accounted to Abraham for Righteousness, which is the same as to say, that Abraham was justified by Faith, 10 How was it (viz. his Faith) then accounted for Righteousness? when he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision: 11 And he received the sign of Circumcision, as a Seal of the Righteousness of the Faith, i. e. as a most certain Assurance of his being justified by the Faith, which he had yet being Uncircumcised. And this was so ordered by the infinitely wise Providence of God, that he might hereby (r) appear to us to be appointed by God as the Father of All them that Believe, tho' they be Uncircumcised; and consequently that such being his true Spiritual Children, and so Heirs of the Spiritual Promises made to Him and his Spiritual Seed, Righteousness might be accounted to them also, as well as to Himself, tho' they were Uncircumcised. 12 And this (viz. Abraham's receiving Circumcision, only as a Seal of the Righteousness of Faith which he had yet being Uncircumcised) was so order'd by the infinitely wise Providence of God, that hereby he might appear also to be appointed by God as the Father (in a spiritual sense) of the Circumcision namely to them who are not of the Circumcision only, (i. e. not only are Circumcised) but also walk in the steps of that Faith of our Father Abraham, which he had being yet Uncircumcised.

13 I say, such Jews as are not only circumcised, but also walk in the steps of that Faith of Abraham, which he had being yet Uncircumcised, are to be esteemed the true Children of Abraham in a spiritual sense, according to the design of God; the Children to whom appertain the Spiritual Promise made to Abraham: For the Promise, that He should be the Heir of the (s) World, i. e. should inherit the Blessings pertaining

XIV.
Abraham was admitted into a state of Justification, whilst He was Uncircumcised; and this to a twofold end, one in respect of the Gentiles, the other in respect of the Jews.

XV.
The Promise of Spiritual Blessings & Happiness was made to Abraham, and to his Spiritual Seed, not thro' the Law, but thro' Faith, and why.

TEXT.

TRANSLATION.

αὐτοῦ, τὸν κληρονόμον αὐτὸν εἶναι
τῷ κόσμῳ, ἀλλὰ διὰ δικαιοσύνης
πίστεως. 14 Εἰ γὰρ οἱ ἐκ νόμου,
κληρονόμοι, κεκένωται ἡ πίστις, καὶ
κατήρηται ἡ ἐπαγγελία. 15. Ο
γὰρ νόμος ὀργὴν κατεργάζεται· οὐ
γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβα-
σις. 16 Διὰ τούτο ἐκ πίστεως, ἵνα
κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν
τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,
οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ
καὶ τῷ ἐκ πίστεως Αβραάμ, ὅς ἐστι
πατὴρ πάντων ἡμῶν, (17 καθὼς
γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν
τέθεικά σε) κατέναντι οὗ ἐπίστευσε
Θεοῦ, ὃ ζωοποιεῖ τοὺς νεκροὺς,
καὶ καλεῖντος τὰ μὴ ὄντα ὡς ὄντα.

18 ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι
ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πα-

was not to Abraham or to his
Seed, thro' the Law, but thro'
the Righteousness of Faith.

14 For if they which are of
the Law, be Heirs, Faith is
made void, and the Promise
made of none effect.

15 For the Law worketh
Wrath: for where no Law is,
there is no Transgression.

16 Therefore it is of Faith,
that it might be of Grace; to
the end the Promise might be
sure to All the Seed, not to that
only which is of the Law, but
to that also which is of the
Faith of Abraham, who is the
Father of Us All.

(17 As it is written: I have
made thee a Father of * the
Many Nations)* answerable to
Him whom He believed, even
God, who quick'neth the Dead,
and calls those things which be
Not, as tho' they were:

18 Who against hope believed
in Hope, that he might become
τέρας

ANNOTATIONS.

(r) See my Præmial Disc. §. 25.

(u) *Abraham* is stiled the *Father of the Faithfull*, as being such by God's De-
signation: *I have made or put thee a Father of the Many Nations*, as v. 17. where
see more in Note (x).

(x) It is observable that Gen. 17. 4. the Hebrew is אֲבִי הָרַבִּים לְךָ אֵלֹהִים
Thou shalt be for or as a Father of the Multitude of Nations; and so verse 5.
אֲבִי הָרַבִּים לְךָ אֵלֹהִים *I have given or put thee a Father of the Multitude*
of the Nations. Where by the *Multitude of Nations* can properly be understood
no other than All the several Nations of the Whole World. And so both these
Texts can well be understood of Abraham only in a *Spiritual* sense, as he was
look'd upon by God as the Common Father of All Believers whether Jews or
Gentiles. As for the Numerousness of Abraham's *Natural* Posterity, that is
particularly and distinctly mentioned and promised in the verse following, viz.
v. 6. *And I will make thee exceeding Fruitfull, and I will make* (not the Multi-
tude of Nations, but only) *Nations of thee*; which was verified by the Nations
of the *Ishmaelites*, *Midianites*, *Edomites*, and *Israelites*, &c. It is of this last Pro-
mise that the Apostle is to be understood v. 18,—22. For it was in respect of
Abraham's

PARAPHRASE.

pertaining to this World and that which is to come, was not made to Abraham or his Seed, thro' the Law, but thro' the Righteousness of Faith, or Grace of the Gospel. 14 For (whereas the Seed of Abraham considered as the Common Father of the Faithfull, may be fitly distinguished into two sorts, the one of the Law or Circumcision, as the Jews; the other of the Uncircumcision, as the Gentiles) if they only, which be of the Law, are Heirs of the said Promise, and so can only be justified, then Faith is made void, as to the said matter of Justification, and the Promise made by God to Abraham and his Spiritual Seed is made of none effect. 15 For the Law, considered in opposition to the Gospel, is so far from tending to justify us, that on the contrary it only gives us the Knowledge of sin without Grace or Power to avoid it, and so only worketh Wrath; instead of justifying us, it renders us more obnoxious to the Divine Wrath, than we should have been without it: for where no Law is, there is no Transgression, and so no provocation of the Wrath of God. 16 Therefore (since the Promise is not attainable by the Law, and so would be of no effect, was it not attainable some other way) it, i. e. the attaining or inheriting of the said Promise, is of Faith, that so it might be (t) of Grace, which both Jew and Gentile stand in need of as to Justification: and so further, to the end the Promise might be sure to All the Seed of Abraham, not to that only which is of the Law, but to that also, which tho' Uncircumcised, is of the Faith of Abraham, who in respect of Faith is stiled the (u) Father of Us All that believe, whether Jew or Gentile, 17 (As it is written, I have made thee (u) a Father (x) of the Many, i. e. All, Nations, and that) answerable to Him, whom he believed, even God, who is the Father of All Believers, Gentiles as well as Jews, and who quickens the Dead, and calls things that are not, as if they were: whereby may be understood, both God's quickning Abraham's Body now Dead, and the Deadness of Sara's Womb, and God's looking on the Natural Posterity of Abraham, which was to come, as then existing; and also God's quickning the Gentiles then Dead in sin, by raising them to Newness of Life, and his calling them, (the said Gentiles) who were then not his People, as if they were; and probably both senses were intended by the Apostle.

18 It has been already shewn, that Abraham was justified by Faith, and for a further illustration, if not confirmation thereof, it may be of use to observe here the extraordinary Greatness of his Faith. He was then One, (as we learn from the account given of Him by Moses) who against, or beyond all natural grounds of Hope, believed in Hope, i. e. hoped

XVI.
The Greatness of
Abraham's Faith
is described.

A N N O T A T I O N S.

Abraham's Natural Posterity, that it was said, so shall thy Seed be, (as appears Gen. 15. 2.—5.) as also in this respect it is related in the following verse; That He believed, and it was accounted to him for Righteousness.

H

(y) The

TEXT.

TRANSLATION.

τέρα πολλῶν ἐθνῶν, κατὰ οἱ εἰρη-
 μένον, Οὕτως ἔσται τὸ σπέρμα σε·
 19 καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ
 κατενόησε τὸ ἑαυτοῦ σῶμα ἥδη νενε-
 κρωμένον, ἑκατονταέτης που ὑπάρ-
 χων, καὶ τὴν νέκρωσιν τῆς μήτρας.
 Σάρρας. 20 εἰς δὲ τὴν ἐπαγγελ-
 λίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπι-
 στία, ἀλλ' ἐνεδυναμώθη τῇ πίστει,
 δοὺς δόξαν τῷ Θεῷ. 21 καὶ πλη-
 ροφορηθεὶς, ὅτι ὃ ἐπήγγελλται, δυ-
 νατὸς ἐστὶ καὶ ποιῆσαι. 22 διὸ καὶ
 ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

23 Οὐκ ἐγράφη ἢ δι' αὐτὸν
 μόνον, ὅτι ἐλογίσθη αὐτῷ. 24 ἀλ-
 λά καὶ δι' ἡμᾶς, οἷς μέλλει λογίζε-
 σθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραν-
 τα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν,
 25 ὃς παρεδόθη διὰ τὰ παραπτώματα
 ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Κεφ. ε'. Δικαιωθέντες ἔν ἐκ πί-
 στεως, εἰρήνην ἔχομεν πρὸς τὸν Θεὸν
 διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 2 (δι' ἧ καὶ τὴν προσαγωγὴν ἐσχή-
 καμεν τῇ πίστει εἰς τὴν χάριν ταύ-
 την, ἐν ᾗ ἐστήκαμεν) καὶ καυχώ-
 μεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.

the Father of Many Nations,
 according to that which was
 spoken; So shall thy Seed be.

19 And being not Weak in
 Faith, he considered not his
 Own Body now Dead, He be-
 ing about an Hundred years
 old, nor yet the Deadness of
 Sara's Womb:

20 He stagger'd not at the
 Promise of God thro' Unbelief,
 but was strong in Faith, giv-
 ing Glory to God:

21 And being fully perswad-
 ed, that what he had promised,
 He was Able also to perform.

22 And therefore it was
 accounted to Him for Righte-
 ousness.

23 Now it was not written
 for his sake alone, that it was
 accounted unto Him:

24 But for * Our sake also,
 to whom it shall be accoun-
 ted, if we Believe on him that
 raised up Jesus our Lord from
 the Dead,

25 Who was delivered for
 our Offences, and was raised
 again for our Justification.

Chap. V. Therefore being
 justified by Faith, we have
 Peace towards God thro' our
 Lord Jesus Christ.

2 (By whom also we have
 * had access by Faith into this
 Grace, wherein we have stood)
 and we * Boast in Hope of the
 Glory of God.

3 Οὐ

ANNOTATIONS.

(y) The former part of this v. 2. seems best to be understood as a Parenthesis;
 and so, that being omitted, the Connexion to stand thus: *We have Peace towards
 God thro' our Lord Jesus Christ, and we Boast—*.

(z) Προσα-

PARAPHRASE.

hoped by the strength of his Faith, that he might become the Father (x) of Many Nations, according to that which was spoken by God, shewing him the number of the stars, and saying, So shall thy seed be (Gen. 15. 5.)
 19 And being not weak in Faith, He considered not his own Body now Dead, as to its natural state in respect of Procreation, He being about an hundred years old, nor yet the like Deadness of Sara's Womb;
 20 notwithstanding this He staggered not at the Promise of God (viz. that He should be the Father of Many Nations) thro' Unbelief; but was strong in Faith, giving Glory to God by the just Notions he had of his Attributes; 21 and according to such his Notions being fully perswaded, that what he had promised, he was, not only as the God of Truth, Willing; but as an Omnipotent God, Able also to perform.
 22 And therefore, viz. because of such its strength or greatness, it, i. e. his Faith, was accounted to him for Righteousness.

23 Now it was not written for His sake only, i. e. only for Abraham's Commendation, that it, viz. his Faith, was so accounted to him;
 24 but for Our sake also, namely to teach us, that We, Gentiles as well as Jews, are those, to whom it, i. e. Faith, shall be accounted for Righteousness, tho' we are uncircumcised, like as it was to Abraham yet uncircumcised, if we Believe on Him, i. e. God, in like or more difficult matters, as that He raised up Jesus our Lord from the Dead, 25 and that our Blessed Lord was the Redeemer of the World, who was delivered to Death in order to suffer and atone for our Offences, and was raised again for our Justification, i. e. as an Evidence, that God had accepted of his Death as a Satisfaction for Our Sins past, and would justify Us finally, if we lived according to the Law of Christ for the future.

XVII.
 For what End it is taken notice of in the history of Abraham, that his Faith was accounted to Him for Righteousness.

Chap. V. Therefore being justified (i. e. absolved from our sins past, and admitted into a state of justification or Salvation) by Faith, We, Gentile Christians, have Peace towards God, without Circumcision, or the Observance of any other part of the Mosaical Law, as opposed to the Gospel, namely only thro' our Lord Jesus Christ, (y) (2 by whom also it is, that We (z) have had access or admittance by Faith in him into this state of Grace, wherein we True Believers have hitherto (z) stood, notwithstanding the opposition made Us by the Jews and Judaizers) and having thus Peace towards God, (y) We Boast (on Better Grounds, than our Opposers do) in the Hope of the Glory of God, i. e. of the Glory prepared and reserved for us in Heaven by God, upon our performing the Conditions required of us in the Gospel.

XVIII.
 The Apostle opposes the Particulars, wherein the True Christians justly Boast, to those wherein the Jews and Judaizers vainly Boasted. And first the True Christians Boast in the Hope of the Glory of God.

3 And

ANNOTATIONS.

(z) Προσαγωγήν ἐχόμεν — and ἐχόμεν, Both Verbs of the Preterperfect Tense; and so of a different Sense from ἔχομεν, viz. εἰρήνην before them, and καυχώμεθα after them: which difference of senses seems to make it the more requisite to understand the foremention'd Parenthesis.

H 2

(zz) S. Paul

TEXT.

TRANSLATION.

3 Οὐ μόνον ἥ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, (εἰδότες ὅτι ἡ θλίψις ὑπομονὴν, κατεργάζεται· 4 ἡ ἥ ὑπομονή, δοκιμὴν ἡ ἥ δοκιμή, ἐλπίδα· 5 ἡ ἥ ἐλπίς ἔ καταϊχύνει, ὅτι ἡ ἀγάπη τῷ Θεῷ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τῷ δοθέντος ἡμῖν. 6 Ἐτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν, καὶ καίρῳ ὑπὲρ ἀσεβῶν ἀπέθανε. 7 μόλις γὰρ ὑπὲρ δικαίων ἀποθανεῖται ὑπὲρ γὰρ τῷ ἀγαθῷ τάχα τις καὶ τολμᾷ ἀποθανεῖν. 8 συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. 9 πολλῶ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. 10 εἰ γὰρ ἐχθροὶ ὄντες καὶ ἠλλάγημεν τῷ Θεῷ διὰ τῷ θανάτου τῷ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.)

11 Οὐ μόνον δὲ, ἀλλὰ καὶ καυ-

3 And not only so, but We Boast in Tribulations also, (knowing that Tribulation worketh Patience ;

4 And Patience, Experience ; and Experience, Hope ;

5 And Hope makes not Ashamed, because the Love of God is shed abroad in our Hearts, by the Holy Ghost that is given unto Us.

6 For when we were yet without strength, in due time Christ died for the Ungodly.

7 For scarcely for a Righteous Man will one dye ; yet peradventure for a Good man some would even dare to dye.

8 But God commends his Love to Us, in that while we were yet Sinners, Christ died for Us.

9 Much more then, being now justified by his Blood, shall we be saved from Wrath thro' Him.

10 For, if when we were Enemies, We were reconciled to God by the Death of his Son ; much more being Reconciled, shall we be saved by his Life.

11 And not only so, but We
χόμενοι

ANNOTATIONS.

(22) S. Paul having said, that the True Christian *Boasts in Tribulations*, proceeds immediately to shew that He do's so not without Good Reason, and the illustration of this Reason carried him to take notice of the Great Love of God, and the Great Assurance the True Christian has thereby of Salvation ; after which he returns v. 11. to the chief point in hand, viz. Of what the True Christian Boasts. And as having said v. 1. *We Boast in Hope of the Glory of God*, he adds v. 2. *And not only so, but we Boast in Tribulations also* ; so he adds again in the last place v. 11. *And not only so, but we also Boast in God*. Whence it is not

PARAPHRASE.

3 And therefore We not only so Boast in the Hope of Glory, but We Boast in Tribulations also, (as (zz) knowing that Tribulation worketh in Us, i. e. is a Means to beget in Us, Patience; 4 and Patience worketh Experience, or a Proof of our Sincerity in performing the Conditions of Obedience required of Us in the Gospel; and such Experience worketh in us the foremention'd and that a well-grounded Hope; 5 and such an Hope makes not Ashamed, never gives them that have it, occasion to be Ashamed, or Repent of having thus Hoped in God thro' Christ. Of which there is this undeniable Evidence, viz. because a sense of the Love of God is shed abroad in our Hearts by the Holy Ghost, that is given to Us Believers, as the Earnest of our Future Inheritance, (Eph. 1. 13. and 4. 30.) and a Consequent of our Faith (Gal. 3. 14.) And of this Love of God to Us, even before we Believed, the Gospel gives us the highest Demonstrations. 6 For when we were yet (a) without strength to do Good, in God's due or appointed time Christ died for Us, being then of the number of the (a) Ungodly, i. e. Idolaters. 7 Which surely is an high degree of Love, beyond Humane Example: for scarcely for a Righteous, or barely Just Man will Any One be willing to Dy: yet peradventure for a Good, i. e. Highly Kind and Charitable Man some would even dare to Dy. 8 But God commends his Love towards Us, in that whilst We Gentiles were yet a Body of Profligate (a) Sinners, Christ died for Us. 9 Much more then, being now justified (i. e. absolved from our Sins past) by his Blood, shall we be saved from the Wrath to come thro' Him, if we are not wanting to perform for the future the Conditions of Salvation required by the Gospel on our part. 10 For if when we were no other then Open Profess'd (a) Enemies to God, we were Reconciled to God by the Death of no other a Person than His Son: Much more being now Reconciled, shall we (upon performing the Conditions He requires of us) be saved by His Life, i. e. since he ever liveth to make Intercession for Us, and so is Able to save us to the uttermost, that come unto God by Him; (Hebr. 7. 25.) forasmuch as the Father has given him Power over All Flesh, that he should give Eternal Life to as many as He has given him.)

XIX.
Secondly, they Boast also in Tribulations, as tending to Work or produce the Hope aforesaid.

11 From what has been alledged it appears, that We by Faith in Christ have good Reason to Boast not only in the Hope of the Glory of God, but also in Tribulation, as working and confirming that Hope, to which I must add in the last place: And not only so, but We Christians, tho' Gentiles, also (b) Boast (and that on better grounds than the Jews)

XX.
Thirdly, they Boast in God himself, as being now thro' Christ Reconciled to them.

in

ANNOTATIONS.

not to be doubted, but all from Knowing v. 3. to v. 11. is to be understood best as a Parenthesis.

(a) S. Paul seems to make use of these Epithets, ἀνόμοιοι, ἀσεβείς, ἀμαρτωλοί, ἔχθροι, as the Appellations commonly made use of by the Jews to denote the Gentiles.

(b) The Apostle ch. 2. v. 17. takes notice that the Jew Rested in the Law and

in

TEXT.

TRANSLATION.

χόμενοι ἐν τῷ Θεῷ διὰ τῆς Κυρίας
ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν
καταλλαγὴν ἐλάβομεν.

also Boast in God thro' our
Lord Jesus Christ, by whom
we have now received the Re-
conciliation.

12 Διὰ τούτο, ὥσπερ δι' ἐνὸς ἀνθρώ-
που ἡ ἁμαρτία, εἰς τὸν κόσμον εἰσῆλθε,
καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ ἔτως
εἰς πάντας ἀνθρώπους ὁ θάνατος, διήλθεν,
ἐφ' ᾧ πάντες ἥμαρτον. 13 Ἀχρι γὰρ
νόμου ἁμαρτία ἦν ἐν τῷ κόσμῳ· ἁμαρ-
τία ἣ ἔκ ἐλλογεῖται, μὴ ὄντος νόμου.

12 Wherefore, as by One
Man Sin entred into the
World, and Death by Sin;
and so Death passed upon All
men, for that All Sinned :

14 Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ
Ἀδὰμ μέχρι Μωσέως, καὶ ἐπὶ τοῖς μὴ
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ
μέλλοντος, 15 Ἀλλ' ἔχ' ὡς τὸ πᾶσι
πῶμα, ἔτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ
ἐνὸς παραπτώματι οἱ πολλοὶ ἠπόθανον,
πολλῷ ἡ χάρις τοῦ Θεοῦ, καὶ ἡ δωρεὰ

(13 For untill the Law Sin
was in the World, but Sin is
not imputed, when there is no
Law.

14 Nevertheless Death reign'd
from Adam to Moses, even
over them that had not sinned
after the Similitude of Adam's
transgression, who is the Fi-
gure of Him that was to come.

15 But not as the Offence,
so also is the Free-gift. For if
thro' the Offence of One * the
Many died; much more the
Grace of God, and the Gift by

ANNOTATIONS.

so Boasted of it and God. In chap 3. v. 27—30. He infers that the Jew had no Ground for any such Boasting. And here ch. 5. v. 2, 3, 11. he opposes the Particulars wherein the True Christian justly Boasts, to the Vain Boastings of the Jew or Judaizer.

(c) In this first part of the Comparison between *Adam* and *Christ*, the Apostle having said, or at least intimated, that *All sinned*, i. e. became Mortal in *Adam*, he proceeds immediately v. 13 and 14. to shew, how that All that lived between *Adam* and *Moses* died for the Sin of *Adam*; and then having observed in the latter part of v. 14. that *Adam* was a *Figure of Christ*, he immediately observes (v. 15, 16, 17.) that this was to be understood with some Limitations: After which v. 18, 19. he reassumes the first part of the Comparison began v. 12. and compleats the Comparison by adjoining the other part thereto. Hence v. 13—17. is to be best understood as a Parenthesis, for which reason I have in the Paraphrase included it between two Hooks; because there was occasion of inserting other Parentheses in paraphrasing those verses; that so I might avoid the Confusion that might arise from Parentheses included one within the other.

(d) The whole Force of *S Paul's* Argument drawn from the Comparison between *Adam* and *Christ*, lies upon this, that All men died for *Adam's* Sin, not for their Own Sin; and therefore it is necessary to understand the verb *Sinned* here

PARAPHRASE.

in God, thro' our Lord Jesus Christ, by whom, *tho' Uncircumcised*, We have now received Reconciliation with God, notwithstanding our former Idolatry and other Impieties.

12 Wherefore, *i. e.* by reason of the Reconciliation, which we Gentiles have now received by Christ (v. 11.) it is observable, in respect to the present Controversy, that as (c) by One Man, Adam the Common Father of Jew and Gentile, Sin entered into the World, and Death by Sin; and so Death passed upon All Men, for that All (d) sinn'd in Adam, *i. e.* by his Disobedience (v. 19.) were made, *i. e.* dealt with as Sinners, and so became Mortal like Adam himself. [13 (c) I say, Mortality thus befell All Mankind for the Sin of Adam in Eating the Forbidden Fruit: for 'tis true indeed, that from the Fall of Adam untill the Law of Moses Sin was in the World, Men not following the Dictates of Right Reason, and so sinning against the Law of Nature; but then 'tis true also, that Sin is not imputed unto Death, or so put to the account of the Sinner, as to make him liable to the Penalty of Death, when there is no Law, that positively denounces Death to the Sinner, as the Penalty of transgressing the said Law; and such is the Law of Nature. Wherefore such as dyed before the Law of Moses, dyed not for their own Sins against the Law of Nature; 14 But it was for the Sin of Adam, that Death reign'd from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, viz. by transgressing a Law positively denouncing Death to the Transgressor, as did Adam, who (as shall be shewn by and by v. 18, 19.) is the Figure, or Resemblance, of Him, *i. e.* the Adam, that was to come; namely Christ. 15 But when I say Adam is the Figure of Christ, this is not to be understood in the strictest sense, as if there was an Exact Correspondency, between the Two members of the Comparison, Adam and Christ, all along: for on the contrary, not as the Offence, or Fall of Adam, so also is the Free, or Gracious, Gift of God thro' Christ in the Circumstances here specified (v. 15, 16, 17.) For if thro' the Offence or (dd) Fall of One, viz. Adam, (e) the Many, *i. e.* All Men, died, or became subject to Mortality; much more the Grace or Favour of God, and the Gift of (f) Righteousness, and so of

XXI.
The Apostle further observes, that the Gentiles were capable of Justification as well as the Jews; forasmuch as Adam was the Type of Christ, and consequently the Benefits procured by Christ's Death were to be of Equal extent with the Damage brought on Mankind by the Fall of Adam.

ANNOTATIONS.

here as used in a figurative Sense; and the word so taken makes up a Proposition certainly true, as being no other than what is expressly asserted by S. Paul elsewhere, that in Adam All died, *i. e.* became Mortal. In a literal sense it can't be true, as Dr Whitby has largely shewn.

(dd) Παράπτωμα here rendred *the Offence*, do's literally import a Fall, and so is very properly made use of by the Apostle to denote *the Offence*, whereby Adam fell.

(e) Οἱ πολλοὶ is used by Greek Writers to denote *the Multitude*; and 'tis requisite to understand it here, as used by the Apostle to denote *the Multitude* or *Mass* of Mankind, and so to be Equivalent to All Men. And accordingly v. 18, 19 we find the words πάντες and οἱ πολλοὶ plainly used as Equivalent.

(f) So it is expressly called v. 17.

TEXT.

TRANSLATION.

ἐν χάριτι τῇ τῷ ἑνὸς ἀνθρώπου Ἰησοῦ
Χριστοῦ εἰς τὰς πολλὰς ἐπερίσσευσε.

16 καὶ ὡς δι' ἑνὸς † ἁμαρτήματος,
τὸ δῶρημα· τὸ μὲν γὰρ κῆριμα ἐξ ἑνὸς
εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ
πολλῶν παραπτωμάτων εἰς δικαίωμα.

17 εἰ γὰρ ‡ ἐν τῷ ἐνὶ παραπτώματι ὁ
θάνατος ἐβασίλευσε διὰ τῷ ἑνὸς,
πολλῷ μᾶλλον οἱ τὴν περιστείαν τῆς
χάριτος, καὶ τῆς δωρεᾶς τῆς δικαιο-
σύνης λαμβάνοντες, ἐν ζωῇ βασι-
λεύσουσι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.

18 Ἀρα ὅτι ὡς δι' ἑνὸς παραπτώματος
εἰς πάντα ἀνθρώπους, εἰς κατάκριμα·
ὣτω καὶ δι' ἑνὸς δικαιώματος εἰς πάν-

Grace, which is by One Man
Jesus Christ, has abounded un-
to the Many.

16 And not as it was by One
† Sin, so is the Gift : for the
judgment was by One to Con-
demnation, but the Free-gift
is of Many Offences unto
Justification.

17 For if * by One Offence
Death reign'd thro' One;
much more they which re-
ceive the Abundance of Grace,
and of the Gift of Righteous-
ness shall reign in Life, thro'
one Jesus Christ.)

18 Therefore as by One Of-
fence judgment came upon All
Men to Condemnation; even
so by One Act of Righteous-
ness the Free-gift came upon

Τας

ANNOTATIONS.

† So *Theodoret*, and the Author of the Vulgar Latin, as also of the Syriack Translation read it; and so it is read also in the Alex. MS. as is observed by *Mr Lock*, tho' not by *Dr Mill*. And indeed the Difference of the Comparison between *Adam* and *Christ* here observed, seems plainly to require it should be so read.

‡ So it is read in the two most Antient MSS. the *Alexandrian* and *Clermontian*, and so it seems requisite to read it, there being a Tautology in the Common Reading.

(g) Since the Whole stress of this Comparison lies (as is afore observed) upon the Universality of the Damage accruing to Mankind by *Adam's* Fall, and the Universality of the Benefit accruing likewise to Mankind by *Christ's* Death; hence it is necessary, that under *Justification of Life* should be included the *Resurrection from the Dead*; forasmuch as the Benefit of *Christ's* Death shall *Actually* accrue to *All* Mankind, only in this sense of *Justification unto Life*. 'Tis true, that by the *Free-gifts coming upon All Men unto Justification of Life*, may be understood, the Capacity of attaining Justification unto *Eternal Life* restored to *All* mankind thro' *Christ*; but since that part of the Comparison, which relates to *Adam*, do's not proceed upon a bare Capacity, but upon what *Actually* befell *All* Mankind by the Fall of *Adam*; it hence seems requisite, that the other part of the Comparison, which relates to *Christ*, should likewise be understood not only of a Capacity, to which *All* Mankind was restored by *Christ*, but of somewhat that shall *Actually* accrue to *All Men* by *Christ's* Death, as is the *Resurrection from the Dead*.

(h) The

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of Eternal Life, which God has given to Mankind by the Grace, which is (or which God hath shewn to Mankind) by or thro' One Man Jesus Christ, has abounded unto the Many or Mankind. And thus there is one signal Difference between the Type Adam, and Antitype Christ; inasmuch as the Gift of eternal Life, vouchsafed to Mankind in Christ, hath in it a great deal more of Mercy, than the Punishment of Temporal Death, inflicted on Mankind in Adam, hath of Severity. 16 And there is another signal Difference, inasmuch as not as it, i. e. the Fall, was by one Sin, so is the Gift of Righteousness in respect but of one Sin: for on the contrary, the Judgment indeed, or Sentence pass'd upon Adam, was occasioned only by one Offence to Condemnation, viz. unto Death or Mortality; but the Free-gift of Righteousness is in respect of many Offences unto Justification, i. e. unto the Remission of the said many Offences, and not only so, but the giving also of Eternal Life, upon performing the Terms of the Gospel. 17 For, to sum up the two forementioned Differences or Disparities together, if by one Offence Death reign'd over all Mankind thro' One, viz. Adam; much more they which receive the Abundance of God's Grace, and of the Gift of Righteousness (i. e. such as lay hold of, and truly embrace the abundant Grace of God, and so sincerely seek after and come up to the Righteousness of God, by fulfilling the Terms of the Gospel; which Easy and not Grievous Terms of the Gospel being of God's mere Grace in Christ given to us, as the Measures of that Righteousness, which he will in Christ accept unto Salvation; and also the Promise of Eternal Life to encourage us, and the Assistance of the Holy Spirit to enable us to seek after and come up to the said Righteousness, being both given us of God's mere Grace, hence the Righteousness here spoken of, may be most aptly stiled the Gift of Righteousness: such, I say, as are here described) shall reign in Life, or receive the Crown of eternal Life, thro' one Jesus Christ. The Disparity between the Type Adam and the Antitype Christ having been sufficiently shewn, by what has been observed v. 12, 17. we may now proceed to that, wherein the Type and Antitype agree, viz. the universal Extent as of the Damage brought upon Mankind by Adam, so of the Benefit obtained for Mankind by Christ. In order hereunto, the former part of the Comparison abovementioned v. 12. must be reassumed, which in somewhat different Words amounts to this] 18 Therefore, i. e. by Reason of the Reconciliation mentioned v. 11. it follows, that as by one Offence in eating the forbidden Fruit Judgment came upon all Men to Condemnation unto Death, even so by one Act of Righteousness, viz. the Obedience of Christ to the Death of the Cross, the Free-gift came upon all Men unto Justification of (g) Life, i. e. through the free Mercy of God in Christ all Men are to be justified or absolved at God's appointed time from continuing under Death, the Punishment of Adam's Sin, namely by partaking of the Re-

I

surrection

TEXT.

TRANSLATION.

τας, ἀνθρώπους, εἰς δικαίωσιν ζωῆς.
 19 ὥστε γὰρ διὰ τῆς ὑπακοῆς
 τῆς ἑνὸς ἀνθρώπου ἁμαρτοῖσι κατε-
 στάθησαν οἱ πολλοί, ἕτω καὶ διὰ τῆς
 ὑπακοῆς τῆς ἑνὸς δίκαιοι καταστα-
 θήσονται οἱ πολλοί.

20 Νόμος ὃ παρεισηλθεν, ἵνα πλε-
 ονάσῃ τὸ παράπτωμα· ὃ ὃ ἐπλεόνα-
 σεν ἡ ἁμαρτία, ὑπερεπείσυνεν ἡ
 χάρις. 21 ἵνα ὥστε ἐβασίλευσεν ἡ
 ἁμαρτία ἐν τῷ θανάτῳ, ἕτω καὶ ἡ
 χάρις βασιλεύσῃ διὰ δικαιοσύνης
 εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ.

All Men unto Justification of Life.

19 For as by one man's Disobedience the Many were made Sinners; so by the Obedience of One shall the Many be made Righteous.

20 Moreover, the Law entered, that the Offence might abound: but where Sin did abound, Grace did much more abound:

21 That as Sin has reigned unto Death, even so might Grace reign by Righteousness, unto eternal Life, thro' Jesus Christ our Lord.

Κεφ.

PARAPHRASE.

resurrection of the Body; and also all Men are put into a Capacity of being justified unto eternal Life, which they shall certainly inherit, if they are not wanting in performing their part of the Gospel-Covenant.

19 For as by One Man, i. e. Adam's Disobedience, the Many, or Multitude of Mankind were made, or (b) constituted in the State of Sinners, i. e. in a State of Mortality; so by the Obedience of One, viz. Christ, shall the Many, or Multitude of Mankind be made, or constituted in the State of Righteous Persons, i. e. shall be loosed from the Bands of Death by the Resurrection; and not only so, but shall also be then constituted in a State of Immortality or Eternal Happiness, if they have performed the Conditions of Faith and Obedience required in the Gospel. The Use of the foregoing Comparison, in respect of the present Controversy, is this: that since the Benefit of Christ's Obedience is designed by God to be of an universal Extent, as well as is the Mischief of Adam's Disobedience; it will thence follow, that as the Gentiles as well as Jews were subjected to Mortality by the Fall of Adam, so the Gentiles as well as Jews are intended by God to be restored by Christ to a State of Life, as thereby is denoted not only a Partaking of the Resurrection from the Dead, but also a Partaking (or at least a Capacity of Partaking) of eternal Happiness.

XXII.
 The Apostle
 shews that by rea-
 son of the Law,
 the Jews stand in
 need of Greater
 Grace, as to Justi-
 fication, than the
 Gentiles.

20 Moreover, as the foregoing account of God's Oeconomy or Dealing with Mankind before the Law (as to the two different States of Life and Death) shews, that the Jews have no better Claim to Justifica-

P A R A P H R A S E.

tion, than the Gentiles; so the same will further appear from considering the Legal Oeconomy itself: the Law then entred (i) as it were by the by into the World, and only into some part of it, viz. among the Israelites or Jews, that the Offence of the same Nature with that, which occasion'd the Fall of Adam, viz. against a positive Law denouncing Death to the Transgressor of it, might abound, or be (k) multiplied, i. e. that Many Sins might have Death annex'd to them. Whence it clearly follows, that the Law is so far from giving the Jews any Advantage over the Gentiles as to Justification, that it rather puts them into a worse Condition; inasmuch as they are obnoxious to Death, not only for the Sin of Adam, but also for their Own Personal Sins against the Law of Moses. But the Gracious intention of God in annexing Death, as a Penalty for the Transgression of several Precepts of the Law of Moses, was not to deal more severely with them, that were under the Law, but on the contrary, that the Law might be a Means to make the Jews, a proud and stiff-necked Generation, more sensible of their own Weakness and Wickedness, and so might be as a Schoolmaster to bring them to Christ: Such was the Gracious Intentions of God; for where the sort of Sin we are speaking of was multiplied, i. e. as the Jews did commit many such Sins, as by the Law render'd them liable to Death, and thus became more Guilty of Death, so the Grace or Favour of God did much more abound towards them, in forgiving them the said Many Sins, and making them, tho' liable to Death upon more accounts than the Gentiles, yet no less capable of Justification unto Life, than the Gentiles. 21 And the Grace of God did thus much more abound to them under the Law, that as Sin has reign'd, i. e. extended itself universally (over Jew, not only as well as, but also more than, over Gentile) even so might Grace reign, or extend itself universally (both over Jew and Gentile) by the Righteousness required in the Gospel as the Condition, unto eternal Life, thro' Jesus Christ our Lord, as the Author or Procurer of eternal Life unto us upon the Conditions of the Gospel.

Chap.

A N N O T A T I O N S.

(b) The Verb *καθίστημι* does properly signify to *Constitute*. Now a Man may be said to be *constituted a Sinner*, when he is dealt with, as if he was actually a Sinner. Thus the Children of a Person, who for Rebellion loses his Estate, may be properly said to be *constituted Rebels*, inasmuch as they suffer in or through their Father the same Punishment, as if they themselves were actually Rebels.

(i) This seems to be the full import of the Verb *περισσεύειν*, as may be confirmed by comparing it with *περισσεύω*, Gal. 2. 4.

(k) An Offence can be said to *Abound*, but in two respects; either as to its Magnitude or its Multitude. In the first Sense, by its *Abounding* must be understood its being rendred more *Heinous* or *Malignant*; in the latter, must be understood its being *Multiplied* or *Repeated*. Now in the first Sense I don't apprehend, how any Offence against the Law of Moses can be said to *Abound*, i. e. to be more *Malignant* or *Heinous*, than the Sin of Adam. Therefore it

TEXT.

TRANSLATION.

Κεφ. 5'.

Τί ἔν ἐρῶμεν ; ἐπιμνησθῶμεν τῇ
 ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ ;
 2 μὴ γένοιτο. Οἵτινες ἀπεθάνο-
 μεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσο-
 μεν ἐν αὐτῇ ; 3 Ἡ ἀλνοῦτε, ὅτι
 ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν,
 εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν ;
 4 Σιωπῶμεν ἐν αὐτῷ διὰ τῆ
 βαπτίσματος εἰς τὸν θάνατον, ἵνα
 ὡς ἡγέρθη ἐκ νεκρῶν διὰ τὴν
 δόξης τῆ Πατρὸς, ἕτω καὶ
 ἡμεῖς ἐν καινότητι ζωῆς περιπατή-
 σωμεν. 5 Εἰ γὰρ σύμφυτοι γεγό-
 ναμεν τῷ ὁμοιώματι τῆ θανάτου

Chap. VI.

What shall we say then?
 Shall we continue in Sin, that
 Grace may abound ?

2 God forbid. How shall we
 that are dead to Sin, live any
 longer therein ?

3 Know ye not, that so ma-
 ny of us as are baptized into
 Jesus Christ, are baptized into
 his Death ?

4 Therefore we are buried
 with Him by Baptism into
 Death ; that like as Christ was
 raised up from the Dead * into
 the Glory of the Father, even
 so we also should walk in
 Newness of Life.

5 For if we have * become
 one with Him in the likeness
 αὐτοῦ

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seems necessary to understand *the Abounding of the Offence* here mentioned in the second Sense, namely, that upon the Law's being given by *Moses*, wherein Death was positively denounced to several Transgressions, thereby *the Offence was multiplied or repeated*, i. e. Many such Sins, as was that of *Adam*, were frequently committed.

(l) It seems plain, from the Repetition of the Word *πλεονάσῃ* here, that what was said in the last Verses of the foregoing Chapter (particularly v. 20. that *where Sin did abound, Grace did much more abound*) led the Apostle to take Notice of this Objection again here, and fully to answer it, whereas he had afore (ch. 3. v. 8.) only express'd in short his Detestation of such an impious Doctrine.

(m) See v. 5.

(n) See v. 9, 10, 11, 12.

(o) S. Paul alludes here to Immersion, or Dipping the whole Body under Water in Baptism : which He intimates did typify the Death and Burial (of the Person baptized) to Sin, as his rising up out of the Water did typify his Resurrection to Newness of Life.

(p) The Preposition *διὰ* with *δόξης* is elsewhere rendred in our Bible *to* or *into* Glory, viz. 2 Pet. 1. 3. And it seems best to take it so here, to make the Comparison more complete, by shewing into what State of Life we ought to be raised after Baptism, agreeable to the State of Life, *into* which Christ was raised from the Grave. (q) See v. 11, 13.

(r) *Σύμφυτοι* is never used by Greek Writers to denote, *planted together* ; but somewhat *bred with* or *in* another, or somewhat that is *grown into one with another* : for *συμφύομαι* (whence is derived *σύμφυτος*) is generally rendered, *in-unum coalesco*. And therefore since this last Acceptation is more usual, and very agreeable to the Scope of the Apostle, I have preferred it before one, that has no Warrant from Greek Writers. (s) The

P A R A P H R A S E.

S E C T I O N II.

The Apostle having fully established, in the foregoing Chapter, the Truth of the Doctrine of Justification by Faith, he proceeds to treat of its Consequences, and shews that Christianity, notwithstanding the said Doctrine, gives no Encouragement to Sin, but requires entire Obedience to God (c. 6.) nay, that the Law was therefore abrogated, because it, considered in opposition to the Gospel, could not enable them that were under it, to subdue Sin, and live Holily (ch. 7.) whereas the Gospel enables us by the holy Spirit to do Both, and requires us to do Both; insomuch that He that does not so, is not a True Christian, and consequently has no Title to eternal Happiness: the Consideration of which Happiness ought to be a Motive to encourage us with Patience to undergo any Temporal Affliction for the sake of the Gospel, ch. 8.

Chap. VI. What shall we say then? Shall we infer from what has been afore alledged concerning the Abundance of God's Grace, that we may continue in Sin, that so the Grace of God may still more and more (1) Abound towards Us? 2 God forbid: No such inference can be justly made from the Doctrine of Christianity. For how shall we Christians, that at our very Admission into the Church of Christ are required to die unto Sin, and so if we act sincerely, are Dead unto Sin by sincerely Renouncing and Forsaking our former sinful Courses, Live any longer therein? To continue in Sin, is altogether inconsistent with renouncing Sin, which we profess we do at our Baptism. 3 For know ye not, that so many of us as are by being Baptized admitted into the Church of Jesus Christ, are Baptized into (m) the Likeness of His Death, i. e. do by our Baptism profess, like Christ, to die unto Sin (n) once, or so as never to Live in sin again. 4 Therefore, i. e. by reason of our thus dying unto Sin; it is that We are buried with Him (i. e. in Conformity to His Burial) by (o) being put under Water in our Baptism into the likeness of His Death, to signify that like as Christ being Dead and Buried was raised up from the Dead (p) into the Glory of the Father, i. e. into a glorious Life with the Father; even so We also being raised from our Typical Death and Burial in Baptism should walk in Newness of Life, i. e. should lead a new Life, wholly different from our former Evil Courses, and continually approaching nearer and nearer to that heavenly Life Christ is risen to, and wherein he lives (q) unto God, or lives a Life wholly appropriated or dedicated to the Honour of God. 5 For it is certain, that if we have (r) become one with Him in the likeness of his

I.
The Doctrine of Christianity concerning Justification by Faith or the Grace of God, gives no Encouragement to continue in Sin, forasmuch as at our Baptism we are required, and do thereby profess to die to Sin.

TEXT.

TRANSLATION.

αὐτῶ, ἀλλὰ καὶ τῇ ἀναστάσεως ἐσόμεθα· 6 τῷτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συναυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τῷ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. 7 Ὁ γὰρ ἀποθανὼν δεικαίεται ἀπὸ τῆς ἁμαρτίας. 8 Εἰ ὅτι ἀπεθανομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ. 9 εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, ἔτι ἀποθνήσκει· θάνατος αὐτῷ ἔτι ἐκκυρεύει. 10 ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. 11 Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. 12 Μὴ ἔν βασιλεύει τῇ ἁμαρτίᾳ ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτῆς. 13 Μηδὲ παρσάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ ὡς θάνατον ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. 14 Ἀμαρτία γὰρ

of his Death, we shall be also *in the likeness* of his Resurrection:

6 Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.

7 For he that is Dead, is freed from Sin.

8 Now if we be Dead with Christ, we believe that we shall also live with Him:

9 Knowing that Christ being raised from the Dead, dieth no more; Death hath no more Dominion over Him.

10 For in that he died, he died to Sin once; but in that he liveth, he liveth to God.

11 Likewise reckon ye also your selves to be Dead indeed to Sin, but Alive to God thro' Jesus Christ our Lord.

12 Let not Sin therefore reign in your mortal Body, that ye should obey *that in the Lusts of this:

13 Neither yield ye your Members *as* Instruments of Unrighteousness unto Sin; but yield yourselves unto God, as those that are Alive from the Dead, and your Members *as* instruments of Righteousness unto God.

14 For Sin shall not have ὑμῶν

ANNOTATIONS.

(f) *The Body of Sin* may denote no more than *the sinful Body* (see ch. 8. 3.) i. e. the sinful Appetites and Lust of the Body. But to understand the full import of this Phrase, according to the intent of the Apostle, it seems requisite to observe, that he does here speak of *Sin* as a Person or Master, to whom all Men are Slaves, till they be Freed from his Slavery by *Dying to Sin*. And in this view by *the Body of Sin* the Apostle might denote, that the Body was that part of

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his Death to Sin, we shall be also (r) *One with Him* in the likeness of his Resurrection to a Life unto God: 6 Knowing, *i. e. forasmuch as we know this*, that our Old Man (*whereby under the Figurative Idea of a Person is denoted our former wicked Course of Life*) is crucified with Him, that the Body (s) of Sin, *i. e. the irregular Appetites of the Body, which subject us to Sin*, might be destroyed, that henceforth we should not serve Sin, as Vassals or Slaves to it. 7 For He that, by having his old Man thus crucified with Christ, is dead to Sin, is thereby Freed from the Vassalage of Sin, as a Slave being naturally dead is freed from the Vassalage of his Master. 8 Now if we be thus Dead with Christ to Sin, we believe, or are assured, that we shall also (t) by his Grace be enabled to live with Him, *i. e. (u) to live (like Him) an holy Life for ever for the future, so as not to have Cause to die any more to Sin*: 9 Knowing, *i. e. forasmuch as we know*, that Christ being raised from the Dead, dieth no more: Death has no more Dominion over Him. 10 For in that He died, He died to (x) *destroy the Power of Sin once*; but in that He liveth, He liveth to *promote the Glory of God for ever*. 11 Likewise therefore reckon ye also your selves to be Dead indeed to Sin, as Christ is, *namely once for all*; but alive to God for ever for the future, thro' the Grace of Jesus Christ our Lord. 12 Let not Sin therefore, *i. e. the natural Consequence of what has been alledged is this*, that you are by your very Profession of Christianity required, not to let Sin any more Reign in your Mortal Body (*the very Consideration of your Mortality, how it was occasion'd by Sin, should be a Motive to you, not to let Sin reign any more in your Body*) that ye should obey (y) that, *viz. Sin*, in the Lusts of this, *viz. the Body*. 13 Neither yield ye your Members as Instruments of Unrighteousness to be employed in the Service of Sin; but yield yourselves to God, as those that are alive from among the (z) Dead in Sin, *i. e. the unconverted Gentiles*, and yield your Members as Instruments of Righteousness to be employed in the Service of God. 14 For, as it is
afore

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of the Man, that was chiefly under the Slavery of Sin, or where Sin chiefly resided. And hereto is agreeable what is said v. 12, 13, 19. and ch. 7. v. 17, 18, 22, 23, 24.

(t) Compare v. 11.

(u) The Apostle being speaking here of the Resurrection to Newness of Life, it seems necessary to understand, *Living with Christ*, in the Sense here given.

(x) See *Hebr. 9. 26—28*.

(y) Though the Word be the same in the Greek, yet the Sense is there sufficiently distinguished by the different Genders; which Difference, since our Tongue does not admit of, it seems necessary to express this Place as in the Paraphrase, to give an English Reader the true Meaning of the Place.

(z) Though what is said in this Chapter is applicable to all Christians, yet the Apostle seems plainly to have had here in this view more especially the Gentile Converts, as appears from v. 17.

(a). If

TEXT.

TRANSLATION.

ὑμῶν ἔκ κυριεύσει· ἔ γάρ ἐστε ὑπὸ νό-
μον, ἀλλ' ὑπὸ χάριν.

15 Τί ἔν; ἀμαρτήσομεν; ὅτι
ἐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ
χάριν; μὴ γένοιτο. 16 Οὐκ οἴ-

δατε, ὅτι ὃ πεισάνετε ἑαυτὰς δεύ-
λους εἰς ὑπακοὴν, δεῦλοί ἐστε ὃ
ὑπακέετε, ἥτοι ἀμαρτίας εἰς θά-
νατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;

17 χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δεῦλοι
τῇ ἀμαρτίας, ὑπακηύσατε δὲ ἐκ
καρδίας εἰς ὃν παρεδόθητε τύπον
διδασχῆς. 18 Ελευθερωθέντες δὲ

ὑπὸ τῆς ἀμαρτίας, ἐδεσλώθητε τῇ
δικαιοσύνῃ. 19 (Ἀνθρώπινον λέ-
γω διὰ τὴν ἀσθενειαν τῆ σαρκὸς
ὑμῶν) ὥστε γὰρ παρεσήσατε τὰ
μέλη ὑμῶν δεῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ
ἀνομίᾳ εἰς τὴν ἀνομίαν, ἕτω νῦν πα-
ρεσήσατε τὰ μέλη ὑμῶν δεῦλα τῇ
δικαιοσύνῃ εἰς ἁγιασμόν. 20 Ὅτε
γὰρ δεῦλοι ἦτε τῇ ἀμαρτίας, ἐλεύ-

dominion over you: for ye are
not under the Law, but under
Grace.

15 What then? shall we sin,
because we are not under the
Law, but under Grace? God
forbid.

16 Know ye not, that to
whom ye yield your selves Ser-
vants to obey, his Servants ye
are to whom ye obey; whether
of Sin unto Death, or of Obe-
dience unto Righteousness?

17 Now God be thanked, that
ye were the Servants of Sin, but
ye have obeyed from the Heart
that Form of Doctrine, unto
which ye were delivered over.

18 Being then made Free
from Sin, ye became the Ser-
vants of Righteousness.

19 (I speak after the manner
of Men, because of the infirmi-
ty of your Flesh) For as ye have
yielded your Members Servants
to Uncleaness and to Iniquity
unto Iniquity; even so now
yield your Members Servants
to Righteousness unto Holiness.

20 For when ye were the Ser-

ἑροί

A N N O T A T I O N S.

(a) If it be considered, that the Apostle is all along in this Chapter pressing to Holiness of Life *after* Conversion, the Sense here given of κυριεύσει must be owned to be much more natural, than understanding it in reference to Condemnation for Sins past.

(b) Wherein this Strength consists, the Apostle teaches us ch. 8. v. 2. namely in the Assistance of the Holy Spirit.

(c) See *Act.* 13. 39.

(d) See v. 23.

(e) It is I think well observed by Mr. *Lock*, that the Expression here used by the Apostle, viz. εἰς ὃν παρεδόθητε, is no harsh, but an elegant Expression; inasmuch as *S. Paul* is here speaking of Sin and the Gospel, as of Two Masters. In which view the Conversion of the believing *Romans* is aptly and neatly represented, by their being as it were *taken out* of the Hands of Sin, and *delivered over* to God or the Gospel. For the Apostle uses *God* v. 13. and *Obedience* v. 16. and *Form of Doctrine* v. 17. as Terms amounting to the same.

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afore v. 9.) observed, that Christ being raised from the Dead, Death has no more Dominion over him; so you being raised or alive from the Dead or Death to Sin, Sin shall not have any more (a) dominion over you, i. e. if ye are not wanting to yourselves in making use of the Means of Grace, ye shall be able to overcome Sin for the future: For ye are not under the Law, which gives only the Knowledge of Sin, but not Strength to withstand it, but under Grace, i. e. the Gracious Covenant of the Gospel, which gives you (b) strength to withstand Sin, so that it is now left to your own Choice, as being put in your own Power, whether ye will yield your selves Servants to God or Sin.

15 What then? shall we be encouraged to sin, because we are not under the Law, (c) which allows not of Justification for immoral and enormous Crimes, but under the Grace of the Gospel, which allows of Justification for the highest Crimes? God forbid, that we should thus abuse the Grace or Favour of God, as to think, that God will under the Gospel any more than under the Law look on us, and reward us with eternal Life as His Servants, though we obey Sin. 16 Know ye not of your own Reason, that ye cannot serve two Masters, but that to whom ye yield your selves Servants to obey, his Servants ye are, to whom ye so Obey; and consequently are to expect the Wages or Reward of your Service from the Master, and agreeable to the Master, whom ye have been Servants of; whether of Sin unto (d) Death, i. e. whose Wages is Death, or of God in the Obedience of the Gospel unto Righteousness, i. e. which obedience of the Gospel shall be accounted for Righteousness, and as such, shall of the Free-grace of God be rewarded with eternal Life. 17 Now God be thanked, that whereas ye were the Servants of Sin, upon the preaching of the Gospel ye remain'd not Impenitent, but ye have obeyed from the Heart that Form of Doctrine, i. e. the Gospel, unto which (e) as unto a new Master, ye were by such your Obedience delivered over from your former Master Sin. 18 Being then thus made Free from the Service of Sin, ye became Servants to Righteousness, i. e. ye gave your selves up to the Service of God in all Righteousness. 19 I speak after the manner of Men, because of the Infirmary of your Flesh, i. e. I use this metaphorical way of representing Sin as One Master, and God as another Master, and your Repentance or Conversion as a passing or going over from one Master to the other, that I may the better convey my Meaning to you, who have been accustomed only to fleshly or worldly Things, and so are yet weak as to these spiritual Matters. For, what I would impress upon you hereby is this, that as ye have formerly yielded your Members as Servants to Uncleaness, and to Iniquity unto the Commission of Iniquity; even so, with the same Application and Earnestness and Entireness, now yield your Members as Servants to Righteousness, unto the following after Holiness. 20 For when ye were the Servants of Sin, ye were free from the Ser-

II.
God under the Gospel, as well as under the Law, requires our Entire Obedience, and will not reward us with the Gift of eternal Life, or justify us as His Servants, if we serve Sin.

T E X T.

TRANSLATION.

θεροὶ ἦτε τῇ δικαιοσυνῇ. 21 Τί-
να οὖν καρπὸν εἶχετε τότε ἐφ' οἷς
νῦν ἐπαισχυνέσθε; τὸ γὰρ τέλος
ἐκείνων θάνατος. 22 Νῦν δὲ
ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας,
δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν
καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ ἧ
τέλος ζωὴν αἰώνιον. 23 Τα γὰρ
ἐψώνια τῆς ἁμαρτίας θάνατος,
τὸ δὲ χάρισμα τῆς Θεῷ ζωὴ αἰώ-
νου ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν.

Κεφ. ζ'. Η ἀγνοεῖτε, ἀδελφοί,
(γινώσκουσι γὰρ νόμον λαλῶ) ὅτι
ὁ νόμος κυριεύει τῷ ἀνθρώπῳ,
ἐφ' ὅσον χρόνον ζῇ; 2 Η γὰρ
ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ
δέδεται νόμῳ· εἰ δὲ ἀποθάνῃ ὁ
ἀνὴρ, κατήργηται ἀπὸ τῆς νόμου τῆς
ἀνδρός. 3 Ἄρα οὖν ζῶντος τῆς
ἀνδρός, μοιχαλὶς χρηματίζει, εἰ
γένηται ἀνδρὶ ἑτέρῳ· εἰ δὲ ἀπο-
θάνῃ ὁ ἀνὴρ, ἐλεύθερα ἐστὶν ἀπὸ
τῆς νόμου, τῆς μὴ εἶναι αὐτῷ μοι-
χαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.
4 Ὡς, ἀδελφοί μου, καὶ ὑμεῖς ἐθα-
νατώθητε τῷ νόμῳ διὰ τῆς σώ-

vants of Sin, ye were free from
Righteousness.

21 What Fruit had ye then
in those things, whereof ye are
now ashamed? for the End of
those things is Death.

22 But now being made free
from Sin, and become Servants
to God, ye have the Fruit unto
Holiness, and the End Ever-
lasting Life.

23 For the Wages of Sin is
Death; but the Gift of God is
eternal Life thro' Jesus Christ
our Lord.

Chap. VII. Know ye not,
Brethren (for I speak to them
that know the Law) how that
the Law hath Dominion over a
Man, as long as he liveth?

2 For the Woman which
hath an Husband, is bound by
the Law to her Husband, so
long as he liveth; but if the
Husband be dead, she is loosed
from the Law of her Husband.

3 So then, if while her Hus-
band liveth, she be married to
another Man, she shall be cal-
led an Adulteress: but if her
Husband be dead, she is free
from that Law, so that she is
no Adulteress, tho' she be mar-
ried to another Man.

4 Wherefore, my Brethren,
ye are become dead to the Law

ματος

A N N O T A T I O N S.

(f) It seems necessary to understand here the *Greek* Verb κυριεύει in this latter
Sense, as well as the former; because it is to the latter Sense, that what is said
afterwards (v. 2, 3.) is suited, and exactly answers, so as to make the Connexion
easy and clear. And that S. Paul should use the Verb in this latter Sense, is not
strange, if we consider that *Hebrew* Verbs have both those Significations. Thus
the *Hebrew* Verb קָנָה, which answers to the *Greek* Verb κυριεύω, signifies both
to Rule, to have Dominion, and also to make to Rule or to have Dominion. In-

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vice of Righteousness, *i. e.* ye had no regard to Righteousness, never did any thing in compliance with, or obedience to, Righteousness: therefore by parity of Reason now ye profess your selves to be the Servants of Righteousness, ye ought in like manner to look on yourselves as free from the Service of Sin, *i. e.* ye ought no ways to comply with or obey it.

21 To excite you the more hereto I ask, What Fruit had ye then, when ye were the Servants of Sin, in those things, whereof ye are now ashamed? for the End of those things, which are done in obedience to Sin, are Death. 22 But now being made free from the Service of Sin, and become Servants to God, ye have your Fruit at present unto Holiness, *i. e.* the Fruit of your serving God is at present Holiness of Life, and the End thereof shall be everlasting Life. 23 For the Wages paid of Sin to its Servants is Death: but the Gift of God is eternal Life, which His Servants receive of his Bounty thro' Jesus Christ our Lord, *i. e.* by the Terms of the Gospel, without the observance of the Law. And this gives me a proper occasion to shew more particularly and fully in the next Place, that the Jews are freed from the Obligation of the Law, and that on account of its being incapable (considered as contra-distinct to the Gospel) to enable the Jews to subdue their sinful Appetites, and live holily and acceptably to God; and that this however does truly cast no unjust Reflection on the Law, if rightly understood. To proceed then.

Chap. VII. Know ye not, Brethren (for I come now to speak peculiarly to them that know the Law, *i. e.* the Jewish Converts, and to satisfy them, as to their own particular Case, of the Truth of what I said above ch. 6. v. 14. that we Christians are not under the Law, and consequently of the Truth of what is said ch. 6. v. 23. that eternal Life is now given to the Convert Jew thro' Jesus Christ, without the observance of the Law. To satisfy them herein, let them but consider, what they know, viz.) how that the Law hath Dominion over a Man, only as long as he lives, and also that the Law (f) makes a Man to have Dominion over any thing no longer than for his Life? 2 For, according to this Dominion, which the Law gives a Man over a thing only for his Life, the Woman which hath an Husband, is bound by the Law to her Husband, only so long as he lives; but if the Husband be dead, she is loosed from the Law, which put her under the Dominion of her Husband. 3 So then, if while her Husband liveth, she be married to another Man, she shall be called an Adulteress: but if her Husband be dead, she is free from that Law; so that she is no Adulteress, tho' she be married to another Man. 4 Wherefore, my Brethren, ye also (as well as the Gentile Converts) are become dead to the Law by the Body

III.
The Apostle proceeds to shew to the Jews, that they are freed from the Obligation of the Law, and the necessity they should be so, inasmuch as the Law could not enable them to subdue Sin, and bring forth Fruit unto God, *i. e.* to live Holily, v. 4, 5, 6.

A N N O T A T I O N S.

deed these different Senses are in Hebrew express'd by different Conjugations, which the Greek Tongue hath not.

TEXT.

TRANSLATION.

μαλ' ὅτι τῷ Χριστῷ, εἰς τὸ γενέσθαι
 ὑμᾶς ἀνδρὶ ἐτέρῳ τῷ ἐκ νεκρῶν
 ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ
 Θεῷ. 5 Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί,
 τὰ παθήματα τῶν ἁμαρτιῶν
 τὰ διὰ τῷ νόμῳ, ἐνηργεῖτο ἐν τοῖς
 μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι
 τῷ θανάτῳ. 6 Νυνὶ δὲ κατηργήθημεν
 ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ
 κατειχόμεθα, ὥστε δελεῦν ἡμᾶς ἐν
 καινότητι πνεύματος, καὶ ὃ παλαιότητι
 γραμμάτων.

7 Τί οὖν ἐρῶμεν; ὁ νόμος ἁμαρτία;
 μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν,
 ἧν ἔγνων, εἰ μὴ διὰ νόμου
 τὴν τε γὰρ ἐπιθυμίαν ἧν ἔδειν, εἰ

by the Body of Christ; that ye should be married to another, even to him that is raised from the Dead, that we should bring forth fruit unto God.

5 For when we were in the Flesh, the Motions of Sins which were * under the Law, were perfected in our members, to bring forth fruit unto Death.

6 But now we are * loosed from the Law, * being Dead to that wherein we were held; that we should serve in Newness of Spirit, and not in the Oldness of the Letter.

7 What shall we say then? Is the Law Sin? God forbid. Nay, I had not known Sin, but by the Law: for I had not known Coveting, except the

μη

ANNOTATIONS.

(g) Forfaking the Law of God, and going over to another Religion, is frequently in Scripture stiled *Fornication* or *Adultery*. And the Jews seem to have made use of some such Argument, for their not Quitting the Law of *Moses*, and Embracing the Gospel. Wherefore by this Comparison of a Woman in regard to her Husband, the Apostle very appositely shews the Jews, that they could not be guilty of spiritual Adultery in quitting the Law.

(b) The general Design of Chap. 6, 7, and 8th. seems to be this, viz. to shew that the Doctrine of the Gospel concerning the Grace of God in the matter of Justification gave no Encouragement to Sin; but on the contrary required Holiness of Life, and not only required it, but also enabled Men to live holy Lives. Under which Head the Apostle takes Notice of the Insufficiency of the Law in this respect, and that for this Reason the Jews were now by the Gospel loosed from it, viz. that they might be enabled to bring forth Fruit acceptable unto God. This is what is expressly here said, This is what made way for the ensuing Objections, and all that follows in this Chapter; after which the Apostle returns chap. 8. to the main Argument.

(i) That the primary Signification of the Phrase, *εἶναι ἐν σαρκί*, denotes to be in a carnal State, seems evident from ch. 8. v. 8.

(k) As *δι' ἀκροβυστίας* chap. 4. v. 11. denotes under *Uncircumcision*, so *διὰ νόμου* may be as well rendred here under the Law. And therefore this Sense, as it is warrantable in respect of Grammatical Construction, so it is preferable to the Common Rendring, as it frees the Place from standing in need of an Explication, how

PARAPHRASE.

dy of Christ, you as his Members dying with Him, and so the Dominion of the Law over you ceasing (according to what was observed, v. 1. viz. that the Law hath Dominion over a Man, only so long as he liveth.) Now you are thus esteem'd, in the sight of God, Dead to the Law by the Body of Christ, that ye should thereby be at Liberty, so as without incurring the Guilt of (g) Spiritual Adultery in respect of God (according to what is observed of a Woman in respect of her Husband, v. 2, 3) to be Married or United to Another, even to Him who is raised from the Dead, i. e. Christ; and the reason why God has thus freed Us from the Law is this, (h) that We being Married to Christ should bring forth Fruit unto God, i. e. should be able to serve Him acceptably. 5 For when we were (i) in the Flesh, i. e. in a carnal State, and without the Grace of the Spirit, which was our Condition, whilst we were under the Law, and rested on the carnal Ordinances thereof, we were not then able to bring forth Fruit acceptable unto God: on the contrary the Motions or Passions of Sins, i. e. the sinful Lusts, which were in us whilst we were (k) under the Law, were (l) perfected or actually consummated in our Members, so as to bring forth Fruit unto Death, i. e. so as to make us do such things as rendered us guilty of Death by the Law. 6 But now we are (m) loosed from the Law, being (n) dead by the Body of Christ to that Obligation of the Law, wherein we were afore held, to the end that we should be able to serve God acceptably, viz. in Newness of Spirit, i. e. in leading intirely New and Inwardly as well as Outwardly Righteous Lives by the Grace of the Spirit vouchsafed unto Us by the Gospel, and not in the Oldness of the Letter, i. e. not in contenting our selves, as we have of old or formerly done, to observe only the Letter of the Law, and so acquiescing in an outward Righteousness only.

7 What shall we say then? Is the Consequence of what I said, v. 5. this, that the Law is sinful or the Cause of Sin, and therefore we are delivered from it? God forbid, that I should cast such an Imputation on the Law. Nay, so far is the Law from being the Cause of Sin, that I had not known in some Cases what was to be avoided as Sin, but by the Law: for I had not known, for instance, Coveting to be a Sin,

except

IV.

The Apostle shews, that what he said concerning the Weakness of the Law to subdue Sin, did not amount to charging the Law with being sinful, or the Cause of Sin.

ANNOTATIONS.

how sinful Lusts are excited by the Law. This has cost Commentators much Pains, which might have been better spared by rendring the Expression as it is here rendred.

(l) See Bishop Bull's Exam. Cens. Resp. ad Animadv. 2.

(m) As κατεργάσθαι ἀπὸ τοῦ νόμου answers in the Greek to κατέργηται ἀπὸ τοῦ νόμου v. 2. so should the likeness of Expression be kept in our Translation.

(n) Αποθανόντες here, answers to ἐθανατώθητε v. 4. and the Reading is confirmed by a vast Majority of Copies. And as to the import of the Place, we being dead to the Law, or the Law being dead to us, seem to be Expressions equivalent, according to the Intention of the Apostle.

(o) Com-

T E X T.

TRANSLATION.

μη ὁ νόμος ἔλεγεν, οὐκ ἐπιθυμήσεις. 8 Αφορμὴν ᾗ λαβῆσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατηργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

9 Εγὼ ᾗ ἔζων χωρὶς νόμου πότε· ἐλθέσης ᾗ τῆς ἐντολῆς, ἡ ἁμαρτία ἔζησεν, ἐγὼ ᾗ ἀπέθανον. 10 καὶ εὗρέθη μοι ἡ ἐντολή ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. 11 Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβῆσα διὰ τῆς ἐντολῆς, ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. 12 Ως ὁ μὲν νόμος ἅγιος· καὶ ἡ ἐντολή ἁγία, καὶ δίκαια, καὶ ἀγαθή.

13 Τὸ ἐν ἀγαθὸν ἐμοὶ γέγονε θάνατος; μη γένοιτο. ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τῆς ἀγαθῆς μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14 Οἶδαμεν γὰρ ὅτι ὁ

Law had said, Thou shalt not Covet.

8 But Sin taking occasion by the Commandment, wrought in me all manner of Coveting. For without the Law Sin was dead.

9 * And I was alive without the Law once: but when the Commandment came, Sin revived, and I died:

10 And the Commandment which was ordain'd unto Life, I found to be unto Death:

11 For Sin taking occasion by the Commandment, deceived me, and by it slew me.

12 Wherefore the Law is holy; and the Commandment holy, and just, and good.

13 Was then that which is good, made Death unto me? God forbid. But Sin, that it might appear Sin, Working Death in me by that which is Good; that Sin by the Commandment might become exceeding sinful:

14 For we know, that the νόμος

A N N O T A T I O N S.

(o) Compare v. 11. (p) To be *guilty of Death*, in propriety of Speech, denotes, being *liable to Death* by some positive or express Law. Hence tho' a Man may do a thing *worthy of Death*, yet he is not said to be *Guilty of Death*, unless the Law has expressly made Death the Penalty for that thing. Hence what the Apostle saith, as to the Jew's being *Alive once without the Law*, and his *Dying* upon the Law's being given, is to be understood in reference to being *Guilty of Death*. For Sin was in the World from *Adam to Moses*, as the Apostle expressly assures us, and therefore they did what was *worthy of Death*, and All Mankind in another Sense *Died*, i. e. became Mortal in *Adam*.

(q) From what S. Paul here says, it is evident, that he speaks not in his own proper Person; forasmuch as he was never *without the Law*, or *before it*.

(r) Though it be true, that *where there is no Law, there is no Transgression*, and so no Sin; yet the Law can be only said to be the *causa sine qua non* of Sin, and so of Death. What is the true proper efficient Cause of Sin and Death, the Apostle

P A R A P H R A S E.

except the Law had said, Thou shalt not Covet. *The Law therefore does its part, in forbidding what is sinful.* 8 But the Case is this: Sin taking occasion or advantage to (o) slay me by the said Commandment against Coveting, wrought in me complying with its Temptations all manner of Coveting, and so by my transgressing the said Commandment slew me, or rendered me guilty of Death by the Law. For without the Law Sin was dead, i. e. had not Strength or Power to render me (p) guilty of Death. 9 And accordingly I (q) the Seed or Posterity of Abraham was (p) Alive without the Law once, i. e. formerly, before the Law was given, I was not guilty of Death: but when the Commandment, i. e. the Law commanding this or that came, Sin (which from the Fall of Adam had been as it were dead, there having been during that time no Law expressly subjecting Men to Death) revived, i. e. recovered the like Strength or Power, as it had in reference to the Fall, namely to render Men guilty of Death, and so I died or became guilty of Death by transgressing the Law. 10 And thus the Commandment which was ordain'd by God to direct me more clearly in the way of Life, I found to be unto Death, i. e. proved by Sin a Means of making me guilty of Death. 11 For Sin (as was afore observed, v. 8.) taking occasion or advantage to slay me by the Commandment, deceived or enticed me to the transgression of the Commandment, and so by it, i. e. the Commandment slew me or render'd me guilty of Death. 12 Wherefore it appears that the Law is (r) by no means properly or in itself the Cause of Sin, but on the contrary holy, i. e. a Rule directing us to Holiness; and consequently the Commandment, or whatever the Law commands, is in itself holy, and not only so, but also just or fit to be commanded, and good or beneficial to be observed.

13. Was then that which is good, viz. the Law, made the Cause of Death to me? God forbid, that we should impute the Cause of Death to the Law. But the true proper Cause of Death is Sin, that so it might appear Sin, i. e. malignant, pernicious and detestable, as working Death to me by that which is good; that Sin (whereas (s) before the Law was given, it was indeed sinful, i. e. malignant, pernicious and detestable) by the Law or Commandment might become exceeding sinful, as being done against an express, positive Commandment, which plainly denounced Death to the Sinner, and so carrying in it a far higher Degree of Aggravation, and consequently of Malignity, Perniciousness and Detestableness than afore. 14. Now the reason, that Sin

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Nor yet did it amount to charging the Law with being the Cause of Death; this being only Sin. And here the Apostle excellently and largely describes the Inability of a Jew, barely thro' the Guidance of the Law (without the Assistance of the Grace of the Holy Spirit, vouchsafed to such as embraced the Gospel) to conquer Sin, and so to escape eternal Death.

A N N O T A T I O N S.

Apostle shews, v. 14. viz. the Contrariety of the Flesh to the Spirituality of the Law.

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TEXT.

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P A R A P H R A S E.

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(t) The

TEXT.

TRANSLATION.

νόμος πνευματικός ἐστίν, ἐγὼ δὲ
σαρκικός εἰμι, πεπραμένος ὑπὸ
τῆς ἁμαρτίας. 15 Ὁ γὰρ κατε-
ργάζομαι, ὃ γινώσκω· ὃ γὰρ ὁ θε-
λῶ, τὸ ποῶ. ἀλλ' ὁ μισῶ,
τὸ ποῶ. 16 Εἰ ὃ ὃ ὃ θέλω,
τὸ ποῶ, σύμφημι τῷ νόμῳ ὅτι
καλός. 17 Νυνὶ ὃ ὃ ὃ ἐτι ἐγὼ
κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκῆσα
ἐν ἐμοὶ, ἁμαρτία. 18 οἶδα γὰρ,
ὅτι ὃ οἰκῆ ἐν ἐμοὶ, τρέψιν ἐν τῇ
σαρκί μου, ἀγαθόν. τὸ γὰρ θέλει,
ἀδυνατεῖ μοι· τὸ ὃ κατεργάζεσθαι
τὸ καλόν, ὃ εὐρίσκω. 19 Οὐ γὰρ
ὁ θέλω, ποῶ ἀγαθόν· ἀλλ' ὁ ὃ θέ-
λω κακόν, τὸ ποῶ. 20 Εἰ
ὃ ὃ ὃ θέλω, ἐγὼ τὸ ποῶ, ὃ
ἐτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ'
ἡ οἰκῆσα ἐν ἐμοὶ ἁμαρτία. 21 Εὐ-
ρίσκω ἄρα τὸν νόμον, τῷ θε-
λοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐ-
μοὶ τὸ κακὸν ἀδυνατεῖται. 22 Σὺ-
νῆδομαι γὰρ τῷ νόμῳ τῷ θεῷ κα-
τὰ τὸν ἔσω ἄνθρωπον. 23 βλέ-
πω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί
μου, ἀντιπαρατενόμενον τῷ νόμῳ τῷ
νοῦ μου, ὃ αἰχμαλωτίζοντά με ἐν
τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν
τοῖς μέλεσί μου. 24 Ταλαίπορος ἐγὼ
ἄνθρωπος, τίς με ῥύσεται ἐκ τῆς

Law is Spiritual ; but I am
Carnal, sold under Sin.

15 For that which I do, I
allow not : for what I would,
that I do not ; but what I hate,
that do I.

16 If then I do that which I
would not, I consent unto the
Law, that it is Good.

17 * And now it is no more
I that do it, but Sin that dwel-
leth in me.

18 For I know, that in Me
(that is in my Flesh) dwelleth
no good Thing. For to Will,
is present with me ; but how to
perform that which is Good, I
find not.

19 For the Good that I
would, I do not : but the Evil
which I would not, that I
do.

20 Now if I do that I would
not, it is no more I that do
it, but Sin that dwelleth in
Me.

21 I find * verily a Law,
that when I would do Good,
Evil is present with Me.

22 For I delight in the
Law of God, after the inward
Man :

23 But I see another Law
in my Members, warring a-
gainst the Law of my Mind,
and bringing me into Captivi-
ty to the Law of Sin, which is
in my Members.

24 O wretched Man that I
am, who shall deliver me from

σώματος

ANNOTATIONS.

(1) The seventeenth Verse seems not to be a Reason of v. 16. but a Continuance of
the Inference.

P A R A P H R A S E.

is able thus to work Death to me by the Law, is the great Contrariety there is between the Nature of the Law and Me, considered in my Own natural State, and without the Grace of the Spirit: For we know that the Law is Spiritual, requiring Spiritual and Inward as well as Outward Righteousness, and so requiring Actions quite contrary to my Carnal Affections: but I a Jew considered in my natural State, or without the Grace of the Spirit, am Carnal, i. e. given to mind and indulge the Lusts of the Flesh, and so as it were sold under Sin, i. e. as perfect a Slave to Sin, as one that is sold, is to him that buys him. 15 For, as an infallible token of my Slavery, that which I do, I know or allow not: for what I would do in conformity to the Law, that I do not; but what I hate or would not do in conformity to the Law, that do I. 16 If then I do that, which in conformity to the Law I would not, by such my Unwillingness to act contrary to the Law I consent unto the Law, that it is Good. 17 (t) And now it also follows, that it is no more I that do it of my own self or of my own Will and Choice, but Sin that dwelleth in me, whose Slave I am. 18 For I know, or am sadly sensible, that in Me, that is, in my (u) Flesh or Animal Part, dwelleth no good thing: for to will that which is Good, is present with me, or I readily do it; but how to perform that which is Good, I find not Strength. 19 For the Good that in conformity to the Law I would, I do not; but the Evil which in conformity to the Law I would not, that I do. 20 Now if I thus do that I would not, it is (as was said afore v. 17.) no more I that do it of my Own will or choice, but Sin that still dwelleth in me, even now I am under the Law. 21 I find (x) verily somewhat settled and ruling in me as a Law, whence it comes to pass, that when I would do Good, Evil is present with me to withdraw or hinder me from doing the Good I would. 22 For I delight in the Law of God after the Inward Man, i. e. in my Mind or Judgment, and so in conformity to the Law would do Good. 23 But, when I would thus do Good, I see or perceive Another Principle of Action equivalent to a Law in my Members, warring against the Law or Dictates of my Mind, which directs me to obey the Law of God, and bringing me into Captivity to that Law of Sin, which is in my Members, i. e. to my carnal and irregular Appetites. 24 O wretched Man that I am, who shall deliver me from the Body, i. e. from the prevalency of those carnal and irregular Appetites, which are seated in my Body or Flesh, and whereby
Sin

A N N O T A T I O N S.

(u) 'Tis plain, that S. Paul in this Discourse uses *σὰρξ* and *σῶμα* promiscuously; and therefore by *μέλη* must be understood, not barely the Members of the Body, but All the Animal Faculties subservient to the Flesh.

(x) The 21st Verse seems to be not an Inference, but rather a Confirmation of what is said v. 20. and therefore I have chosen to render the Gr. *ἀρα* verily, rather than, then.

TEXT.

TRANSLATION.

σώματος τῆ θανάτου τούτου; 25 † χά-
ρις τῆ Θεοῦ διὰ Ἰησοῦ Χριστοῦ τῆ
κυρίας ἡμῶν. Ἀρα ἔν αὐτὸς ἐγὼ τῷ
μὲν νοῖ ὁδεύω νόμῳ Θεοῦ, τῇ δὲ σαρ-
κί, νόμῳ ἁμαρτίας.

Κεφ. ἡ. Οὐδὲν ἄρα νῦν κατάκρι-
μα τοῖς ἐν Χριστῷ Ἰησῷ, μὴ κατὰ
σάρκα πεπατήσιν, ἀλλὰ κατὰ πνεῦ-
μα. 2 Ὁ γὰρ νόμος τῆ πνεύματος
τῆς ζωῆς ἐν Χριστῷ Ἰησῷ, ἡλευθέρω-
σέ με ἀπὸ τῆ νόμου τῆς ἁμαρτίας καὶ

the Body of this Death?

25 The Grace of God thro'
Jesus Christ our Lord. So then
verily I my self with the Mind
serve the Law of God; but
with the Flesh, the Law of
Sin.

Chap. VIII. There is verily
now no Condemnation to
them who are in Christ Jesus,
who walk not after the Flesh,
but after the Spirit.

2 For the Law of the Spirit
of Life in Christ Jesus, has
made me free from the Law of
Sin and Death.

τῆ

ANNOTATIONS.

† This Reading is confirmed, not only by the Antient *Clermont* MSS. and
some others, and by the *Vulg. Lat.* but also by *Irenæus*, *S. Augustin*, and others.

(y) It is much controverted whether the Gr. *τούτου* is to be referr'd to *θανάτου*, or
σώματος; infomuch that our Translators have taken notice in the margin of that
Rending, which refers it to *σώματος*. But, not only the placing of *τούτου* next to
θανάτου favours the Rending followed in the English Text; but also the scope of
the Apostle seems plainly to require, it should be so construed. For *ἔθ θανάτου* here
seems plainly to refer to *θανάτος* v. 13. and *τούτου* seems to denote as much as *this*
Death we are speaking of from v. 13.

(z) Besides the Authorities above mention'd for this Reading, the very sense
seems to require it; this giving a direct Answer to the foregoing Question, which
the Common Reading does not.

(a) Reading the last sentence of ch. 7. and the first verse of this together, it
seems plain, that the Apostle uses *ἄρα* in v. 1. of this chapter, in reference to *ἄρα*
in the last sentence of ch. 7. and that in both places it is to be render'd *Verily*, as
being used by way of Confirmation, not Illation, this being denoted in the former
place by *οὕτως*. Therefore verily I my self with the Mind serve the Law of God, but
with the Flesh the Law of Sin. Whereas there is verily now no Condemnation &c.
Besides *τοῖς ἐν Χριστῷ* ch. 8. 1. seems opposed to *αὐτὸς ἐγὼ* ch. 7. 25.

(b) This Description of the Gospel, viz. *the Law of the Spirit of Life in Christ*
Jesus, affords several Particulars worth Observation. 1. Hence we learn, that,
contrary to the *Antinomians*, the Gospel does oblige as a Law. 2. That it is
the *Law of the Spirit*, i. e. the Receiving whereof sincerely is accompanied
with the Gift of the Holy Spirit. 3. That it is the Law of the Spirit of *Life*,
inasmuch as by the Grace of the Holy Spirit, which inseparably accompanies
the sincere Embracing of it, we are enabled to live an Holy Life here, and so
entitled to an Eternal Life of Happiness hereafter; 4. and lastly, It is the Law
of the Spirit of Life in *Christ Jesus*, forasmuch as Christ obtained for us this
New and most Gracious Law, and also the Grace of the H. Spirit to enable us
to perform it, and lastly, the Gift of Eternal Happiness upon our Performance.

It

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Sin thus captivates and enslaves me, and becomes unto me the Author or Cause (y) of this Death, which is here spoken of, viz. which I become Guilty of by the transgression of the Law of Moses? 25 Why, (z) the Grace of God, vouchsafed unto Mankind thro' Jesus Christ our Lord, is Able to, and shall, deliver such an one, if He lays hold of it by embracing and living according to the Gospel. So then the Sum of this Discourse from v. 14. is this, that (a) verily I my self, i. e. I a Jew, considered barely as to my own natural Strength, and only under the Guidance of the Mosaick Law, exclusively of the Grace of the Gospel, or Evangelical Assistance of the Holy Spirit, with my Mind serve the Law of God, i. e. Acknowledge it to be Good, and Holy, and such as ought to be served or obeyed; but notwithstanding with my Flesh, i. e. by the Strength of the corrupt Appetites of my Flesh, which of my self without the Grace of God I am not able to withstand, I am so far as it were Captivated, as, against the Dictates of my Mind or Reason, Actually to serve the Law of Sin, and so am liable to Condemnation by the Law of Moses (which serves evidently to shew the Necessity of the Jews being freed from the Obligation of the Law, considered in Opposition to the Gospel, in order to be justified; which is what the Apostle begins this Chap. 7. with, and which gave Occasion to say what is said in the following part of this Chapter.)

Chap. VIII. *To proceed then: As it appears from ch. 7. 14—23. that I my self, i. e. I a Jew, considered only as to my own natural Strength under the bare Guidance of the Mosaick Law, with the Mind serve the Law of God; but with the Flesh the Law of Sin, and thus am liable to Condemnation; so on the other hand it follows from what has been said afore, especially and more immediately ch. 7. 24, 25. that there is (a) verily now under the Gospel No Condemnation to them, who are in Christ Jesus, such as are Truly so, being Persons, who walk not after the Flesh, and so serve not the Law of Sin with the Flesh, but are enabled by the Grace of the Spirit to walk after the Law of the Spirit. 2 For (b) the Law of the Spirit of Life in Christ Jesus, i. e. the Gospel, has made me Free from the Law of Sin and Death, i. e. by the Grace of the Holy Spirit vouchsafed unto me upon embracing the Gospel, I am enabled to withstand those Carnal Appetites, which would captivate me to the Law of Sin or make me Sin, and so make me Guilty of Death; and not only so, but by the Grace of the same Spirit I am also enabled to*
live

VI.
The Gospel by vouchsafing the Grace of the Holy Spirit, does enable All True Christians to subdue Sin, and so to escape Eternal Death. And here the Apostle largely teaches, that only such are True Christians, as do subdue Sin, and live Holy Lives.

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It is also observable, that this v. 2. of ch. 8. does plainly refer to ch. 7. v. 25. It is there asked, *Who shall deliver me from the Body of this Death?* The Apostle here fully answers, that the Law of the Spirit of Life in Christ Jesus has made me free (and so delivered me) from the Law of Sin and Death, which he told us (ch. 7. v. 23.) is seated in our Members or Body.

(a) That

TEXT.

TRANSLATION.

τῷ θανάτῳ. 3 Τὸ γὰρ ἀδυνά-
τον τῷ νόμῳ, ἐν ᾧ ἡθύνει διὰ τῆς
σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμ-
ψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας,
καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁ-
μαρτίαν ἐν τῇ σαρκί. 4 ἵνα τὸ
δικαίωμα τῷ νόμῳ πληρωθῇ ἐν
ἡμῖν τοῖς μὴ κατὰ σάρκα πεπα-
τήσιν, ἀλλὰ κατὰ πνεῦμα. 5 Οἱ
γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρ-
κὸς φρονεῖσιν· οἱ δὲ κατὰ πνεῦμα, τὰ
τῷ πνεύματος. 6 Τὸ γὰρ φρόνημα
τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα
τῷ πνεύματι, ζωὴ καὶ εἰρήνη. 7 δι-
ότι τὸ φρόνημα τῆς σαρκὸς, ἐχθρὰ
εἰς Θεόν· τῷ γὰρ νόμῳ τῷ Θεῷ οὐχ
ὑποτάσσεται· ἔδδ' γὰρ δύναμις. 8 Οἱ
δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι ἔδδ' δύ-

3 For what the Law could
not do, in that it was weak thro
the Flesh, God sending his own
Son in the likeness of sinful
Flesh, and for a Sacrifice for sin
condemned Sin in the Flesh;

4 That the Righteousness of
the Law might be fulfilled in
Us, who walk not after the
Flesh, but after the Spirit.

5 For they that are after
the Flesh, do mind the things
of the Flesh; but they that are
after the Spirit, the things of
the Spirit.

6 Now to be Fleshly mind-
ed is Death; but to be Spiritu-
ally minded is Life and Peace:

7 Because to be Fleshly mind-
ed is Enmity against God: for
it is not subject to the Law of
God, neither indeed can be.

8 So then they that are in
the Flesh, cannot please God.

γανται.

ANNOTATIONS.

(c) That the Phrase περὶ ἁμαρτίας is frequently used by the LXX Interpreters in
the O. T. for a Sin-offering, is evident from Lev. 4. 3, 18. and 8. 2, 14. and many
other places cited by the Reverend Dr. Whitby.

(d) 1 Pet. 2. 24.

(e) See Luke 1. 6. and read Bp. Bull's Harm. Ap. Diff.
post. c. 7. §. 6. &c.

(f) Tho' it be in the Greek γὰρ, yet I have chosen to render it Now, because
it is evident that γὰρ here can't be taken as ushering in the Reason of what is said
in v. 5. For then the Apostle's Reasoning would stand thus: For they that are
after the Flesh, do mind the things of the Flesh: for to be Fleshly minded is Death;
whereas it is certain, that they that are after the Flesh, do not, therefore mind
the things of the Flesh, because the so doing is Death, but on quite other Mo-
tives or Apprehensions. Hence some refer this γὰρ as a Reason to v. 1. where-
as the Reason of what is there said, is contain'd immediately v. 2. and following.
Others suppose the Apostle to imply v. 5. the Consequences of minding the
things of the Flesh &c. viz. that such as do so, pursue what tends to Death;
and then to adjoin the Reason v. 6. For to be Fleshly minded is Death &c. But I
desire it may be considered, whether the most natural and easy way to account
for this γὰρ may not be this, viz. that as γὰρ v. 5. introduces the Reason of what
is said v. 4. so γὰρ v. 6. is repeated (not as a New Reason of what is said v. 5.
but) as a Continuation of the same Reason began v. 5. and relating to v. 4. as
if

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live a Life of Righteousness. 3 For what it was impossible for the Law to do, in that it was weak thro' the Flesh (*i. e. whereas the Law could by no means thus free me from Sin and Death, in that the corrupt Affections of the Flesh were more prevalent to draw one unassisted with Grace to Sin, than the Penalty of the Law was to deter me from Sin*) that hath God done, viz. God sending his own Son in the likeness of sinful Flesh, and for a (c) Sacrifice for Sin, condemned Sin in the Flesh, *i. e. put Sin as it were to Death (and so destroyed the Power of it) in the Flesh or Body of our Bl. Saviour; for in his own (d) Body he bare Our Sins upon the Cross. The plain meaning of which Figurative Expression is this, that Christ by his Death has not only procured Pardon for Sins past and repented of, but also Grace to enable us to withstand and overcome the sinful Lusts of the Flesh for the future.* 4 Which he has done to this end, that the Righteousness of the Law might be (e) fulfilled in us, who walk not after the Flesh, but after the Spirit, *i. e. that we by the Grace of the Spirit overcoming the sinful Lusts of the Flesh, might fully come up to the spiritual Righteousness of the Law, typified by its carnal Rites, as Circumcision &c.* 5 Now this spiritual Righteousness of the Law, which was the principal End of the Law according to the divine Intention, can be fulfilled only by such as walk not after the Flesh, but after the Spirit. For they that are, or walk, after the Flesh, do mind the things of the Flesh: but they that are after the Spirit, do mind the things of the Spirit. 6 (f) Now to be Fleshly minded, is, *i. e. tends to Death; but to be Spiritually minded, is, i. e. tends to Life and Peace with God.* 7 I say to be Fleshly minded is Death; because to be Fleshly minded is to be in a State of Enmity against God: for it, *i. e. such a Temper of Mind, given up to the Satisfaction of the Lusts of the Flesh, is not subject to the Law of God, nor indeed can be, it having a quite contrary Tendency.* 8 So then (from what has been said v. 5, 6, 7.) we may learn, that even they that profess themselves (g) Christians, if they are in or walk after the Flesh, cannot please God by a bare Profession of Christianity, or Belief

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if the Apostle had said: The Righteousness of the Law is not to be fulfilled by those who walk after the Flesh: for they that are after the Flesh, do mind the things of the Flesh; for further to be Fleshly-minded is Death &c. So that this *γὰρ*, being rather a Repetition of the Former than a New distinct one, and so a Continuation of the Reason already began, may best be render'd by the Particle of Continuation, *Now*. And the same is observable, I think, in other Places.

(g) That by *those that are in the Flesh* in this Place the Apostle means such, as professing themselves Christians, do yet not live up to their Holy Profession, is I think evident from the whole design of this Chapter, wherein the Apostle expressly speaks of *them which are*, or at least *profess to be*, in Christ Jesus. As for the Gentile or Jew, that were not Christians, and walked after or were in the Flesh, he had spoken of them Already.

(b) That

TEXT.

TRANSLATION.

ναι. 9 Ὑμεῖς δὲ ἐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, ὥστε πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα χριστοῦ ἔχει, ἔστι ἐκ τῶν αὐτοῦ. 10 εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν· τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τὸ ἐγείραντ' Ἰησοῦ ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικῆντος αὐτοῦ πνεύματος ἐν ὑμῖν. 12 ἀρα οὖν, ἀδελφοί, ὀφείλεται ἐσμεν ἔν τῇ σαρκί, τὸ κατὰ σάρκα ζῆν. 13 εἰ γὰρ κατὰ σάρκα ζήτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τῶν σωμάτων θανατῶτε, ζήσεσθε. 14 Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, ἔσται εἰσιν υἱοὶ θεοῦ. 15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας, παλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, ἀββᾶ, ὁ πατήρ.

16 Αὐτὸ τὸ πνεῦμα συμμαρ-

9 * Now ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you. And if any Man have not the Spirit of Christ, he is none of His.

10 But if Christ be in you, the Body is dead because of Sin, but the Spirit is Life because of Righteousness.

11 And if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall quicken also your mortal Bodies, by his Spirit that dwelleth in you.

12 Therefore, Brethren, we are Debtors, not to the Flesh, to live after the Flesh.

13 For if ye live after the Flesh, ye shall dye; but if ye thro' the Spirit do mortify the Deeds of the Body, ye shall live.

14 For as many as are led by the Spirit of God, they are the Sons of God.

15 For ye have not received the Spirit of Bondage again unto Fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

16 The * same Spirit bears
τυρεῖ

ANNOTATIONS.

(b) That the sense here given of this and the following Verse is most suitable to the intent of the Apostle, seems clear from the whole scope of this and the foregoing Chapters, wherein the Apostle is speaking of Resurrection to Newness or Holiness of Life here. Not to add, that νεκρὸν is not (I think) ever used to denote *Mortal* or *Subject to Mortality*, but somewhat actually *Dead*, either in a Literal or Metaphorical Sense. As for the Phrase διὰ ἁμαρτίαν, it seems well observed by Grotius, that it is used here in the like Sense, as we say, such an one fled *because of his Enemies*, i. e. in order to avoid them; and the like may be applied to the like following Phrase, διὰ δικαιοσύνην.

(i) That

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Belief of the Gospel; and consequently, that it was not without reason, that when I said v. 1. There is no Condemnation to them that are in Christ Jesus, I added further, that such were Persons, who walk not after the Flesh, but after the Spirit. 9 Now hence ye may infallibly learn, what your State and Condition is, viz. ye may be certain, that ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwells in you; and therefore on the other hand it is as certain, that if ye are in the Flesh, the Spirit of God dwells not in you. And if any Man have not the Spirit of Christ, He is to be sure None of His, tho' he professes Himself to be a Christian. 10 But if Christ be in you, the Body is Dead because of Sin, (b) i. e. is as dead in order to avoid the Commission of Sin, but the Spirit dwelling in us is a Principle of Life, because of Righteousness, i. e. in order to our performing the Righteousness of the Gospel, and so attaining to Justification. 11 And further, if the Spirit of Him that raised up Jesus from the Dead, dwell in you, (as it certainly does, if Christ be in you) He that raised up Christ from the Dead, shall quicken also your Mortal Bodies, so as that they shall be not only Dead to Sin, but that the Members thereof shall be also so many Living Instruments of Righteousness; which wonderful Change shall be wrought by His Spirit that dwelleth in you. 12 Therefore Brethren, we are Debtors or obliged, not to the Flesh, as upon the account of any Good we receive from it, to live after the Flesh, but to the Spirit of God, viz. upon the account of the Great Good we receive from it, to live after the Spirit. 13 For if ye live after the Flesh, ye shall dye Eternally; but if ye thro' the Spirit of God do mortify the Sinful deeds of the Body, ye shall live Eternally. 14 For as many as are led by the Spirit of God, they only are the Sons of God in Christ, and so joint-heirs of God with Christ; and these are indeed the Sons of God. 15 For ye, that are such, have not received the Spirit of Bondage again to Fear, i. e. the Gospel does not load us like Bond-slaves with the intolerable Yoke of numerous Rites and Ceremonies, nor yet tell us only our moral Duties without affording us Grace or Strength to perform them, and so render us only more Guilty of Death, and consequently subject us to Fear and dreadful Apprehensions of Death; but ye by receiving the Gospel have received an easy and gracious Law, and withal the Adoption of Sons, i. e. God has thereby adopted you for his Sons, and therefore has given unto you the Spirit of Adoption, i. e. has given you as being now his Adopted Sons His most holy Spirit, whereby, i. e. by which Spirit if we are led by Him, we are not only freed from Fear or dreadful Apprehensions of Death, on account of God's being incensed against us, but we are enabled with a filial Assurance of God's Favour unto us to cry or call God as Christ himself did, Abba, that is Father. 16 Namely, the same Spirit being given us as an Earnest of Our Inheritance (Eph. 1. 14.) beareth witness with our Spirit or Consciences,

TEXT.

TRANSLATION.

πυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεῶ. 17 εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεῶ, συγ- κληρονόμοι δὲ Χριστοῦ· ἕως ἅπαντες συμπα- ρχομεν, ἵνα καὶ σιωδοξαθῶμεν.

18 λογίζομαι δὲ, ὅτι οὐκ ἄξια τὰ παθήματα τῶ νῦν καιρῶ πρὸς τὸ μέλλεσθαι δόξαν ἀποκαλυφθῆ- ναι εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκατα- δοκία τῆ κτίσεως πρὸς ἀποκάλυψιν τῶν υἱῶν τῶ Θεοῦ ἀπεκδέχεται, 20 Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη (ἐκ ἐκούσας, ἀλλὰ διὰ τὸν ὑποτάξαντα) ἐπ' ἐλπίδι,

21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευ- θερωθήσεται ἀπὸ τῆ δουλείας τῆ φθο- ρᾶς εἰς τὴν ἐλευθερίαν τῆς δό- ξης τῶν τέκνων τῶ Θεοῦ.

22 Οἶδαμεν γὰρ ὅτι πάντα ἡ κτίσις συσενάζει καὶ σιωδί- νει ἄχρι τῶ νῦν. 23 Οὐ μέ-

witness with our Spirit that we are the Children of God 17 And if Children, then Heirs; heirs of God, and joint- heirs with Christ: * that, if so be we suffer with Him, we may be also glorified with him.

18 Now I reckon, that the Sufferings of this present time are not worthy to be compared with the Glory, which shall be revealed unto Us.

19 For the earnest Expectation of the Creature waiteth for the Revelation of the Sons of God.

20 For the Creature was made subject to Vanity (not willingly, but by reason of him who subjected *the same*) in hope

21 That, even the Creature itself shall be freed from the Bondage of Corruption, into the glorious Liberty of the Children of God.

22 For we know that the whole Creation groaneth, and travaileth in pain together until now.

νον,

ANNOTATIONS.

(1) That *πάντα κτίσις* actually is in other Places of the N. T. taken to denote no more than *All Mankind*, is not to be denied. However that *κτίσις* here verse 19, 20, 21. and *πάντα ἡ κτίσις* v. 22. is to be taken in a Larger Sense, seems reasonable from these Considerations. First, that not only *Mankind*, but the *Rest of the Creation*, was upon the Fall made *subject to Vanity*, or a worse State than they were at first created in. Secondly, what is said v. 21. seems not applicable to *All Mankind*, inasmuch as it seems to be too justly fear'd, that the greater Part of it, by Reason of their wicked Lives, can have no well-grounded *Hope* (which the Apostle denotes v. 20.) of being freed from the Bondage of Corruption, into the *Glorious Liberty of the Law of God*; nor yet do Wicked and Ungodly Men seem to *Groan and Travail in pain* as to any such Expectation, but rather are very well satisfied with the Enjoyments of this World, and only wish that they could enjoy them, even such as they are, for ever. But now in the other Sense of *κτίσις* for the *whole Creation*, there is a plain and good Exposition of v. 21, 22. forasmuch as not only Good and Pious Men hope truly

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that We being thus led by the Spirit of God dwelling in us are the Children of God. 17 And if *We* are Children, then *We* are of Course or Right Heirs, viz. Heirs of the Glory of God, or of that glorious and happy State which is reserved for us in Heaven by God, and so joint-heirs thereof with Christ, God of his infinite Justice as well as Mercy so ordering it, that, if so be we Suffer with Him, i. e. Christ, we may also be Glorified together with him.

18 Now we have Reason chearfully to suffer with Christ, to the end we may be glorified with him: forasmuch as I justly reckon that the Sufferings of this present time are not worthy to be compared with the Glory which shall be hereafter Revealed unto Us; which glorious State is the Desire and Longing not only of Us, but of the whole Creation. 19 For the earnest Expectation of the Creature, i. e. the (i) whole Creation according to the Exposition of the Primitive Fathers, not only Man, but even the irrational and inanimate Part of the Creation waiteth for the Revelation of that glorious State unto the Sons of God. 20 For the Creature, i. e. All the several parts of the Creation was made subject to Vanity, i. e. was degraded from that State of Excellency wherein they were at first made, to the State of Weakness, Imperfection, and Corruption they are now in (not Willingly or of its Own Choice, but by Reason or the means of Him, viz. God, who has for the Sin of our First Parents subjected the same to the said Vanity, Imperfection, Troubles and Misery of its present State, not for ever, but) in (k) Hope, 21 That even the Creature itself, or the same Creature, i. e. All the several parts of the Creation (as well as Man) shall be delivered then from the Bondage of Corruption, i. e. from the inevitable Corruption they are at present subjected to, and shall be changed into the glorious Liberty of the Children of God, i. e. into the glorious State of Excellency and Perfection, wherein they were at first made. 22 For we know as a Truth generally and firmly received, that the whole Creation, All the other parts of it as well as Man, groans together, and as a Woman in Labour travails as it were in pain together until now, viz.

VII.
The Apostle here puts them in mind of the glorious State prepared by God for True Christians, and that the Consideration thereof ought to encourage them Patiently and Chearfully to undergo any Temporal Afflictions.

10

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ly and justly for their being Freed from the Bondage of Corruption, into the Glorious Liberty of the Sons of God, but also the other parts of the Creation may be said to wait or hope for the same, according to a known Philosophical Way of Speaking, wherein All things even irrational and inanimate Things, are said *appetere*, to desire their Own Good or Perfection. And that at the Revelation of the Glory of the Sons of God, v. 18, 19. the Rest of the Creation shall be likewise restored to the glorious State they were at first created in, is not improbable from Scripture, 2 Pet. 3. 13, &c. and rendred more probable from the joint Testimony of the most Primitive Fathers, who treat of this Point. And in this Sense it may be well said, that *πάντα ἡ κτίσις* All the Parts of the Creation groan and travail in pain together. (k) The Hope here mention'd, may probably refer to the Promise mention'd in 2 Pet. 3. 13.

M

(l) This

TEXT.

TRANSLATION.

νον δὲ, ἀλλὰ καὶ αὐτοὶ τῷ ἀ-
παρχῷ τοῦ πνεύματος ἔχοντες,
καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζο-
μεν, υἱοθεσίαν ἀπεκδεχόμενοι, τῷ
ὑπολύτρωσιν τοῦ σώματος ἡμῶν.

24 Ἡ γὰρ ἐλπίδι ἐσώθημεν.
ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς.
ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει·
25 εἰ δὲ ὃ οὐ βλέπομεν, ἐλπί-
ζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα
συναντιλαμβάνεται ταῖς ἀδελ-
φάις ἡμῶν. Τὸ γὰρ τί προσέ-
ξώμεθα καθὼς δεῖ, ἅκ οἶδαμεν·
ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυ-
χάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλα-
λήτοις. 27 Ὁ δὲ ἐρευνῶν τὰς καρ-
δίας, οἶδε τί τὸ φρόνημα τοῦ πνεύ-
ματος, ὅτι κατὰ Θεὸν ἐντυγχάνει
ὑπὲρ ἁγίων. 28 οἶδαμεν δὲ, ὅτι
τοῖς ἀγαπῶσι τὸν Θεὸν πάντα σπερ-
ματὶ εἰς τὸ ἀγαθόν, τοῖς κατὰ πρό-
θεσιν κλητοῖς ἔσιν. 29 Ὅτι ὃς προ-
έγνω, καὶ προώρισεν, συμμόρφους τῷ εἰ-

23 And not only * so, but
our selves also, who have the
First-fruits of the Spirit, even
We our selves groan within
our selves, waiting for the A-
doption, *to wit*, the Redemp-
tion of our Body.

24 For we are saved by Hope.
But Hope that is seen, is not
Hope: for what a Man seeth
why doth He yet hope for?

25 But if we hope for that
we see not, then do we with
Patience wait for it.

26 Likewise the Spirit also
helps our Infirmities. For we
know not, what we should
pray for, as we ought: but the
Spirit itself makes Intercession
for us with Groanings that can-
not be uttered.

27 And he that searches the
Hearts, knows what is the Mind
of the Spirit, because he makes
Intercession for the Saints ac-
cording to *the Will of God*.

28 And we know that All
things work together for Good,
to them that love God, to them
who are the Called according
to *his purpose*.

29 For whom he did fore-
know, he also did predestinate
to be conformed to the Image
κόν

ANNOTATIONS.

(1) This and the two following Verses have occasioned Great and most Un-
happy Controversies in the Christian Church; whilst some have founded here-
on most Absurd, Impious, and Blasphemous Positions or Doctrines. Whereas
the True Genuine Meaning of the Apostle seems to be Clear enough to any
Unprejudiced Understanding, and such as is Fully agreeable to All the several
Attributes of the most Holy Deity. The proper way to come at the Right
Meaning of the Apostle in this Place, seems to be by finding out and settling first
the true Import of the πρόθεσις mention'd v. 28. and of προέγνω v. 29. By the
πρόθεσις then, mentioned here and in other Places of S. Paul's Epistle in reference

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to be delivered from the Curse and Miseries of the Fall. 23 And not only so, but Our selves also, which have the First-fruits, *i. e. the Graces and Gifts of the Spirit, and so the Earnest of a Blessed Immortality*, even we our selves groan within our selves, waiting for the *Fruit of our Adoption*, to wit, *the Resurrection which is the Redemption of Our Body from the Power of Death and the Grave*. 24 I say, we our selves wait for the *Redemption of our Body*: for we are as yet saved only by or in *Hope and Expectation*. But Hope that is Seen is not Hope, *i. e. Hope is of things not in present Possession*: for what a Man sees, *i. e. hath in present Possession*, why doth he yet hope for it? *i. e. He can't be said any longer to hope for it*. 25 But if we hope properly for that we see not, *i. e. for that which is yet to come*, then do we in duty with Patience wait for it, and consequently it is our Duty to wait patiently for the *Redemption of our Body so much longed for by Us, till the time appointed of God for it comes, as being assured that God's time is the best*. 26 And as Patience, so likewise the Spirit also helpeth to relieve our Infirmities: for in our Troubles and Afflictions we know not what we should pray for, as we ought, *whether for increase of Patience under them, or Deliverance from them*. But the Spirit itself (or the same Spirit, that witnesses *We are the Children of God, v. 16.*) maketh Intercession for Us with Groanings, which cannot be utter'd or express'd in Words. 27 And he that searcheth the Hearts, *viz. God*, knows what is the Mind or Desire of the Spirit, because he makes Intercession for the Saints according to the Will of God. 28 And tho' we know not in our Afflictions what we should pray for in particular, yet in general we know that All things work together for Good to them that love God, to them who are the Called according to his Purpose, *i. e. (l) who being called answer the end of God's Purpose in Calling them, by living according to the Gospel*. 29 For whom he did thus fore-know (l) and approve of, according to the purport of the Gospel, them he also did predestinate or fore-appoint to be conformed to the Image of his Son, *viz.*

in

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to Eternal Salvation, is meant God's Purpose to save by Christ All, that upon the Preaching of the Gospel should Embrace it, and Live according to it. And as God is said (*Psal. 1. 6.*) to know, *i. e. to approve the Way of the Righteous*; and as in this very Epistle ch. 7. v. 15. the Jew without the Grace of God is said not to know, *i. e. not to approve or allow that which he does thro' the Strength of his Carnal Appetites*; so by God's fore-knowing here v. 29. is to be understood his fore-approving such as should Embrace the Gospel and Live accordingly; and such indeed, and such only did he also predestinate, *i. e. fore-determine to be conformed to the Image of his Son*. In order hereto he called them, *i. e. made known the Gospel unto them*; and being thus called, and answering the end of their Calling by Believing and Living up to the Rules of the Gospel, and so becoming the Called according to his Purpose, He also justified them &c. Compare also Matt. 7. 23.

TEXT.

TRANSLATION.

κόν^Θ τῷ υἱῷ, αὐτῷ, εἰς τὸ εἶναι
αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελ-
φοῖς. 30 Οὓς δὲ προᾤχετο, τέ-
τοις καὶ ἐκάλει· καὶ οὓς ἐκάλει,
τέτοις καὶ ἐδικαίωσεν· οὓς δὲ ἐδι-
καίωσε, τέτοις καὶ ἐδόξασε.

31 Τί οὖν ἐρεῖμεν πρὸς ταῦ-
τα· εἰ ὁ Θεὸς ὑπὲρ ἡμῶν. τίς
καθ' ἡμῶν; 32 Ὅς γε τῷ ἰδίῳ
υἱῷ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡ-
μῶν πάντων παρέδωκεν αὐτὸν,
πῶς οὐ καὶ σὺ αὐτῷ τὰ πάντα
ἡμῖν χαρίσεται; 33 Τίς ἐγκαλέ-
σει κατὰ ἐκλεκτῶν Θεῷ; Θεὸς ὁ
δικαίων; 34 Τίς ὁ κατακρίνων;
Χριστὸς ὁ ἀποθανὼν, μᾶλλον ᾧ καὶ
ἐγερθεὶς, ὅς καὶ ἐστὶν ἐν δεξιᾷ τοῦ
Θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν;

35 Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀ-
γάπης τοῦ Χριστοῦ; Θλίψις, ἢ στενο-
χωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμ-
νότης, ἢ κίνδυνος, ἢ μάχαιρα;
(36 καθὼς γέγραπται· Ὅτι ἐνεκά-
στα θανάτμεθα ὅλῳ τῷ ἡμέραν
ἐλογίζημεν ὡς πρόβατα σφαγῆς)
37 Ἀλλ' ἐν τέτοις πάνσιν ὑπερνι-
κῶμεν διὰ τοῦ ἀγαπήσαντός ἡμᾶς.
38 Πέπεισμαι γὰρ, ὅτι θάνατος

of his Son, * so that he might
be the First-born among Many
Brethren.

30 Moreover, whom he did
predestinate, them he also cal-
led; and whom he called, them
he also justified; and whom he
justified, them he also glorified.

31 What shall we say then to
these things? If God be for Us,
who can be against Us.

32 He that spared not his
Own Son, but delivered him up
for Us All, how shall he not
with him also Graciously give
us All things;

33 Who shall lay any thing
to the Charge of God's Elect?
* Shall God that justifies?

34 Who * shall be he that
condemns? * Shall Christ that
died, yea rather that is also
risen again, who is at the Right
Hand of God, who also makes
Intercession for Us?

35 Who shall separate Us
from the Love of Christ? Shall
Tribulation, or Distress, or Per-
secution, or Famine, or Naked-
ness, or Peril, or Sword?

36 (As it is written: For thy
sake we are killed all the Day
long; we are accounted as Sheep
for the Slaughter)

37 Nay in all these things
we are more than Conquerors,
thro' him that loved Us.

38 For I am persuaded, that
neither Death nor Life, nor
ἔτε

ANNOTATIONS.

(m) The Reading of these two Places by way of Interrogation does not only ren-
der the Sense Clear and the Expression Emphatical, but does also agree to the Apo-
stle's Argumentation v. 35.

(n) Αναδέμεθα

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in being raised from the Dead, and having their Vile Bodies changed like unto his Glorious Body, and then being placed in an eternal State of Glory with Him; so that He, i. e. Christ, is but the First-born or as it were Elder Brother among many Brethren, who are to be Heirs of God as well as He, and so joint-heirs with Him, only He hath a greater Degree or Share of Happiness and Glory, as the First-born of a Family hath here on Earth. 30 Moreover, whom he did thus predestinate to be conformed to the Image of Christ, them he also called to that end, by sending Preachers of the Gospel to them: and whom he called, them being such as we afore (v. 28.) specified, viz. being the Called according to his Purpose, or such as answered the Purpose of God in calling them, by sincerely embracing and living up to the Gospel, them He also justified; and whom he justified, them he also glorified. 31 What shall we say then to these things? Can any thing be reasonably objected to what has been here alledged to shew, what great Hopes and Assurance we have of eternal Happiness, and consequently that we ought patiently to undergo all present Sufferings? Nothing surely of Weight can be objected. For if God be for Us, as we see He is, who can be against Us, so as to hinder us of what God has designed us? 32 He that spared not his Own Son, but delivered him up for Us All, whether Jews or Gentiles, how shall he not, i. e. He most certainly will with him freely or graciously give us All things that are profitable for Us and conducive to our eternal Happiness? 33 Who shall implead or lay any thing to the Charge of Us God's Elect, as a Prosecutor of Us? (m) Shall God (no surely, since it is he) who justifies us? 34 Who shall be He that condemns Us as our Judge? (m) Shall Christ (no surely, since it is he) that died for our Sins, yea rather that is also risen again for our Justification, that is also at the right Hand of God, and that there also makes Intercession for Us? 35 Who then shall separate Us from the Love of Christ, which is thus exceeding Great towards Us? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? (36 Shall Any or All of these separate us from the Love of Christ, tho' they be our Lot, as it is written, Psal. 44. 22. For thy sake We are killed all the Day long; we are accounted as Sheep for the Slaughter) 37 Nay, so far are these things from separating us from the Love of Christ, or putting us out of God's Favour, that on the contrary in all these things we are more than Conquerors thro' the Grace of Him that loved us; by which Grace we are enabled not only to conquer with Patience the forementioned Calamities, but also to boast in them, as giving us occasion to exercise our Christian Virtues, and so to be more firmly assured of God's Love unto Us. 38 For, upon the Experience I have had by these our Sufferings of our Christian Constancy, I am persuaded, that neither Fear of Death, nor Hope of Life, nor Evil Angels, nor Principalities, nor Powers, i. e. earthly Princes or Potentates,

TEXT.

TRANSLATION.

ἔτε ζωῇ, ἔτε ἄγγελοι, ἔτε ἀρχαὶ, ἔτε
 διωάμεις, ἔτε ἐνεσῶτα, ἔτε μέλλον-
 τα, 39 ἔτε ὕψωμα, ἔτε βάθος,
 ἔτε τις κτίσις ἐτέρα διωήσεται ἡμᾶς
 χωρῆσαι ἀπὸ τῆ ἀγάπης τῆ Θεοῦ, τῆ
 ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Κεφ. θ.

ἀλήθειαν λέγω ἐν Χριστῷ, ὃς
 ψεύδομαι, συμμαρτυρήσῃς μοι τῇ
 σωειδήσεως μου ἐν Πνεύματι ἁγίῳ·
 2 ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδι-
 ἀλειπλὸν ὀδυῖν τῇ καρδίᾳ μου.

3 Ὁυχόμενος γὰρ αὐτὸς ἐγὼ ἀνάθε-
 μα εἶναι ἀπὸ τῆς Χριστοῦ ὑπὲρ τῶν
 ἀδελφῶν μου, τῶν συγγενῶν μου κα-
 τὰ σάρκα. 4 οἵτινές εἰσιν Ἰσραη-
 λῖται, ὧν ἡ υἰοθεσία, καὶ ἡ δό-
 ξα, καὶ αἱ διαθήκαι, καὶ ἡ νο-
 μοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγ-
 γελίαι 5 ὧν οἱ πατέρες, καὶ ἐξ

Angels, nor Principalities, nor
 Powers, nor things Present, nor
 things to Come,

39 Nor Height, nor Depth,
 nor any other Creature, shall
 be able to separate Us from the
 Love of God, which is in Christ
 Jesus our Lord.

Chap. IX.

I say the truth in Christ, I
 lie not, my Conscience also
 bearing me witness in the Holy
 Ghost,

2 That I have great Heavi-
 ness, and continual Sorrow in
 my Heart.

3 For I could wish that my
 self were accursed from Christ,
 for my Brethren, my Kinsmen
 according to the Flesh :

4 Who are Israelites ; to
 whom pertains the Adoption,
 and the Glory, and the Cove-
 nants, and the giving of the
 Law, and the Service of God,
 and the Promises ;

5 Whose are the Fathers, and
 ὧν

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(π) Ἀνάθεμα is used to denote a Person or thing devoted to Destruction, both
 by Common Greek Writers, and also by the LXX. Interpreters. Hence the
 Word came to be used by the Primitive Christians to denote Excommunication,
 whence the same is also expressed by Delivering up to Satan, 1 Cor. 5. 5. name-
 ly, in order to the Destruction of the Flesh, i. e. to the subduing of the Inordi-
 nate and Sinful Desires of the Flesh, by Temporal Calamities and Afflictions ; that
 so the Spirit might be saved in the Day of the Lord. And agreeable to this Sense
 it seems most rational to understand here the Apostle's Wish, viz. that He could be
 willingly content to be (in the State of an Excommunicated Person, i. e.) the most
 Contemptible Christian, and afflicted with the greatest Temporal Afflictions, for the
 Spiritual Good and Welfare of the Jews. The understanding of the Anathema here
 mentioned, in reference to Eternal Misery and Separation from Christ, seems not
 reconcilable to Reason and Sobriety.

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Potentates, the Instruments of the evil Angels to persecute Us, nor any evil things we may endure at present, nor any evil things we may endure for the time to come. 39 Nor height of Prosperity, nor depth of Misery, nor any other Creature or thing whatsoever, shall be able to separate Us from the Love of God, which is in Christ Jesus our Lord.

S E C T I O N III.

S. Paul having had Occasion in the foregoing Chapters frequently to inculcate, that now under the Gospel the Gentiles were as Capable of Justification as the Jews, and that the Jews had no Reason to Boast over, or Despise the Gentiles; to shew that whatever he had said of this Nature, was not said out of Any Unkindness to his Nation, He proceeds now to assure the Jews in the most solemn manner of his Great Affection to them, and his most hearty Concern for their Spiritual and Eternal Welfare (Chap. 9. 1--5. and 10, 1, 2.) He observes to them that in Preaching the Gospel to the Gentiles, He acted only in Obedience to God's Mission, and in conformity to the Predictions of their own Prophets (Ch. 10. 14, 15.) and as a convincing Proof of his Esteem and Kindness for them, He largely cautions (Ch. 11.) the Gentiles not to Boast over or Despise the Jews. But withal in these three Chapters (viz. 9, 10, 11.) He still keeps his Eye on the main Subject of the Epistle, taking notice of several Particulars relating thereto.

Chap. IX. I say the Truth in Christ, I lye not, my Conscience also bearing me witness in the Holy Ghost, i. e. I call Christ and the Holy Ghost to witness with my Conscience, that I say the Truth when I say, 2 That I have great Heaviness and continual Sorrow in my Heart for the unbelieving and obstinate Jews. 3 For so Great and Sincere is my Concern for them that I could wish that my self were (n) accursed or separated from Christ, i. e. excommunicated and so delivered over to Satan to be afflicted with the greatest temporal Calamities; for the welfare of them as being my Brethren, my Kinsmen according to the Flesh: 4 and not only so, but who are Israelites also, i. e. a People favoured by God with many signal Privileges, viz. to whom pertaineth the Adoption, whereby they were in a particular manner the Sons of God above other Nations; and the Glory of the Divine Presence exhibiting itself amongst them; and the Covenants made between God and them; and the Giving of the Law, and particularly that part of it, wherein the Service of God is prescribed, and the Promises of the Old Testament; 5 Whose are the Fathers, i. e. who are descended of the Patriarchs Abraham, Isaac,

I: S. Paul most solemnly declares his Great Affection for the Jews, and his Great Concern for their Salvation.

TEXT.

TRANSLATION.

ὧν ὁ Χριστός, τὸ κατὰ σάρκα, ὁ ὧν
ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τὰς
αἰῶνας, Ἀμήν.

6 Οὐκ οἶον δὲ ὅτι ἐκπέπρωκεν
ὁ λόγος τῷ Θεῷ. Οὐ γὰρ πάν-
τες ἐτοὶ ἐξ Ἰσραὴλ, ἔτι Ἰσραὴλ.

7 Οὐδ' ὅτι εἰσι σπέρμα Ἀβραάμ,
πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ
κληθήσεται σοι σπέρμα.

8 Τῶ-
τέσιν, ὅ τὰ τέκνα τῆ σαρκὸς, ταῦ-
τα τέκνα τῷ Θεῷ, ἀλλὰ τὰ τέκνα
τῆ ἐπαγγελίας λογίζεται εἰς σπέρ-
μα. 9 Ἐπαγγελίας γὰρ ὁ λόγος
ἔστι κατὰ τὸν καιρὸν τῶτον ἐλεύ-
σομαι, καὶ ἔσαι τῇ Σάρρα υἱός.

10 Οὐ μόνον δὲ, ἀλλὰ καὶ Ρεβέκ-
κα, ἐξ ἑνὸς κοίτῳ ἔχουσα, Ἰσαὰκ
τῷ πατρὶ ἡμῶν. 11 Μήπω γὰρ
γεννηθέντων, μηδὲ πράξαντων τί
ἀγαθὸν ἢ κακὸν (ἵνα ἡ κατ' ἐκλογὴν
πρόθεσις τῷ Θεῷ μένη, καὶ ἐξ ἔργων,

of whom as to the Flesh Christ
came, who is over All God
Blessed for ever, Amen.

6 Not as tho' the Word of
God has taken no effect. For
* not All they that are of Israel,
are Israel.

7 Neither, because they are
the Seed of Abraham, are they
All Children; but in Isaac shall
thy Seed be called;

8 That is, they who are the
Children of the Flesh, these are
not the Children of God; but
the Children of the Promise are
counted for the Seed.

9 For this is the Word of
Promise, At this time will I
come, and Sara shall have a Son.

10 And not only Sara, but
Rebecca also is an instance, con-
ceiving by One, even by our
Father Isaac.

11 For the Children being not
yet born, nor having done any
good or evil, (that the purpose
of God according to election
might stand, not of Works, but
ἀλλ'

ANNOTATIONS.

(o) See the same sort of Argument used Gal. 4. 22—31.

(p) The Ellipsis seems to be best supplied by inserting *Sara*, as best answering
to *Rebecca*. And so it is supplied in the Vulgar Latin by *illa*, referring, I sup-
pose, to *Sara*. By adding the Instance of *Rebecca*, the Apostle seems to obviate
some Objections the Jews might possibly make as to the instance of *Sara*. For in
reference to *Isaac's* being preferr'd by God before *Ishmael*, it might be alledged,
that this might be done very well on account of *Isaac's* being the Son of *Sara*,
Abraham's Wife; whereas *Ishmael* was the Son of *Hagar*, *Abraham's* Bond-
Servant. Wherefore the Apostle adjoins the instance of *Jacob* and *Esau*, as being
born Both of One and the same Woman *Rebecca*, as well as of One and the
same Man *Isaac*; and so leaving no room for the forementioned Objection.
Nay, by what the Apostle adds v. 11. concerning *Jacob* and *Esau*, that the
former was preferr'd before the latter by God, *they being not yet born, nor*
having done any Good or Evil, he seems to have obviated another Objection,
that might be made against the Instance of God's preferring *Isaac* to *Ishmael*,

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Isaac, and Jacob, &c. and lastly of whom as concerning the Flesh or his human Nature Christ came, who is over All, God Blessed for ever, Amen.

6. But what is said, v. 2, 3. concerning my Grief for the Obstinacy of the Unbelieving Jews, is not so to be understood, as though the Word of God, i. e. his Spiritual Promises to the Seed of Abraham, Isaac, or Jacob, hath failed or taken none effect, by reason of God's rejecting the Unbelieving Jews. For, in order to a right understanding of the said Promises, it is to be observed, that not All they who are naturally descended of Israel, are the Israel of God, i. e. the Israel or People to whom the spiritual Promises of God pertain: 7 To make way for the better apprehending hereof, let it be considered that neither, because they are the natural Seed of Abraham himself, are they All that are so naturally descended of Him, esteem'd in Scripture as the Children of Abraham, to whom even the temporal Promises do belong; but only the Posterity of Abraham by Isaac is esteem'd in this Sense the Children of Abraham, as it is said, Gen. 21. 12. In Isaac shall thy Seed be called, 8 that is, (o) They, which are the Children of Abraham by the Flesh or natural Generation, these are not the Descendants of Abraham, who are the Children of God, i. e. who are taken to be the peculiar People of God in respect either of temporal or spiritual Blessings; but the Children of the Promise are counted for the Seed, i. e. that part only of the Seed or Descendants of Abraham was taken to be the peculiar People of God in both the aforementioned respects, who are descended of Abraham by Isaac, and who may therefore be stiled the Children of the Promise, forasmuch as Isaac, of whom they are descended, was born to Abraham, not by Virtue of natural Generation, but purely by Virtue of God's Promise to Abraham. 9 For this is the Word of the said Promise (Gen. 18. 10.) At this time will I come, and Sara shall have a Son. 10 And not only (p) Sara, but Rebecca also is or affords an instance to our present purpose, who being one and the same Woman, and conceiving by One and the same Man, even by our Father Isaac, brought forth Twins, wherein we have another apparent and remarkable instance of a second Limitation of the Seed of Abraham, that was taken to be the peculiar People of God. 11 For (the Children being not yet born, nor having done any Good or Evil, that the (q) Purpose of God in taking such and such a Race of Men to be his peculiar People according to Election or his own free Choice and good Pleasure might still abide or stand, not being founded on any Consideration of Works good or bad antecedently done,

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viz. that it was because of Ishmael's having offended God some way or other.

(q) The *πρόθεσις* here mentioned relates not to the eternal State of the Persons here mentioned, but only to their temporal State in this World, as appears from v. 12.

TEXT.

TRANSLATION.

ἀλλ' ἐκ τῶ καλεῖν (12) ἔρρε-
θη αὐτῇ, ὅτι ὁ μείζων δαλεύσει
τῷ ἐλάσσονι. 13 καθὼς γέγραπ-
ται, τὸν Ιακώβ ἠγάπησα, τὸν δὲ
Ἠσαὺ ἐμίσησα.

14 Τί οὖν ἐρεῖς; μὴ ἀδικία
ᾧ τῷ Θεῷ μὴ γένοιτο. 15 Τῷ
γὰρ Μωσῇ λέγει, Ελεῖσω ὃν ἂν
ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτεί-
ρω. 16 Ἀρα οὖν οὐ τοῦ θέλον-
τος, οὐδὲ τῶ τρέχοντος, ἀλλὰ
τοῦ ἐλεοῦντος Θεοῦ. 17 λέγει
γὰρ ἡ γραφή τῷ Φαραῶ, ὅτι εἰς
τὸ ἐξήγειρά σε, ὅπως ἐνδείξω-
μαι ἐν σοὶ τὴν δυνάμιν μου, καὶ
ὅπως διαγέλλῃ τὸ ὄνομά μου ἐν

of Him that calleth)

12 It was said unto her, The
Elder shall serve the Younger.

13 As it is written, Jacob have
I loved, but Esau have I hated.

14 What shall we say then?
Is there Unrighteousness with
God? God forbid.

15 For he saith to Moses, I
will have Mercy, on whom I
will have Mercy; and I will
have Compassion, on whom I
will have Compassion.

16 So then it is not of him
that willeth, nor of him that
runneth, but of God that shews
Mercy.

17 For the Scripture saith un-
to Pharaoh, Even for this same
purpose have I raised thee up,
that I might shew my power in
thee, and that my Name might
wαση

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done, but purely on the good Pleasure of Him, viz. God that calleth
them to be his People) 12 It was said unto her, viz. Rebecca, The
Descendants of the Elder Brother shall serve the Descendants of the
Younger Brother. 13 And agreeable hereunto are other passages of Scrip-
ture, particularly as it is written, Mal. 1. 2, 3. Jacob have I loved, so
as to make his Posterity my chosen People, and to engage my self to them
by express Promises of Greatness and Prosperity, and to instruct them
with the holy Oracles or Scriptures (Ec.) but Esau have I hated, (r) i. e.
have not shewn the like Favour to, in respect of the forementioned outward
Dispensations. From the Instances afore alledged it is evident, that not
All descended of Abraham or Isaac are the chosen peculiar People of God,
to whom belong the Promises made by God to Abraham, even in refe-
rence to the temporal Canaan and other temporal Blessings: And in like
manner it is to be known, that not All descended of Jacob or Israel are
the chosen peculiar People of God, to whom belong the Promises of God
in reference to the spiritual Canaan, or Justification and Admission into
Heaven. But the true Israel or Descendants of Israel in this Sense are
such only as Believe in Christ, whether Jew or Gentile; Christians, as
Isaac was, are the Children of Promise in a Spiritual Sense (Gal. 4. 28.)
and

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and so they are now the peculiar People of God, to whom belong the spiritual Promises made to the spiritual Seed of Abraham. Wherefore God's Word has not fail'd, by his rejecting the Unbelieving Jews, and taking the Believing Gentiles in their Stead.

14 What shall we say then? Is there Unrighteousness with God?

i. e. will the Jews object, that to say (as I do v. 11.) that God preferr'd the Seed of Isaac before that of Ishmael, and the Seed of Jacob before that of Esau, purely of his Own Pleasure, is in effect to charge God with acting Unrighteously? God forbid, this consequence can't be charg-

ed on what I have said concerning the Election of the Seed of Isaac and Jacob of God's mere Pleasure. 15 To convince the Jews of this I ap-

peal in the first place to the Writings of their Own Great Prophet Moses, whence we plainly learn, that as to outward Acts of Mercy and Seve-

rity, relating to the State of Nations or single Persons in this Life, God acts purely of his Own Good Pleasure. For as to outward Acts of Mer-

cy, He, viz. God saith to Moses (Exod. 33. 19.) I will have Mercy, on whom I will have Mercy; and I will have Compassion, on whom I will have Compassion. 16 So then it hence clearly appears, that it

is not of Him that Willeth, as Isaac willed or designed the Blessing for Esau, nor of Him that runs or does his Endeavour, as Esau ran an

Hunting to get Venison, and so did his Endeavour to attain the Blessing, but purely of God that shews Mercy, i. e. it is purely of God's Favour,

that one People is so Blessed as to be chosen before another to be the Peculiar People of God, the People to whom God shews Greater Marks of Favour as to his Outward Dispensations. 17 And that God also acts

merely according to his Own Pleasure, in respect of outward Acts of Severity, is also evident from the Writings of Moses. For the Scripture

saith, i. e. in the Writings of Moses God is related to say, unto Pharaoh; Even for this same purpose have I (r) raised thee up, that I might

the more conspicuously Shew my Power in punishing thee, and that by the said signal Punishments and Destruction of thee and thy Army in

the

III.

S Paul vindicates God's Justice in preferring One Race of Men before Another as to Outward or Temporal Dispensations; first, from the Testimony of their Own Great Prophet Moses, concerning God's Asserting this Right of Sovereignty to Himself.

A N N O T A T I O N S.

(r) The Text of the Old Testament here referr'd to by the Apostle is Exod. 9. 16. where the Words here cited being spoken in reference to the Pestilence, i. e. to the Plague of Boils, and the Word in the Hebrew Text, which answers to S. Paul's ἐξήγειρά σε, being הָעֲמַרְחִיךָ, I have made thee to stand, and the Septuagint rendring it by διατηρήσῃς, thou hast been preserved, hence it is not without good ground thought, that by S. Paul's Expression, ἐξήγειρά σε, is to be more particularly understood God's preserving Pharaoh from dying by the Plague of Boils. However, there seems to be no Reason for excluding wholly the Common Interpretation of the same Words, in reference to God's Raising up Pharaoh to be King of Egypt; since the Apostle's Expression may well enough include Both. And that the Apostle might intend to include Both, is probable on account of his changing here the Interpretation of the LXX. which in other instances he usually follows; and instead of διατηρήσῃς, which seems more peculiarly

TEXT.

TRANSLATION.

πάσῃ τῇ γῇ. 18 Ἀρα οὖν ἐν
θέλει, ἐλεεῖ· ἐν δὲ θέλει, σκλη-
ρύνει.

19 Ερεῖς οὖν μοι, τί ἔτι μέμ-
φεται; τῷ γὰρ βελήματι αὐτῷ
τίς ἀνθέστηκε; 20 Μενουῶγε, ὦ
ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρι-
νόμῳ τῷ Θεῷ; μὴ ἐρεῖς τὸ
πλάσμα τῷ πλάσαντι, τί με
ἐποίησας οὕτως;

21 ἢ ἐκ ἑκτὸς ἐξουσίαν ὁ κεραμεὺς
τῷ πηλῷ, ὅτι τῷ αὐτῷ φερέματι
ποιῆσαι, ὃ μὲν εἰς τιμὴν σκεῦος,
ὃ δὲ εἰς ἀτιμίαν; 22 Εἰ δὲ θέ-
λων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν
καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνε-
κεν ἐν πολλῇ μακροθυμίᾳ σκεύη
ὀργῆς κατηρτισμένα εἰς ἀπώλειαν.

be declared throughout all the
Earth.

18 Therefore hath he Mercy,
on whom he will have Mercy;
and whom he will he hardneth.

19 Thou wilt say then unto
me, why does he yet find fault?
For who has resisted his Will?

20 Nay but, O Man, who art
thou that repliest against God?
Shall the thing formed, say to
him that formed it, why hast
thou made me thus?

21 Hath not the Potter pow-
er over the Clay, of the same
Lump to make one Vessel unto
honour, and another unto dis-
honour?

22 What if God, willing to
shew his Wrath, and to make
known his Power, endured with
much Long-suffering the Ves-
sels of Wrath, fitted to De-
struction,

23 καὶ

PARAPHRASE.

the Red Sea my Name might be declared throughout (f) all the Earth.

18 Therefore from these two Passages the Jews may learn, that I say
no other than Moses saith, viz. that He, i. e. God, hath Mercy, or is
bountiful in his outward Dispensations, on whom He will, or pleases
to have Mercy; and whom He wills, or pleases, He hardneth, i. e.
permits to make such an ill Use of his Forbearance towards them, as to
persist obdurate or hardened in their Provocation of him, and so to draw
on themselves exemplary Destruction.

19 Thou, Unbelieving Jew, wilt say then, or further object unto
me, If God thus dispenses his outward Acts of Mercy and Severity ac-
cording to his own Will and Pleasure, why does He yet find Fault with
us Jews, as being ourselves the Cause of our Rejection, and of the De-
struction of our State and Nation? For who can resist his Will, if he
will to reject us from being his peculiar People, and to put an End to
our State and Polity? 20 Nay but, O Man, who art thou, that re-
pliest against God? Didst thou but duly consider, that God is thy Crea-
tor,

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tor, and thou as Man the work of his Hand, his Creature, thou wouldest see reason not to reply thus against God, as to the case before us: for shall the thing formed say to him that formed it, why hast thou made me thus? 21 Hath not (ff) the Potter just Power over the Clay, of the same Lump to make one Vessel unto Honour, i. e. an Honourable Use, and another unto Dishonour, or a Dishonourable Use, and that purely according to his own Will and Pleasure? By parity of Reason, God as being the Creator of All Mankind, may of his own Will and Pleasure, without any Injustice, out of the same lump or mass of Mankind, choose this or that Nation to be his peculiar People, and exalt it to Honour and Greatness, whilst other Nations are deprest'd into a dishonourable State. And therefore the Jews have nothing to object against God's Dealing in casting their Nation off, and taking only those Few of them that Believe, together with the Believing Gentiles, for his People, if we consider God only as the Creator of Mankind. 22 But there are other Considerations, which will farther justify God's Proceedings herein, and withal will shew that God finds not Fault with the Jews without Cause. As God of his own Will and Pleasure made choice of the Seed of Abraham by Isaac and Jacob to be his peculiar People, so he made known to the Jews the Condition, whereby they might continue to be his People; by not complying with which Condition, viz. Obedience to his Laws, they have long since deserved to be rejected and severely punished. Now the Case being so, What Injustice can be charged upon God, if God willing to shew his Wrath in a more conspicuous manner, and to make known his Power in executing that Wrath in order to make his Power more remarkably taken notice of, endured with much Long-suffering the wicked Nation of the Jews, who were long since the Vessels or Objects of Wrath, fitted for (i. e. by their own Sins deserving) Destruction? What if God endured them with much Long-suffering until this time of the Gospel, that upon their Refusal to embrace this last Offer of Mercy, their Sins might be quite ripened for Vengeance, and so God might in a more signal manner shew his Wrath in rejecting them, and make his Power known in
the

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liarly to refer to Pharaoh's Preservation from dying by the Plague of Boils, using ἐκρύψατο αὐτόν, an Expression of a greater Latitude, and applicable as well to Pharaoh's Advancement to the Throne, as to his being raised up from the Bed of Sickness.

(f) How God's Overthrowing Pharaoh and his Army in the Red Sea was known to the several Nations of the World, we find some Footsteps Josh. 2. 10. and 1 Sam. 4. 8. And there are Footsteps of the same to be found, not only in the Sacred Writers, but also in common Heathen Authors, particularly Diodorus Siculus.

(ff) Compare Ecclesiasticus 33. 10—13.

(t) The

TEXT.

TRANSLATION.

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προηποίμασεν εἰς δόξαν· 24 οὓς καὶ ἐκάλεισεν ἡμᾶς, ὃ μόνον ἐξ Ἰσρααίων, ἀλλὰ καὶ ἐξ ἐθνῶν.

25 Ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν ὃ λαὸν μου, λαὸν μου· καὶ τὸν ὃ ἐκ ἡγαπημένῳ, ἡγαπημένῳ. 26 καὶ ἔσαι, ἐν τῷ τόπῳ ὃ ἐρρήθη αὐτοῖς, Οὐ λαὸς μου ὑμεῖς, ἀλλὰ κληθήσονται υἱοὶ Θεοῦ ζῶντος. 27 Ἡσαΐας δὲ κηρύττει ὑπὲρ τῆς Ἰσραήλ, Εἰς ἣν ὁ ἀριθμὸς τῶν υἱῶν Ἰσραήλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται. 28 Λόγον γὰρ σωτελῶν καὶ σωτέμενων ἐν δικαιοσυνῇ, ὅτι λόγον σωτέμενον ποιήσῃ Κύριος ἐπὶ τῆς γῆς. 29 Καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ Κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἀν' ἐγενήθημεν, καὶ ὡς Γόμορρα ἀν' ὁμοιώθημεν.

23 And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory?

24 Even Us, whom he hath called, not of the Jews only, but also of the Gentiles.

25 As he saith also in Osee, I will call them my People, who are Not my People, and Her, Beloved, who was Not Beloved.

26 And it shall come to pass, that in the place where it was said unto them, ye are not my People, there shall they be call'd the Children of the living God.

27 Esaias also, cries concerning Israel, tho' the number of the Children of Israel be as the Sand of the Sea; a Remnant shall be saved.

28 For he will finish the account, and cut it short in Righteousness; because a short account will the Lord make upon the * Land.

29 And as Esaias said before, Except the Lord of Hosts had left us a Seed, we had been as Sodom, and had been made like unto Gomorrha.

31 Τί

ANNOTATIONS.

(*) The rendring of this Place is much controverted, some Interpreters leaving out καὶ, as the *Vulg. Latin*; others leaving out ἵνα, as the *Syriack* &c. But there seems to be no need for omitting either, if the Place be understood as in the Paraphrase, namely, if the καὶ be supposed to be referred to ἡνεγκεν ἐν πολλῇ μακροθυμίᾳ &c. and to denote a second End or Motive of God's Forbearance, viz. that he might make known the Riches of his Glory on the Vessels of Mercy; whereas the First mentioned afore by the Apostle is this, that he might shew his Wrath, and make known (more conspicuously) his Power on the Vessels of Wrath.

(u) As by God's Glory here mention'd seems to be denoted more peculiarly his Glorious Mercy towards the Vessels of Mercy, viz. the Believing Jew or Gentile; so perhaps by the Glory mention'd v. 4. of this Chapter may be well understood God's Glorious Mercy to the Jewish Nation, in making them for so long a time

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the Destruction of their State; 23 (1) and that upon the Rejection of the Jews he might also now under the Gospel made known on the other hand the Riches of his (u) Glory (i. e. the Greatness of his glorious Mercy) on the Vessels or Objects of Mercy, whom he had afore prepared or appointed for Glory (viz. for the Glorious and Happy State of being his People here in this World, and for enjoying Eternal Glory in the World to come upon their Obedience to the Gospel :) 24 Even Us whom, as he had afore prepared for Glory, so now by the Gospel he hath called thereto, I say, Us Christians, consisting not of the Believing Jews only, but also of the Believing Gentiles.

25 And that God would thus call the Gentiles to be his People, is no other than what is foretold by the Prophets (which is a further Argument of God's not acting any ways Unjustly with the Jews, in casting them off for their Unbelief) As he, viz. God, saith also in the Prophecy of Osee (chap. 2. v. 23.) I will call them my peculiar People, which were not my peculiar People; and Her in a more special manner Beloved, which was not afore in such a special manner Beloved, 26 And likewise Hof. 1. 10. it is said, that it shall come to pass, that in the place, i. e. in the Gentile part of the World, where it was said unto them, viz. the Inhabitants of the said Gentile World, Ye are not my People; there shall they be called the Children of the Living God in a more special manner, or his Peculiar and Chosen People. 27 And whereas but a Few of the Jewish Nation have received the Faith, and so but a Few of them are of the Number of those whom God now acknowledges for his People, this is no other than what is foretold by Esaias also, where (viz. ch. 10. v. 22, 23.) he cries concerning Israel, Tho' the Number of the Children of Israel be as the Sand of the Sea, yet a Remnant only or Few of them in comparison shall be brought over to the Christian Faith, and saved. 28 For he, viz. God will finish or put as it were his last hand to the Account, and cut it short or contract it in Righteousness, i. e. as to the matter of Justification, or as to the Number of those that shall be justified or found to have attained the true Righteousness of God, namely by Faith in Christ, because a short Account will the Lord make upon the Land, i. e. there will be but a very Few found in the Land of Judea, that shall attain to or embrace the Righteousness of God by Faith, upon the preaching of the Gospel. 29 And hereto may also be applied the same, as Esaias said before ch. 1. v. 9. Except the Lord of Sabaoth, i. e. of Hosts had left us a Seed or very small Remnant, viz. of Believers, we had been as Sodom, and been made like unto Gomorrah, i. e. had All eternally perished, or failed of Salvation thro' Unbelief. 30 What

V.
S. Paul particularly vindicates the Justice of God in casting off the Jews, from the Warning he had given them of it by the Predictions of their Own Prophets.

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a time his Peculiar People. For as to the other Interpretation above mention'd, it may be objected against it, that the said Glorious Appearance of God ceased after the First Temple.

(x) The.

TEXT.

TRANSLATION.

30 Τί σὺ ἐροῦμεν; ὅτι ἔθνη
τὰ μὴ διώκοντα δικαιοσύνην, κα-
τέλαβε δικαιοσύνην, δικαιοσύνην
δὲ τὴν ἐκ πίστεως.

31 Ἰσραὴλ δὲ διώκων νόμον δι-
καιосυνης, εἰς νόμον δικαιοσυνης
οὐκ ἔφθασε. 32 Διατί; ὅτι ἐκ
ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων
νόμου. Προσέκοψαν γὰρ τῷ λίθῳ
τοῦ προσκόμεσθαι.

33 Καθὼς γέγραπται, Ἰδὲ ἐ-
γὼ τίθημι ἐν Σιών λίθον προσ-
κόμεσθαι, καὶ πέτραν σκανδάλου·
καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, ὃ κα-
ταχωθήσεται.

Κεφ. ι. Ἀδελφοί, ἡ μὲν εὐδοκία τῆς
ἐμῆς καρδίας, καὶ ἡ δέησις ἡ πρὸς τὸν
Θεὸν ὑπὲρ τῆς Ἰσραὴλ ἐστὶν εἰς σωτη-
ρίαν. 2 Μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζή-
λον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'
ἐπίγνωσιν. 3 Ἀγνοῶντες γὰρ τὴν
τῆς Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν
δικαιοσύνην ζητοῦντες σῆσαι, τῇ δι-
καιосυνῇ τῆς Θεοῦ ἐκ ὑπετάγης-
σαν. 4 Τέλος γὰρ νόμου Χριστός

30 What shall we say then?
That the Gentiles which * pur-
sued not after Righteousness
have attain'd to Righteousness,
even the Righteousness which
is of Faith;

31 But Israel, who pursued
after the Law of Righteousness,
hath not attain'd to the Law of
Righteousness.

32 Wherefore? Because they
sought Righteousness not by
Faith, but as it were by the
Works of the Law. For they
stumbled at the Stumbling-
stone;

33 As it is written, Behold I
lay in Sion a Stumbling-stone,
and rock of Offence; and who-
soever believes on him, shall
not be ashamed.

Chap. X. Brethren, my heart's
Desire and Prayer to God for Is-
rael is, that they might be saved.

2 For I bear them witness,
that they have a Zeal of God,
but not according to Know-
ledge.

3 For they being ignorant of
God's Righteousness, and going
about to establish their own
Righteousness, have not sub-
mitted themselves unto the
Righteousness of God.

4 For Christ is the End of
eis

ANNOTATIONS.

(x) The Law may be considered in a twofold manner, either *Spiritually*, and according to the Intention of God Himself in Giving it; or *Literally*, and according to the bare Letter of it. In the former respect, it may be truly called, as S. Paul here calls it, *the Law of Righteousness*, forasmuch as the End designed thereby by God was (not only an *Outward Righteousness*, con-
sisting in the Observance of Carnal or Outward Rites, but rather and more prin-
cipally)

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30 What shall we say then?) *Why* (agreeable to what has been premised from v. 6. to v. 29.) *it is to be said*, that the Gentiles, who pursued not or were not solicitous after Righteousness or Justification before God, upon embracing the Gospel of the Free Mercy of God preached unto them, have attained to Righteousness, even the Righteousness which is of Faith, and so are now become his People: 31 But the Children of Israel, who pursued after, or were solicitous and Zealous as to the (x) Law of Moses, which considered in Opposition to the Gospel was a Law only of external Righteousness, hath not attained to or embraced the Gospel, which is the Law of true spiritual Righteousness. 33 Wherefore have they not embraced the Gospel? because they sought Righteousness not by Faith in Christ, but as it were by the Works of the Law done by their own Strength, without the Grace of God in Christ. For they stumbled at Christ, that Stumbling-stone foretold in the Scriptures; 33 as it is written, Behold, I lay in Sion a Stumbling-stone, and Rock of Offence; and whosoever believes on him, shall not be ashamed. Chap. X. Brethren, I would not have you think I speak this out of any ill Will; on the contrary I assure you, My Heart's Desire and Prayer to God for the Children of Israel is this, that they might be saved. 2 For I bear them witness, that they have a Zeal as to things of God, but not according to true Knowledge. 3 For they being ignorant of God's Righteousness, i. e. of the Righteousness required and accepted of God, and going about to establish their own Righteousness consisting in the Observance of the external part of the Law, and of the Traditions of their Elders, and so such a Righteousness as was both of their own framing, and also attainable by their own Strength without the Assistance of the holy Spirit, have not submitted themselves unto the Righteousness of God, which is of Faith in Christ, and of Obedience to the Will of God arising out of the said Faith, and which Obedience we are enabled to perform only by the Grace of the Spirit vouchsafed unto us as Believers in Christ. 4 For Christ is the End of the Law for Righteousness to every

VI.
The Apostle shews, what it was that kept the Jews from Embracing the Gospel; and that their Stumbling thereat was no other than was Foretold by their Prophets, and so they Forewarn'd of it by God: to which He adjoins other Particulars relating to Justification by Faith, and the Admission of the Gentiles.

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cipally) an Inward and Spiritual Righteousness, consisting in Purity of Heart, and True Holiness of Life; and in this Sense it was no other than the Gospel veil'd under Types and Shadows. But it was the Unhappiness of the Generality of the Jews to have regard to the Law only in the latter Sense; and so to think, that they answered the End of the Law, if they barely observed the Letter of it, or the carnal Rites thereof. And therefore putting thus too great Strefs on the Letter of the Law, which they could observe of their own Strength, and so, as they thought, by their own Righteousness merit Justification, they saw no need they had to believe in Another as their Spiritual Saviour, in order to attain Justification; and thus by being Zealous of the Law of Righteousness in a wrong Sense, they were kept thereby from embracing the Law of Righteousness, i. e. the Gospel, or the Law Spiritualiz'd.

TEXT.

TRANSLATION.

εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. 5 Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. 6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη ἕτω λέγῃ, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, τίς ἀναβήσεται εἰς τὸν οὐρανόν; (τετέστι, Χριστὸν καταγαγεῖν) 7 ἢ τίς καταβήσεται εἰς τὴν ᾄδυσον; (τετέστι, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν) 8 ἀλλὰ τί λέγῃ; Εἰγὼς σου τὸ ῥῆμά ἐστιν ἐν τῷ σώματί σου, καὶ ἐν τῇ καρδίᾳ σου· τετέστι, τὸ ῥῆμα τῆς πίστεως, ὃ κηρύσσει. 9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ σώματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. 10 Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, σώματι δὲ ὁμολογᾶται εἰς σωτηρίαν.

11 Λέγει γὰρ ἡ γραφή, ὅτι Πᾶς ὁ πιστεύων ἐπ' αὐτῷ ἔκταινωθήσεται. 12 Οὐ γὰρ ἐστὶ διαστολή Ἰουδαίου τε καὶ Ἑλλήνου· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τὰς ἐπικαλούμενους αὐτόν. 13 Πᾶς γὰρ ὃς ἀν' ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.

14 Πῶς οὖν ἐπικαλέσονται, εἰς ὃν ἔκ ἐπίστασαν; πῶς δὲ πι-

the Law for Righteousness to every One that believes.

5 For Moses describes the Righteousness which is of the Law, That the Man who does those things shall live by them.

6 But the Righteousness which is of Faith speaks on this wise, Say not in thy Heart, who shall ascend into Heaven? (that is, to * bring Christ down)

7 Or, who shall descend into the Deep? (that is, to bring up Christ again from the Dead)

8 But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart; that is the Word of Faith which we preach;

9 That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart that God has raised him from the Dead, thou shalt be saved.

10 For with the Heart Man believes unto Righteousness, and with the Mouth Confession is made unto Salvation.

11 For the Scripture saith, Whosoever believes on him, shall not be ashamed.

12 For there is no Difference between the Jew and the Gentile: for the same Lord over All, is rich unto All that call upon him.

13 For whosoever shall call upon the Name of the Lord, shall be saved.

14 How then shall they call on him, in whom they have not believed? and how shall they

σεύσονται,

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every one that believes, *i. e.* the Law was not design'd to justify Men by, without Christ, but on the contrary it was design'd to bring Men to Christ, in order to be justified thro' Faith in Him. 5 For Moses describes the Righteousness which is of the Law thus, That the Man (not who Believes so or so, but) who does those things, which are required by the Law, shall live by them; so that the Righteousness which is of the Law, is not of Faith, but of Works. 6 But the same Moses describing the Righteousness which is of Faith, speaks on this wise: Say not in thy Heart, Who shall ascend into Heaven? (that is *namely*, to bring Christ down) 7 or, Who shall descend into the Deep? (that is *namely*, to bring up Christ from the Dead) *i. e.* No Work of Ours is required as the meritorious Cause of our Justification, this wholly belongs to Christ. 8 But what says it, *i. e.* what says Moses further, where he describes it, *viz.* the Righteousness of Faith? Why this? The Word is nigh thee, even in thy Mouth and in thy Heart: that is (or, by which Expression of Moses is denoted thus much, that) the Foundation or Root of the Righteousness accepted by God is not any Work of Ours, but a certain Word, *namely*, the Word of Faith or Gospel, which we preach; *viz.* 9 that if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God has raised him from the Dead, thou shalt be saved. For it is observable, that as by the Word he mentions, Moses denoted the Gospel, so by his adding, that the said Word is in thy Heart, is denoted the inward Belief of the Gospel; as likewise by the Word's being in thy Mouth, is denoted the outward Profession of the Gospel, as being Both of them necessary to make us Acceptable unto God. 10 For with the Heart Man believes unto Righteousness or Justification, and with the Mouth Confession is made unto Salvation; whether He be Jew or Gentile, that thus believes and professes the Gospel. 11 For it is remarkable, that the Scripture saith, **WHOSOEVER** believes on Him, shall not be ashamed of having so Believed. 12 The Scripture saith, **WHOSOEVER**, for there is no Difference between the Jew and the Gentile; for as there is one and the same Lord over All, both Jew and Gentile, so he is rich in Mercy unto All, both Jew and Gentile, that call upon him. 13 For this is no other than what is declared also in the Prophet Joel, ch. 2. v. 22. Whosoever shall call upon the Name of the Lord, shall be saved.

14 Since then it appears from these Passages of Scripture, that God did intend to save Gentile as well as Jew thro' Faith in Christ, it is necessary, that some should be sent by God to preach Christ unto them; for how shall they, *viz.* the Gentiles, call on Him, *i. e.* Christ, in whom they have not first Believed? and how shall they Believe in him, of

VII.
S. Paul with Great Skill shews the Unreasonableness of the Jews Spleen to Him, forasmuch as His Preaching the Gospel to the Gentiles

was in Obedience to God's Mission of Him, and no other than what in general was foretold by their Own Prophets; so that the Jews could not be excused on account of Ignorance of God's Intention in these Matters.

TEXT.

TRANSLATION.

σεύσασιν, τῷ ἔκ ἤκουσαν; πῶς
δὲ ἀκούσασιν χωρὶς κηρύσσοντος.

15 πῶς δὲ κηρύξουσιν, εἰ μὴ
ἀποσταλῶσι; καθὼς γέγραπται,
ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγε-
λιζομένων εἰρλύν, τῶν εὐαγγελι-
ζομένων τὰ ἀγαθὰ. 16 ΑΛΛ' ἔ-
πάντες ὑπήκουσαν τῷ Εὐαγγελίῳ.
Ἡσαΐας γὰρ λέγει, Κύριε, τίς
ἐπίστευσε τῇ ἀκοῇ ἡμῶν;

17 Ἀρα ἡ πίστις ἐξ ἀκοῆς, ἢ ὅ-
τι ἀκοὴ διὰ ῥήματος Θεοῦ. 18 ΑΛ-
λὰ λέγω, Μὴ ἔκ ἤκουσαν; μὲν-
γε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ
φθόγγος αὐτῶν, καὶ εἰς τὰ πέρα-
τα τῆς οἰκουμένης ῥήματα αὐτῶν.

19 ΑΛΛὰ λέγω, Μὴ ἔκ ἔγνω
Ἰσραὴλ; Πρῶτος Μωϋσῆς λέγει,
Εγὼ πειρασθήσω ὑμᾶς ἐπ' ἔκ-
θεν, ἐπὶ ἔθνεσι ἀσωτέσι παρορ-
γισθῶ ὑμᾶς. 20 Ἡσαΐας δὲ ἀπο-
πολμαῖ, καὶ λέγει, Εὐρέθην τοῖς ἐμὲ
μὴ ζητῶσιν ἐμφανῆς ἐγενόμην τοῖς
ἐμὲ μὴ ἐπερωτῶσι. 21 Πρὸς ὃν
τὸν Ἰσραὴλ λέγει, Ὁλῶ τὴν ἡ-
μέραν ἐξεπέτασα τὰς χεῖράς μου
πρὸς λαὸν ἀπειθεῖν καὶ ἀντιλέγοντα.

believe in him, of whom they
have not heard? and how shall
they hear without a Preacher?

15 And how shall they
preach, except they be sent? as
it is written, How beautiful are
the feet of them that preach the
Gospel of Peace,* that preach
the Gospel of good things.

16 But they have not All
obeyed the Gospel. For Esaias
saith, Lord, who has believed
* what they have heard by Us?

17 So then Faith comes by
Hearing, and Hearing by the
Word of God.

18 But I say, Have they not
heard? Yes verily, their Sound
went into All the Earth, and
their Words unto the end of
the World.

19 But I say, Did not Israel
know? First Moses saith, I
will provoke you to jealousy
by them that are No Nation, by
a Foolish Nation I will anger
you.

20 But Esaias is very bold
and saith, I was found of them
that sought me not; I was made
manifest unto them that asked
not after me.

21 But to Israel he saith, All
Day long I have stretched forth
my Hands unto a disobedient
and gainsaying People.

Κεφ.

ANNOTATIONS.

(γ) Though the Greek, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; is truly enough rendered in our
Translation, *Who has believed our Report?* yet since the Word *Report* (v. 16.)
is of a quite different Sound from *Hearing* (v. 17.) hence the Apostle's Argu-
ment

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whom they have not heard? and how shall they hear without a Preacher, or some to preach unto them Christ? 15 and how shall they have any to preach Christ unto them, except they, i. e. such Preachers, be sent? Accordingly we have been sent to preach Christ unto them, agreeably to what is foretold (Isaiah 52. 7. Nahum. 1. 15.) How beautiful are the Feet of them, that preach the Gospel of Peace, that preach the Gospel of good Things? 16 But that they have not All obeyed the Gospel, who have heard of it, is no wonder, it is no other than is foretold. For Esaias saith, Lord, who has believed (y) what they have heard by us? ch. 53. 1. 17 So then we learn from the forecited Passages, that Faith comes by Hearing, i. e. that no one can believe in Christ, that has not first heard of him; and Hearing comes by the preaching of the Word of God, i. e. no one can hear of Christ, unless some be sent to preach Christ unto them: and consequently the Jews have no Reason to look on me, as a Person Ill-affected to them, because I profess my self to be in a special manner the Apostle of the Gentiles. 18 But I say, Have they not heard? yes verily: i. e. As in order to believe in Christ, it is necessary to hear of him, so God has taken care, that All should hear of Him by sending Preachers unto them; to whom may be applied those Words of the Psalmist (Psal. 19. 4.) Their Sound went into All the Earth, and their Words unto the Ends of the World. 19 But I say, Did not Israel know this Intention of God to call the Gentiles to Salvation, as well as themselves; and consequently can their Ignorance hereof be admitted as any Excuse for their taking Offence at the Gospel, because thereby Salvation is offered to the Gentile as well as them? I answer, they can't justly plead Ignorance herein, and therefore can't be on that account excused for taking Offence at the Gospel. For first Moses gives them intimation of the aforesaid intention of God plainly enough, when he saith, Deut. 32. 21. I will provoke you to Jealousy by them, that are at present no People, i. e. not my peculiar People, and by them, who on account of their Idolatry are justly esteem'd by you a Foolish Nation, I will anger you. 20 But Esaias is very bold, or more plain in the Matter, and saith (ch. 65. 1.) I was found of them, that sought me not; I was made manifest unto them, that asked not after me, i. e. to the Gentiles. But as to Israel he saith (ch. 65. 2.) All Day long I have stretched forth my Hands unto a Disobedient and Gain-saying People.

Chap.

A N N O T A T I O N S.

ment does not appear so clearly, as when the Word ἀκούω is in both Places render'd somewhat alike, as I have render'd it, in Allusion to the very Phrase of the Apostle.

(x) We

TEXT.

TRANSLATION.

Κεφ. ια. Λέγω ἔν, Μὴ ἀπά-
σατο ὁ Θεὸς τὸν λαὸν αὐτῶ; μὴ
γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλῆτις εἰμι,
ἐκ σπέρματος Ἀβραάμ, φυλῆς
Βενιαμίν. 2 Οὐκ ἀπάσατο ὁ Θεὸς
τὸν λαὸν αὐτῶ, ὃν προέγνω. Ἡ
ἐκ οἴδατε ἐν Ἡλίας τί λέγει ἡ γρα-
φή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ
τῶ Ἰσραὴλ, λέγων, 3 Κύριε, τὰς
προφῆτας σὺ ἀπέκλειναν, καὶ τὰ
θυσιαστήρια σὺ κατέσκαψαν· καί-
γὰρ ὑπελείφθην μόνος, καὶ ζητῶσι τὴν
ψυχὴν μου. 4 Ἀλλὰ τί λέγει αὐτῷ
ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ
ἐπτακισχίλις ἄνδρας, ὅτινες ἐκ ἐ-
καμψαν γόνυ τῇ Βάαλ. 5 Οὕτως
ἔν καὶ ἐν τῷ νῦν καιρῷ λῆμμα καὶ
ἐκλογὴν χάριτος· γέγονεν·

(6 Εἰ δὲ χάριτι, ἐκ ἔτι ἐξ ἔρ-
γων· ἐπεὶ ἡ χάρις ἐκ ἔτι γίνε-
ται χάρις· εἰ δὲ ἐξ ἔργων οὐκ ἔτι
ἐστὶ χάρις· ἐπεὶ τὸ ἔργον, ἐκ ἔτι
ἐστὶν ἔργον.) 7 Τί οὖν; ὃ ἐπι-
ζητεῖ Ἰσραὴλ, τὰτα οὐκ ἐπέτυ-
χεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ
δὲ λοιποὶ ἐπαρώθησαν. 8 Καθὼς
γέγραπται, Ἐδωκεν αὐτοῖς ὁ Θεὸς
πνεῦμα κατανύξεως· ὀφθαλμοὺς τῶ

Chap. XI. I say then, Has
God cast * off his People? God
Forbid. For I also am an Isra-
elite, of the Seed of Abraham,
of the Tribe of Benjamin.

2 God has not cast off his
People which he fore-knew.
Know ye not what the Scrip-
ture saith of Elias? how he
makes * complaint to God a-
gainst Israel, saying,

3 Lord, they have killed thy
Prophets, and digged down thy
Altars; and I am left alone, and
they seek my Life.

4 But what saith the Answer
of God unto him? I have re-
served to my self seven thou-
sand Men, who have not bowed
the Knee to * Baal.

5 Even so then at this pre-
sent time also there is a Rem-
nant, according to the Election
of Grace.

(6 And if by Grace, then is it
no more of Works; otherwise
Grace is no more Grace: But
if it be of Works, then is it no
more Grace; otherwise Work
is no more Work.)

7 What then? Israel has not
obtain'd that which he seeks
for; but the Election has ob-
tain'd it, and the rest were
blinded:

8 According as it is written,
God has given them the Spirit
of Slumber; Eyes that they
μὴ

ANNOTATIONS.

(z) We rather say in *English*, such an One has *cast off* his Friend or Acquaint-
ance, than *cast away*. Besides, by a *Cast away* is denoted in our Translation,
1 Cor. 9. 27. one *Finally cast away*, or *Eternally lost*, which S. Paul here declares
not to be the Case of the Jews.

(zz) See

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Chap. XI. *From the whole Tenor of what has been said hitherto in this Epistle, it is evident, that I have shewn, that the Jew hath no Reason to boast over the Gentile. It will be convenient for me now to shew on the other hand, that neither ought the Gentile to boast over the Jew. I say then, Hath God cast (z) off his People Israel utterly and without Exception? God forbid. For I also am an Israelite, of the Seed of Abraham, of the Tribe of Benjamin; and yet chosen to be an Apostle of Christ. 2 God has not cast off those of his People the Israelites, whom he fore-knew (zz) or fore-approved of according to the purport of the Gospel. Know ye not what the Scripture saith of Elias? how he makes Complaint to God against the Children of Israel, saying, 3 Lord, they have killed thy Prophets, and digg'd down thy Altars; and I am left alone, and they seek my Life. 4 But what saith the Answer of God unto him? I have reserved to my Self seven thousand Men, who have not bowed the Knee by way of idolatrous Worship to the Image of Baal. 5 Even so then at this present time also there is a Remnant of the Israelites, whom God still owns as his People, according to the (a) Election of Grace, i. e. according to the Terms of the Gospel, which is a Dispensation of Grace, vouchsafed unto Us of God's mere Grace or Favour. (6 And here by the way it is observable, that if this Remnant is now the People of God by the Grace of the Gospel, then is it so no more of the Works of the Law: for otherwise Grace is no more Grace: but on the other hand, if it, i. e. this Remnant be the People of God, and so in a State of Justification, by virtue of the Works of the Law, then it is no more an Act of Grace or Favour in God, that the said Remnant is his People: for otherwise Work is no more Work. In short, Work in this Discourse is understood to confer a Right of Debt, but Grace is understood to bestow somewhat, which there is no Claim to by Right of Debt, so that what is conferr'd by the One, cannot be ascribed to the other, without confounding the Nature of things. But to go on with the Series of our Discourse.) 7 What then, how stands the Case? Why thus: Israel in general hath not obtain'd that Justification, which he seeks for by the Works of the Law; but the Election, i. e. such of them as Believe in Christ, and so are those, whom God has chosen to constitute now his People together with the believing Gentiles, has obtained it, viz. Justification, and the Rest of the Israelites, viz. those who sought to be justified by the Works of the Law, were Blinded, so as not to discern their Error, notwithstanding the clear Light of the Gospel. 8 And this also has happened to them, according as it is written, God has given them, i. e. for their Obstinacy has permitted them to have the Spirit of Slumber, to have such Eyes, that they should not see, and such Ears,*

VIII.
The Apostle observes, that God has not cast off All Israel, but only such as rejected the Gospel, and thereby intimates, that the Gentile Converts ought not to Boast over the Jews, as a People Wholly cast off by God.

A N N O T A T I O N S.

(zz) See Note on ch. 8. v. 29.

(a) See the Paraphrase of v. 7.

(aa) The

TEXT.

TRANSLATION.

μη βλέπειν, καὶ ὥτα τῷ μη ἀκείν, ἕως τῆ σήμερον ἡμέρας. 9 Καὶ Δα-
βὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐ-
τῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ
εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα
αὐτοῖς. 10 σκοτιοθήτωσαν οἱ ὀφ-
θαλμοὶ αὐτῶν τῷ μη βλέπειν, καὶ
τὸν νῶτον αὐτῶν διαπαντὸς σύγ-
καμψον.

11 Λέγω οὖν, Μὴ ἐπλῖσαν, ἵνα
πέσωσι; μὴ γένοιτο. Ἀλλὰ τῷ αὐ-
τῶν ὥραπτάματι ἢ σωτηρίᾳ ποῖς
ἐθνεσιν, εἰς τὸ ὥραζηλῶσαι αὐτούς.

12 Εἰ δὲ τὸ ὥραπτάμα αὐτῶν
πλήρης κόσμος, καὶ τὸ ἥτημα αὐ-
τῶν πλήρες ἐθνῶν· πόσῳ μᾶλλον τὸ
πλήρωμα αὐτῶν; (13 Ὑμῖν γὰρ λέ-
γω ποῖς ἐθνεσιν, ἐφ' ὅσον μὲν εἰμι
ἐγὼ ἐθνῶν ἀπόστολος· τίλῳ διακονίαν
μὲν δοξάζω, 14 εἰπὼς ὥραζηλῶσω
μὲν τὸ σῶμα, καὶ σώσω τινὰς ἐξ αὐ-
τῶν.) 15 Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν
καταλλαγὴ κόσμος, τίς ἢ πρόσλη-
ψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;

16 Εἰ οὖν ἡ ἀπαρχὴ ἁγία, καὶ

should not see, and Ears that
they should not hear, unto this
Day.

9 And David saith, Let their
Table be made a Snare, and a
Trap, and a Stumbling-block,
and a Recompence unto them.

10 Let their Eyes be darkened,
that they may not see, and bow
down their Back alway.

11 I say then, Have they
stumbled, that they should fall?
God forbid: but thro' their
fall Salvation is come unto the
Gentiles, for to provoke them
to * Emulation.

12 Now if the Fall of them
be the Riches of the World,
and the Diminishing of them
the Riches of the Gentiles, how
much more their Fulness?

13 (For I speak to you Gen-
tiles, inasmuch as I am the A-
postle of the Gentiles: I mag-
nify my Office,

14 If by any means I may
provoke to Emulation them
which are my Flesh, and might
save some of them.)

15 For if the casting off of
them be the reconciling of the
World; what shall the Receiv-
ing of them be, but Life from
the Dead?

16 Now if the First-fruit be

ANNOTATIONS.

(aa) The Expression used here by the Apostle, *Life from the Dead*, is ca-
pable of various Interpretations, especially as being capable to be taken either
in a Literal or Metaphorical Sense. And because both Acceptations are very
compatible, I have therefore join'd them together in the Paraphrase. I shall add
here a Testimony or two referring to this Matter, and taken from a Tract en-
titled, *The Testament of the Twelve Patriarchs*, as being a Piece extant in the
very First Age of Christianity. In the Testament of *Zabulon* §. 9. it is said,
that the *Jews* should be cast off till the time of the Consummation, but at length

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Ears, that they should not hear, *so as to obey the Truth*, unto this Day.

9 And to them also may be applied, what David saith, Let their Table be made a Snare, and a Trap, and a Stumbling-block, and a Recompence unto them; 10 Let their Eyes be darkned, that they may not see, and bow down their Back alway.

11 I say then further, Have they of the Israelites or Jews that have stumbled at Christ, so stumbled, that they should fall irrecoverably, and never more be capable of being the People of God? God forbid: but thro' their Fall, *i. e. upon their refusing to embrace the Gospel, the Wisdom of God has ordered the Gospel to be preached unto the Gentiles, and so Salvation is come unto the Gentiles, for to provoke them, i. e. the Jews, to Emulation of the Faith and Obedience of the Gentiles.*

12 Now if the Fall of them, *viz. the Jews*, be thus the occasion of imparting the Spiritual Riches of the Gospel to the rest of the World, and if the Diminishing of them, *i. e. the Damage of the Jews thus turns to the Spiritual Riches of the Gentiles*; how much more shall their Fulness, or the Coming in of all Israel to the Faith, tend to the enriching of the Gentiles, even all the Gentiles? 13 For I speak, or take Notice of this your Enrichment to you Gentiles, inasmuch as I am the Apostle of the Gentiles; and I thus magnify my Office of being the Apostle of the Gentiles, 14 if, or that by any means I may provoke to the Emulation of you, as to the embracing of the Gospel, them which are my Flesh or Kindred, and so might be instrumental to save some of them.)

15 But to return to what I was speaking of v. 12. *viz. that the Fulness of the Jews shall be more advantageous to the World than their Fall.* For if the casting off of them, *i. e. the Jews*, be the Reconciling of the World, *i. e. attended with God's making known to the World the Gospel, that Word of Reconciliation (2 Cor. 5. 19.)* what shall the Receiving of them again upon their Conversion be but Life from the Dead? *i. e. (aa) it shall be matter of the greatest Joy, such as receiving a dead Friend raised to Life again; and this the more, because the general Conversion of the Jews shall be accompanied or attended with the general Conversion of all the rest of the World, and so not only All the World shall rise from the Death of Sin to the Life of Righteousness, but there shall also shortly follow the literal Resurrection from the Dead, and so the Consummation of our Redemption by Christ, and of our Happiness.*

16 Now that there should be hereafter such a Receiving of the Israelites or Jews into Favour, or as the People of God, can't be reasonably thought improbable upon comparing the natural State of the Jews with that of

IX. The Apostle further observes, that the Gentiles ought not to despise the Jews, forasmuch as God has not utterly, and finally cast off the Jews; but will receive them again in his due time; and also forasmuch as both their Rejection and Reception is Advantageous to the Gentiles.

X. The Apostle proceeds to shew, that there shall be a Conversion of the Whole Jewish Nation to the Gospel. And as he goes along, adds other Considerations why the Gentiles should not Boast over or despise the Jews.

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should be Received by Faith and Water (*i. e. Baptism.*) Test. Levi 5. 16. And Test. Dan 5. 6. it is remarkably said, that in the Day wherein Israel shall believe, the Kingdom of the Enemy (*i. e. the Devil*) shall have an End. See Dr. Græbe's Spicilegium. Sec. I. p. 145, &c.

TEXT.

TRANSLATION.

τὸ Φύεμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. 17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγρίε-
λαι· ὧν ἐνεκεντρίσθης ἐν αὐτοῖς,
καὶ συγκαινωνὸς τῆς ῥίζης, καὶ τῆς πα-
τήρης· τῆς ἐλαίας ἐγένῃς·

18 μὴ κατακαυχῶ τῶν κλάδων·
εἰ δὲ κατακαυχᾶσαι, ἔσθι τὴν
ῥίζαν βασάζεις, ἀλλ' ἡ ῥίζα σέ.

19 Ερεῖς οὖν ἐξεκλάσθησαν οἱ
κλάδοι, ἵνα ἐγὼ ἐγκεντρίσθω.

20 Καλῶς, τῇ ἀπιστίᾳ ἐξε-
κλάσθησαν, σὺ δὲ τῇ πίστει ἔση-
κας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβῇ.

21 Εἰ γὰρ ὁ Θεὸς τῶν κατὰ
φύσιν κλάδων ἐκ ἐφείσατο, μήπως
καὶ σὺ φείσεται. 22 Ἰδε οὖν
χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ
μὲν τοὺς πεσόντας, ἀποτομίαν,
ἐπὶ δὲ σέ, χρηστότητα, εἰὰν ἐπι-
μείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ
ἐκκοπήσῃ.

23 Καὶ ἐκείνοι δὲ, εἰὰν μὴ ἐπι-
μείνωσι τῇ ἀπιστίᾳ, ἐγκεντρίσθου-
νται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πά-
λιν ἐγκεντεῖν αὐτούς.

24 Εἰ γὰρ σύ ἐκ τῆς κατὰ φύσιν
ἐξεκόπης ἀγριελαίας, καὶ παρὰ φύ-
σιν ἐνεκεντρίσθης εἰς καλλιέλαιον,
πόσῳ μᾶλλον ἔτι οἱ κατὰ φύσιν
ἐγκεντρίσθονται τῇ ἰδίᾳ ἐλαίᾳ;

holy, the Lump is also holy;
and if the Root be holy, so are
the Branches,

17 And if some of the Bran-
ches be broken off, and thou
being a wild Olive-tree, wert
grafted in amongst them, and
with them partakest of the
Root and Fatness of the Olive-
tree;

18 Boast not against the
Branches: but if thou boast,
thou bearest not the Root, but
the Root thee.

19 Thou wilt say then, The
Branches were broken off, that
I might be grafted in.

20 Well, because of Unbelief
they were broken off, and thou
standest by Faith. Be not high-
minded, but fear.

21 For if God spared not the
natural Branches; * *fear* lest
he also spare not thee.

22 Behold therefore the Good-
ness and Severity of God: to-
wards them that fell, Severity;
but towards thee, Goodness, if
thou continue in *his* Goodness:
otherwise thou also shalt be cut
off.

23 And they also, if they
continue not still in Unbelief,
shall be grafted in: for God is
able to graft them in again.

24 For if thou wert cut out
of the Olive-tree which is wild
by Nature, and wert grafted
contrary to Nature into a good
Olive-tree; how much more
shall these which be the natu-
ral Branches be grafted into
their own Olive-tree.

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the Gentiles. For if the First-fruit of the Jewish Nation, viz. Abraham, Isaac, and Jacob, were Holy, i. e. called and separated to the Service of God, the whole Lump of that Nation is also Holy; and if the Root, i. e. Abraham, from whom the Jews sprang, was Holy, so are the Branches also. 17 And if some of the natural Branches be broken off from the Olive-tree, i. e. if some of the natural Jews were rejected from pertaining to the Church of God, and thou Gentile being as it were a Branch of a wild Olive-tree, wert grafted in amongst them, viz. the natural Branches, which continued join'd on to the Olive-tree, and partakest of the Root and Fatness of the Olive-tree, i. e. wert admitted into the Church in the room of the rejected Jews, and so partakest of the Blessings promised to Abraham and his Seed; 18 boast not hereupon against the Branches, i. e. Jews: but if thou art so Vain and Foolish as to boast, remember thou bearest not the Root, but the Root thee, i. e. remember, that the Blessings pertaining to thee a Christian, are derived to thee from the Promise made to Abraham and his spiritual Seed, but nothing accrues to Abraham or his Race by any thing derived from thee. 19 Thou wilt say then, The Branches were broken off, that I might be grafted in, i. e. the Jews were rejected to make way for admitting the Gentiles into the Church; 20 well, be it so; but remember, that because of Unbelief they were broken off, and that thou standest at present in God's Favour by Faith. Be not high-minded because of thy present Condition, but fear, lest thy Case should hereafter happen to be no better than that of the rejected Jews. 21 For if God spared not the natural Branches, the Jews, for their Unbelief (b) fear lest he also spare not thee, if guilty of the same. 22 Behold therefore and consider the Goodness and Severity of God; towards them the Jews which stumbled at the Gospel and fell, Severity in rejecting them from being his People; but towards thee a Gentile, who believest the Gospel, Goodness in admitting thee into his Church, and so assigning to thee the Blessings thereunto belonging, if thou continue in his Church, and so in the Sphere of his Goodness: for otherwise thou shalt also be cut off again from the Olive-tree, into which thou art now engrafted, i. e. shalt not be esteem'd as a true Member of God's Church. 23 And they also, the Jews, if they abide not still in Unbelief, shall be grafted in again, or admitted into God's Church: for God is able to graft them in again. 24 For if thou, a Gentile, wert cut out of the Olive-tree, which is Wild by Nature, and wert grafted contrary to thy Nature into a good Olive-tree; how much more easily shall those Jews, who be the natural Branches of the good Olive-tree, be grafted again into their own Olive-tree, i. e. if thou, being a Gentile by birth, and so contradistinguished

10

A N N O T A T I O N S.

(b) It seems most natural to suppose the Verb here understood to be *παροῦ*, used by the Apostle in the foregoing Verse.

P 2

(c) See

TEXT.

TRANSLATION.

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν,
ἀδελφοί, τὸ μυστήριον τῆς τοῦ, (ἵνα
μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι) ὅτι
πῶρωσις ἀπὸ μέρους τῷ Ἰσραὴλ
γένονεν, ἄχρις ἃ τὸ πλήρωμα τῶν
ἐθνῶν εἰσελθῇ, 26 καὶ ἔτω πᾶς
Ἰσραὴλ σωθήσεται· καθὼς γέγραπ-
ται, Ἡξεί ἐκ Σιών ὁ ῥυόμενος, καὶ
ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

27 Καὶ αὕτη αὐτοῖς ἡ παρ'
ἐμῶ ἀφ' ἧς, ὅταν ἀφέλωμαι τὰς
ἀμαρτίας αὐτῶν.

28 Κατὰ τὸ Εὐαγγέλιον, ἐχθροὶ
δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν,
ἀγαπητοὶ διὰ τὴν πατρίδα.

29 Ἀμεταμέλητα γὰρ τὰ χα-
ρίσματα, καὶ ἡ κλήσις τῆς Θεᾶς.

30 Ὡς γὰρ ποτὲ καὶ ὑμεῖς ἠπει-
θήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθη-
τε τῇ τῶν ἀπαθείας. 31 οὐ-
τω καὶ ἔστι νῦν ἠπειθήσαντες, τῷ ὑ-
μείνων ἐλεεί ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

25 For I would not, Bre-
thren, that ye should be igno-
rant of this Mystery (lest ye
should be wise in your own
conceit) that Blindness is hap-
pened to Israel in part, until
the Fulness of the Gentiles be
come in,

26 And so All Israel shall be
saved: as it is written, There
shall come out of Sion the De-
liverer, and shall turn away
Ungodliness from Jacob.

27 * And this is my Covenant
unto them, when I shall take
away their Sins.

28 As concerning the Gos-
pel; they are Enemies for your
sakes; but as concerning the
Election, they are Beloved for
the sakes of the Fathers.

29 For the Gifts and Calling
of God are without Repentance.

30 For as ye in times past
have not * obeyed God, yet
have now obtain'd Mercy thro'
their Disobedience;

31 Even so have these also
now not obeyed, that thro' your
Mercy they also may obtain
Mercy.

32 Συν-

ANNOTATIONS.

(c) See the Reverend and Learned Dr. *Whitby's* Discourse on the Calling of the Jews to the Christian Faith, by way of Appendix to his Paraphrase on this Chapter. And to the Testimonies cited by Him from the Primitive Writers, add those abovementioned in the Note on v. 15. taken from the Testament of the Twelve Patriarchs, and so from a Writer of greater Antiquity, than any (as I remember) of those cited by Dr. *Whitby*.

(d) I can't learn, what Copy our *English* Translators followed, when they read here γὰρ; for in all the Antient MSS. and Versions it is καὶ. Nor is there so much as a Various Reading observed by Dr. *Mill*, in reference to this Place, in any Writer.

(e) I have rather chosen to render the Greek here and in the following Places, by *Not obeyed* and *Disobedience*, than by *Not believed* and *Unbelief*; because the Gentiles were not culpable formerly on account of (what is Properly called) *Unbelief*,

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to the Jews, wert, notwithstanding the said Contradistinction of thy Race, admitted upon thy Faith in Christ to partake of the spiritual Promises made to Abraham; how much more easily may we conceive, that the Jews, who are the natural Descendants of Abraham, shall upon their believing the Gospel be re-admitted to be partakers of the said Promises, or to be the People of God. 25 Indeed I now tell you plainly, what before was not discovered to you (for I would not, Brethren, that ye should be ignorant of this Mystery not afore revealed to you, lest ye should be wise in your own Conceits, thinking too highly of yourselves, and too meanly of the Jews) that Blindness is happened in part to Israel, i. e. to part of the Jews, only until the Fulness of the Gentiles be come in, i. e. (c) until the time be come, when the whole Body of the Gentiles shall be converted to the Faith. 26 And so all Israel, i. e. the whole Body of the Jews then living shall be converted also, and shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away Ungodliness from Jacob. 27 (d) And this is my Covenant unto them, when I shall take away, or forgive, their Sins, and so take away also the Punishment they lie under for their Sins. 28 At present indeed, as concerning the Gospel, they refuse to embrace it, and so are in a State of Enemies to God, i. e. are no longer the People of God, but then this is for your sakes, the Fall and Diminishing of them being the Enriching of you, you being admitted to be the People of God upon their being Cast off; but yet as concerning the Election, which God made of Abraham, Isaac, and Jacob, and their Posterity to be his People, they are still within the Extent of that Election, and so are still beloved by God for the sakes of the Fathers, Abraham, Isaac, and Jacob, from whom they are descended. 29 For the Gifts and Calling of God are without Repentance, i. e. God does not repent of his Calling the aforesaid Patriarchs and their Seed to be his People, and of the gracious Promises vouchsafed unto them, but they shall be made good unto them. 30 And that God should have such gracious Intentions still, even to those Jews, that at present believe not the Gospel, you may easily conceive by considering your own former Case. For as ye in times past have not (e) obeyed God, and were not his People, yet have now obtain'd Mercy, so as to be taken in to be the People of God, thro' their Disobedience, or not submitting to the Gospel; 31 Even so have these also now not obeyed, or submitted to the Gospel, by reason of your being admitted by the Mercy of it to be God's People, that thro' your Mercy, i. e. thro' the like Mercy which you have received, they also may hereafter obtain the Mercy

A N N O T A T I O N S.

Unbelief, i. e. of Not believing the Gospel, but of Not obeying God so far forth as their Reason, if Rightly used, would have directed them. This is that, on account whereof S. Paul tells them, they are Inexcusable, Chap. 1. v. 20.

(ee) The

TEXT.

TRANSLATION.

32 Συνέκλεισε γὰρ ὁ Θεὸς τὰς
πάντας εἰς ἀπείθειαν, ἵνα τὰς
πάντας ἐλεήσῃ.

33 Ὡς βάθος πλάτους καὶ σοφίας
καὶ γνώσεως Θεῶν. ὡς ἀνεξερευνήτα
τὰ κρίματα αὐτῶν, καὶ ἀνεξιχνίαστοι
αἱ ὁδοὶ αὐτῶν. 34 Τίς γὰρ ἔγνω νῦν
Κυρίου, ἢ τίς σύμβηλός αὐτῶν ἐγένε-
το; 35 ἢ τίς προέδωκεν αὐτῷ,
καὶ ἀνταποδοθήσεται αὐτῷ; 36 ὅτι,
ἐξ αὐτῶν, καὶ δι' αὐτῶν, καὶ εἰς αὐτὸν
τὰ πάντα αὐτῷ ἡ δόξα εἰς τὰς
αἰῶνας, Ἀμήν.

Κεφ. ιβ'.

Παρακαλῶ ἔν ὑμᾶς, ἀδελφοί,
διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ; ὥσ-
τησαι τὰ σώματα ὑμῶν θυσίαν ζῶ-
σαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν
λογικὴν λατρείαν ὑμῶν. 2 Καὶ
μὴ συχηματίζεσθε τῷ αἰῶνι τούτῳ·
ἀλλὰ μεταμορφῶσθε τῇ ἀνακαινώσει
τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν
ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀ-
γαθόν, καὶ εὐάρεστον, καὶ τέλειον.

32 For God has shut up All
together in Disobedience, that
he might have Mercy upon All.

33 O the Depth of the Riches
both of the Wisdom and Know-
ledge of God! how unsearch-
able are his judgments, and his
ways past finding out?

34 For who has known the
Mind of the Lord, or, who has
been his Counsellor?

35 Or, who has first given
to him, and it shall be recom-
penced unto him again?

36 For of Him, and thro'
Him, and to Him are All things:
to whom be Glory for ever,
Amen.

Chap. XII.

I beseech you therefore, Bre-
thren, by the Mercies of God,
that ye present your Bodies a
Living Sacrifice, holy, accept-
able unto God, *which is your*
reasonable Service.

2 And be not conformed to
this world; but be ye trans-
formed by the renewing of
your Mind, that ye may prove
what is that Good, and Ac-
ceptable, and Perfect Will of
God.

3 Λέγω

PARAPHRASE.

Mercy of being re-admitt'd to be the People of God. 32 For God has
shut up All Mankind, both Jews and Gentiles together, as Prisoners in-
volved in the Guilt of Sin and Disobedience, that He might have Mercy
upon All in due time, by their embracing the Faith of Christ; which
they shall All do at length, by the wise and gracious Providence of God,
ordering things so as to tend to bring All to the Faith.

P A R A P H R A S E.

33. O the Depth of the Riches both of the Wisdom and Knowledge of God! Of his Knowledge in foreknowing how Jews and Gentiles would behave themselves, and of his Wisdom in ordering things accordingly for the best! How unsearchable are his Judgments, and his Ways past finding out, or not to be traced out, by any human Understanding. 34 For who has so much as known the Mind of the Lord without Revelation, or (as it may therefore be much more asked) who has been his Counsellor to advise him so and so? 35 Or lastly, who has first given to him, and thereby laid any Obligation on him, and it shall be recompensed to him again? i. e. we are not able to comprehend the Wisdom of God, and therefore ought not to take upon us to advise him what to do, much less to find fault with what he does (as to the Unbelieving Jews in refusing to embrace the Gospel, because thereby Salvation is offered also to the Gentile, as well as to them.) Nor can we Mortals lay any Debt upon God by first bestowing any thing upon him, and therefore we can't claim any thing of God by way of Debt, either as due to the Jew above the Gentile, or to the Gentile above the Jew. And therefore both Jew and Gentile ought humbly to submit to the wise Dispensations of God. 36 For of Him as the Creator and Doer, and thro' Him as the Director and Disposer, and to Him, i. e. to his Glory as the End, are all things; to whom be Glory for ever, Amen.

XI.
S. Paul here concludes the Argumentative part of this Epistle, with an Admiration of the Knowledge and Wisdom of God; and also with observing that All things come of God, and therefore No Mortal can lay any Obligation of Debt upon God; thereby excellently reprimanding the high Conceit the Jews had of themselves, and also intimating that both Jew and Gentile ought to behave themselves Humbly and Kindly one towards another.

S E C T I O N III.

Instructions concerning Christian Behaviour, and especially concerning the mutual Behaviour of the Weak and Strong in Faith.

Chap. XII, I beseech you therefore, Brethren, by the Mercies of God vouchsafed unto you in Christ, and now made known unto you by the Gospel, that ye present, instead of the Bodies of Beasts sacrificed by the Jews and Gentiles, your own Bodies, not Slain, but as a Living Sacrifice, namely Holy, i. e. Dead unto Sin, but Alive to Righteousness, and so Acceptable unto God, which the Sacrifices even of the Law now are not; and what I exhort you to, is no other than your reasonable Service, a Service fit to be paid to God by rational Creatures. 2 And to this end be not conformed to the sinful Courses of this World, but be ye transformed from the said sinful Courses into the Holiness of Life required in the Gospel, the first Step whereto is by the Renewing of your Mind, i. e. by quite changing the Bent of your Mind from Evil to Good; that so ye may be qualified to prove, or upon Examination to find, what is that Good, and Acceptable, and Perfect Will of God, now made known under the Gospel, and whereof the Legal Rites were only Types, or a Preparatory Method for the better introducing the more perfect State of the Gospel.

I.
S. Paul exhorts them, instead of the Sacrifices of Beasts afore used by them, to present their Own Bodies as a Living Sacrifice, Holy, & acceptable unto God.

3 For,

TEXT.

TRANSLATION.

3 Λέγω γὰρ διὰ τὴ χάρις
τῆς δοθείσης μοι, παντὶ τῷ ἔντι ἐν
ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ
φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σω-
φρονεῖν, ἐκάστω ὡς ὁ Θεὸς ἐμέρισε
μέτρον πίστεως.

4 Καθάπερ γὰρ ἐν ἑνὶ σώματι
μέλη πολλὰ ἔχοντες, τὰ δὲ ἢ μέλη
πάντα ὁ αὐτὸς ἔχει πρᾶξιν.

5 ὣτως οἱ πολλοὶ ἐν σώματι ἑσ-
μυ ἐν Χριστῷ, ὁ δὲ ἢ καθ' ἑαυτοῦ, ἀλλή-
λων μέλη. 6 ἔχοντες δὲ χάρισμα-
τα κατὰ τὴν χάριν δοθεῖσαν ἡμῖν
ἀνάφορα· ἢτε προφητείαν κατὰ τὴν
ἀναλογίαν τῆς πίστεως· 7 ἢτε ἀγα-
κονίαν, ἐν τῇ ἀγακονίᾳ· ἢτε ὁ δι-
δάσκων, ἐν τῇ διδασκαλίᾳ.

8 ἢτε ὁ ὀτρυνὼν, ἐν τῇ πα-
ρακλήσει· ὁ μεταδίδως, ἐν ἀπλό-
τητι· ὁ προϊστάμενος, ἐν σωφρο-
νίᾳ, ἐν ἰλαρότητι.

9 Ἡ ἀγάπη ἀνυπόκριτος· ἀ-
ποσυγυῶντες τὸ πονηρὸν, κολλώ-
μενοι τῷ ἀγαθῷ.

10 Τῇ φιλαδελφίᾳ εἰς ἀλ-
λήλους φιλόστοργοι· τῇ τιμῇ ἀλ-
λήλους προηγούμενοι· 11 Τῇ
σωφρονίᾳ μὴ ἱκνηροὶ, τῷ πνεύματι

3 For I say, thro' the Grace
given unto Me, to every Man
that is among you, not to think
of Himself more highly than
he ought to think; but to think
* modestly, according as God
has dealt to every Man the
Measure of Faith.

4 For as we have many Mem-
bers in one Body, and all the
Members have not the same Of-
fice;

5 So we being many are one
Body, and every one Members
one of another.

6 Having then Gifts differing
according to the Grace that is
given unto us; whether Pro-
phesy, let us prophesy according
to the proportion of Faith;

7 Or Ministry, let us * attend
on our Ministry; or he that
teaches, on teaching;

8 Or he that exhorteth, on
Exhortation: he that gives, let
him do it with Simplicity; he
that ruleth, with Diligence; he
that shews Mercy, with cheer-
fulness.

9 Let Love be without Dis-
simulation. Abhor that which
is Evil, cleave to that which
is Good:

10 Be kindly affection'd one
to another with brotherly love;
in honour * prefer one another;

11 Be not slothful in Busi-

nesses,

ANNOTATIONS.

(cc) The ἀναλογία τῆς πίστεως mentioned in this Verse seems to be no other than
the μέτρον πίστεως mention'd v. 3.

(f) The Greek Word ἀπλότης is taken to denote the several Significations menti-
oned in the Paraphrase.

(g) Ο προϊστάμενος being here mentioned between the ὁ μεταδιδούς and the ὁ ἰλεών,
inclines

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3 For, thro' the Grace given unto me, *i. e. as God has of his Favour been pleased to make me an Apostle*, I say, *that one Duty of the Gospel, one Branch of the Good, and Acceptable, and Perfect Will of God be- longing to every Man that is among you, is this*, Not to think of himself more highly than he ought to think; but to think modestly, according as God has dealt, *or distributed to every Man the Measure of spiritual Gifts upon his Faith, or Believing the Gospel.* 4 For as we have many Members in one *natural Body*, and All the Members have not the same Office, *but such different Offices, as are most subservient to the good of the whole natural Body*; 5 So we Christians being many are to look on our selves as making but one spiritual Society or Body in Christ, *who is the Head*, and every one else of Us Members one of another, *and consequently as Fellow-Members ought to have a concern not only for our selves, but for one another, and so for the good of the whole Christian Body.* 6 Having then Gifts, differing according to the Grace that is given to us, *i. e. according to the respective Favour God has been pleased to shew unto us, in the Exercise hereof let us not consider our own Glory, but the Good of the whole Body*: whether we have the Gift of Prophecy, *i. e. of expounding Scripture, more particularly Prophecies already given, or else of Foretelling things future, or of Re- vealing the supernatural Mysteries of Religion*, let us prophecy accord- ing to the (ee) Proportion or Measure of the said Gift vouchsafed unto Us upon our Faith; 7 Or if we are gifted for the Ministry of Evange- lists, let us attend on our Ministry: 8 Or if he be one that exhorteth, *as being peculiarly Gifted thereto*, let him attend on Exhortation: He that giveth by the impulse of the Spirit to the Church's stock for Chari- table Uses, let him do it with (f) Simplicity, without any double- dealing, *as did Ananias and Sapphira, without any mixture of Vain- glory or any other Selfish-Consideration*, and also let him do it liberally; he that ruleth, or presideth (g) over the Church's stock, let him do it with Diligence; he that sheweth Mercy, *i. e. is by the Direction of the Spirit set apart to take care of the Sick, Widows, Orphans, and to per- form such other Acts of Mercy*, let him do it, how mean and troublesome soever an Office it may be, with Cheerfulness.

9 Let Love be without Dissimulation. Abhor doing anything to an- other that is Evil, Cleave to, *i. e. never do anything to another but that which is Good.* 10 Be also inwardly kindly affection'd one to another, even with Brotherly Love; in honour (h) prefer one another, *i. e. be ready to think better of others than of your self, and so be content to have others preferr'd before your self:* 11 Be not slothful in Business, but

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inclines me to understand it peculiarly in the Sense given in the Paraphrase.

(h) This and the following Participles seem to be best render'd after the same man- ner, as the former three, viz. by the Imperative.

Q

† So

II.

To demean themselves as Fel- low-Members of Christ's Body, the Church, aiming at the Publick Good of the Church, ra- ther than their own Glory or any other Selfish end.

III.

Rules concern- ing Christian Love and Charity.

TEXT.

TRANSLATION.

ζέοντες, τῷ Κυρίῳ δουλεύοντες.

12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσδοχῇ προσκαρτερουῦντες. 13 Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. 14 Εὐλογεῖτε τὰς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ κατὰρξασθε.

15 Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. 16 Τὸ αὐτὸ εἰς ἀλλήλους φρονεῖντες· μὴ τὰ ὑψηλὰ φρονεῖντες, ἀλλὰ τοῖς ταπεινοῖς συσπατόρμητοι. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς. 17 Μηδενὶ κακὸν ἀντὶ κακῆ ἀποδιδόντες. προνομήτω καλὰ † ἐνώπιον τῆ Θεοῦ καὶ ἐνώπιον τῶ ἀνθρώπων. 18 Εἰ διωκτὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες, 19 Μὴ ἑαυτὰς ἐκδικεῖντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. 20 Εὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν· εἰ δὲ διψᾷ, πότιζε αὐτόν· τὸ γὰρ ποιῶν, ἀνδρακας πυρὸς σωρεύσεις ἐπὶ τῇ κεφαλῇ αὐτοῦ. 21 Μὴ νικῶν ὑπὸ τῆ κακῆ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν.

Κεφ. ιγ'. Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· ὅτι γὰρ ἐστὶν

ness; be fervent in Spirit; serve the Lord;

12. Rejoice in Hope; be Patient in Tribulation; continue instant in Prayer;

13 Distribute to the Necessity of the Saints; be given to Hospitality.

14 Bless them who persecute you; bless and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same Mind one towards another. Mind not high things, but condescend to Men of low estate. Be not wise in your Own Conceits.

17 Render to no man Evil for Evil. Provide things Honest * in the sight of God and in the sight of Men.

18 If it be possible as much as lies in you, live peaceably with all Men.

19 Dearly beloved, avenge not your selves, but * give place unto Wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore, if thine Enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap Coals of Fire upon his Head.

21 Be not overcome of Evil, but overcome Evil with Good.

Chap. XIII. Let every Soul be subject unto the Higher Powers. For there is no Power

ἐξουσία

P A R A P H R A S E.

but be fervent and vigorous in Spirit; serve always, or direct all your Actions to the Service of the Lord: 12 Rejoice in hope of future Bliss; be patient in your present Tribulation; Continue instant in Prayer; 13 Distribute to the Necessity of the Saints: be given to Hospitality. 14 Bless them which persecute you; bless and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind, or have the same Concern one towards another. Mind not high things, but condescend to Men of low Estate. Be not wise in your own Conceits. 17 Render to no Man Evil for Evil. Provide things honest, i. e. take Care to do what is honest in the Sight of God and in the Sight of Men. 18 If it be possible, as much as lies in you, live peaceably with all Men. 19 Dearly beloved, avenge not your selves, but give place, or leave it unto the Wrath of God, or the Magistrates, his Ministers, to avenge you: for it is written, Vengeance is mine, I will repay, saith the Lord. 20 Therefore, if thine Enemy hunger, feed him; if he thirst, give him drink; for in so doing, if thou dost not gain him to be thy Friend, thou shalt heap Coals of Fire on his Head, i. e. His not being wrought upon by such thy Kindness will increase the Wrath of God against him. 21 Be not overcome of Evil, i. e. prevailed upon by any Evil received, to retaliate, or any other way to behave thy self undecently; but overcome Evil with Good.

IV.

Rules concern-
ing Submission to,
and particularly
Non-Resistance of
the Supreme
Power.

Chap. XIII. Let Every (bb) Soul, Christian as well as other, be subject unto the Higher or Supreme Powers. For there is no Power,

even Power.

A N N O T A T I O N S.

† So it is read in Alex. MS. and Polycarp, Clemens Alexandrinus, Vulg. Lat. Origen or Ruff. in Rom. &c.

(bb) I think we can't have a better Comment, and one of more Authority, on S. Paul's Doctrine of Non-Resistance in this Place, than what we have given us by S. Polycarp, (who conversed with the Apostles) and which is set down in the Account of S. Polycarp's Martyrdom, Num. 10. His Words are these: Δεδιδάγμεθα ὅτι ἀρχαῖς καὶ ἐξουσίαις ὑπὸ τοῦ Θεοῦ τεταγμέναις τιμὴν κατὰ τὸ προσήκον, τὴν μὴ βλάπτειν ἡμᾶς ἀπονέμειν. It is not to be doubted, but S. Polycarp had here respect particularly to this Place of the Epistle to the Romans, taking from it those Words, ἐξουσίαις ὑπὸ τοῦ Θεοῦ τεταγμέναις. Whence it follows, that S. Polycarp understood S. Paul to teach in this Place, that we should render to the Powers and Authorities ordained of God τιμὴν κατὰ τὸ προσήκον Due Honour, namely, τὴν μὴ βλάπτειν ἡμᾶς, such as is not hurtful to Us. For our R. R. and Learned Diocesan has given us the true Meaning of S. Polycarp (in adjoining this last Clause by way of Explication) by rendring this Passage thus, ALL due Honour, such ONLY excepted as would be Hurtful to Ourselves; i. e. hurtful (not to our Temporal or Bodily State, for S. Polycarp was then going to pay Passive-Obedience even to Death, but) to our Spiritual and Eternal Welfare, viz. by Denying Christ (or the like) which was what the Proconsul demanded of S. Polycarp. Accordingly the Learned Dr. Cave well renders the forecited Passage thus: All that due Honour and Reverence, that is not prejudicial and contrary to the Precepts of Religion.

TEXT.

TRANSLATION.

ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ † ἔ-
σαι ὑπὸ τῆς Θεοῦ τεταγμέναι εἰσὶν.

2 Ωστε ὁ ἀντὶτασόμενος τῇ ἐ-
ξουσίᾳ, τῇ τῆς Θεοῦ Διαταγῇ ἀνθέ-
στηκαν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς
κρίμα λήψονται· 3 Οἱ γὰρ ἄρ-
χοντες ἔκ εἰσι φόβῳ τῷ ἀγαθῷ
ἔργῳ, ἀλλὰ τῷ κακῷ. Θέλεις δὲ
μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγα-
θὸν ποίει, καὶ ἔξεις ἑπαινον ἐξ αὐτῆς.

4 Θεὸς γὰρ Διάκονός ἐστι σοι εἰς τὸ
ἀγαθόν· ἐὰν δὲ τὸ κακὸν ποιῇς, φο-
βῆ· ὁ γὰρ εἰκὴ τὴν μάχαιραν φο-
ρεῖ. Θεὸς γὰρ Διάκονός ἐστιν, ἐκδι-
κος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

5 Διὸ ἀνάγκη ὑποτάσσεσθαι, καὶ
μῖνον διὰ τὴν ὀργήν, ἀλλὰ καὶ διὰ
τὴν συνείδησιν. 6 Διὰ τὸ γὰρ
καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ
Θεοῦ εἰσιν, εἰς αὐτὸ τὸ πρὸς καρτε-
ρουῦντες. 7 Ἀπόδοτε οὖν πᾶσι τὰς
ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον·
τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν
φόβον, τὸν φόβον· τῷ δὲ τιμὴν, τὴν
τιμὴν.

8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ
ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν
τὸν ἕτερον, νόμον πεπλήρωκε. 9 Τὸ
γὰρ, οὐ μοιχεύσεις, οὐ φονεύσεις,
οὐ κλέψεις, οὐ ψευδομαρτυρήσεις,
οὐκ ἐπιθυμήσεις, καὶ ἄτις ἑτέρα

but of God: *the Powers* that
be are ordain'd of God.

2 Whosoever therefore resists
the Power, resists the ordinance
of God; and they that resist,
shall receive to themselves dam-
nation.

3 For Rulers are not a Ter-
ror to a Good work, but to an
Evil. Wilt thou then not be
afraid of the Power? do that
which is Good, and thou shalt
have Praise of the same.

4 For he is the Minister of
God to thee for Good. But if
thou do that which is Evil, be
afraid; for he bears not the
Sword in vain: for he is the
Minister of God, a Revenger
to execute wrath upon him that
doth Evil.

5 Wherefore ye must needs
be subject, not only for Wrath,
but also for Conscience sake.

6 For, for this Cause pay you
tribute also: for they are God's
Ministers, attending continual-
ly upon this very thing.

7 Render therefore to All
their Dues: tribute, to whom
tribute is *due*; custom, to whom
custom, fear, to whom fear;
honour, to whom honour.

8 Owe no man any thing,
but to Love one another: for
he that Loves another, has ful-
filled the Law.

9 For this, Thou shalt not
commit Adultery, Thou shalt
not kill, Thou shalt not steal,
Thou shalt not bear false wit-
ness, Thou shalt not covet, and
if there be any other Command-

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ven that of Heathen Princes or States, but what is derived of or from God: the Powers that be, are ordain'd of God. 2 Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation, viz. Punishment here from the said Power (if they fall into the Hands of the same) and also certain Punishment in the World to come, if they continue Impenitent for what they have done, in resisting the Ordinance of God, and so God himself. 3 For Rulers, according to the Nature and Design of their Offices, are not a Terror to a good Work, but to an Evil. Wilt thou then not be afraid of the Power? Do that which is Good, and thou shalt do that which in its own Nature tends to make thee have Praise of the same. 4 For by his Institution He is the Minister of God to thee for Good, i. e. for to encourage thee in doing that which is Good. But if thou do that which is Evil, be afraid; for he beareth not the Sword of Justice in vain: for as he is the Minister of God, so another part of his Office is, to be a Revenger to execute God's Wrath upon him that doth Evil. 5 Wherefore, the Ruler being the Minister of God in both the forementioned respects, ye must needs, or it is necessary for you to be subject, not only for Wrath sake, or out of Fear of the Punishment, which Disobedience may draw upon you; but also for Conscience sake, as your Subjection is a Duty required by God. 6 For, for this Cause pay you Tribute also to Rulers; viz. forasmuch as they are God's Ministers, attending continually upon this very thing, namely, the punishing and restraining the Wicked and Vicious, and countenancing and supporting the Virtuous and Good. 7 Render therefore to all Rulers their Dues: Tribute, to whom Tribute is due; Custom, to whom Custom; Fear, to whom Fear; Honour, to whom Honour.

8 Owe no Man any thing, which Justice requires you to render to him, but one thing, which you must always owe, or which you can never fully discharge so, as not to owe any longer, that is to Love one another: for this is a Duty of the highest Importance, and largest Extent, insomuch that he that loveth another, hath in effect fulfilled the Law, that part of it which relates to ones Neighbour. 9 For this, i. e. these Commandments of the Law, Thou shalt not commit Adultery; Thou shalt not Kill; Thou shalt not Steal; Thou shalt not bear false Witness; Thou shalt not Covet; and if there be any other Commandment of the Law,

v.
The Perpetuity of our Obligation to Love and Charity, and the extensive Effect of performing the said Duty.

A N N O T A T I O N S.

† Εξουσία is not repeated here in Alex. and Clerm. MSS. nor in Vulg. Lat. and Ethiopick Versions, nor in Ireneus, &c.

TEXT.

TRANSLATION.

ἐν πολλῇ ἐν τῷ τῷ λόγῳ ἀνακε-
 φαλαιᾷται, ἐν τῷ Ἀγαπήσεις τὸν
 πλησίον σου ὡς σεαυτὸν. 10 Ἡ
 ἀγάπη τῷ πλησίον κακὸν οὐ κατερ-
 γάζεται· πλήρωμα ἐν νόμῳ ἡ ἀγά-
 πη. 11 Καὶ τὸ, εἰδότες τὸν και-
 ρόν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου
 ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν
 ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν.
 12 Ἡ νύξ προέκοψεν, ἡ δὲ ἡ-
 μέρα ἤγγικεν. Αποθώμεθα ἐν
 τὰ ἔργα τῆς σκότους, καὶ ἐνδυσά-
 μεθα τὰ ὅπλα τῆς φωτός. 13 Ὡς
 ἐν ἡμέρᾳ, εὐχρημόνως περιπα-
 τήσωμεν, μὴ κώμοις καὶ μέθαις,
 μὴ κοίταις καὶ ἀσελγείαις, μὴ ἐριδι
 καὶ ζήλῳ. 14 Ἀλλ' ἐνδύσασθε
 τὸν Κύριον Ἰησοῦν Χριστόν, καὶ τῆς
 σαρκὸς πρόνοιαν μὴ ποιεῖτε εἰς
 ἐπιθυμίαν.

Κεφ. ιδ'. Τὸν ὃ ἀδενουῶτα τῇ
 πίσει προσλαμβάνετε, μὴ εἰς δια-
 κρίσεις διαλογισμῶν. 2 Ὅς μὲν πι-
 σεύει φαγεῖν πάντα, ὁ ὃ ἀδενῶν
 λάχανα ἐσθίει. 3 Ὁ ἐσθίων τὸν μὴ
 ἐσθίοντα μὴ ἐξουθενείτω καὶ ὁ μὴ

ment, it is briefly comprehend-
 ed in this saying, namely, thou
 shalt love thy Neighbour as
 thy self.

10 Love worketh no Ill to
 his Neighbour : therefore Love
 is the fulfilling of the Law.

11 And that, knowing the
 time, that now it is high time
 to awake out of Sleep : for now
 is our Salvation nearer, than
 when we believed.

12 The Night is far spent, the
 Day is at hand. Let us there-
 fore cast off the Works of
 Darkness, and let us put on the
 Armour of Light.

13 Let us walk honestly as
 in the Day ; not in rioting and
 drunkenness, not in chamber-
 ing and wantonness, not in
 strife and envying.

14 But put ye on the Lord
 Jesus Christ, and make not Pro-
 vision for the Flesh, to fulfill
 the Lusts thereof.

Chap. XIV. Him that is
 Weak in the Faith, receive
 you, *but* not to doubtful Dis-
 putations.

2 For one believes that he
 may eat all things ; another
 who is weak, eats Herbs.

3 Let not him that eats, set
 at nought him that eats not ;
 ἐσθίων

PARAPHRASE.

Law relating to ones Neighbour, it is briefly comprehended in this saying, Thou shalt love thy Neighbour as thy self. 10 He that is acted by Love, worketh no Ill to his Neighbour ; and consequently does him all the Good he can (forasmuch as to neglect doing Good to our Neighbour, when there is Opportunity, and we are able, is in the Interpretation (i) of our Saviour, to do Evil to him :) therefore Love is the

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the Fulfilling of the Law, as to all the Commandments of the Second Table of the Law, which relates to our Neighbour; and so it is also consequentially as to the Commandments of the First Table of the Law, forasmuch as he that loves his Neighbour rightly and truly, loves him out of a Principle of Love and Duty to God; and he that truly loves God, will faithfully keep the Commandments more immediately relating to God, as well as those more immediately relating to our Neighbour.

11 And that which I have recommended here to your Practice, be the more careful to do, as knowing the time, that now it is high time to awake out of the Sleep of Sin and Ignorance: for now is the Rejection and Destruction of the Unbelieving Jews, and consequently our Salvation (whether thereby is understood the Deliverance of the Christians from the Persecution of the Unbelieving Jews, or else the coming in of the Gentiles to the Faith of the Gospel in a more illustrious manner) nearer than when we at first Believed, and became Christians; and therefore we have the greater Encouragement to Vigilance in our Duty.

12 The Night of Ignorance is far spent, the Day of the Gospel, which upon the Destruction of the Jewish State shall appear more Clear and Bright, is at hand. Let us therefore cast off all sinful Practices, which may be fitly stiled the Works of Darkeness, as being usually practis'd in the Dark or Secret, and let us put on the Armour vouchsafed unto us by the help of the Light of the Gospel, in order to overcome Sin.

13 Let us walk Honestly and Decently, as it is usual for those that walk in the Day, since we have the Day-light of the Gospel; not (as Men are wont in the Night) in Rioting and Drunkenness, not in Chambering, i. e. such Lewdness as is wont to be practis'd in Chambers, and Wantonness; to which must be added also, as being Sins directly against the Duty of Love above inculcated, not in Strife and Envy: 14 But put ye on, or be ye endued with, the Grace and Sanctity of our Lord Jesus Christ, and make not Provision for the Flesh, that ye may have wherewith to fulfil the Lusts thereof.

Chap. XIV. Now to prevent Strife, and to promote the great Christian Duty of Love, it seems requisite to give the following Directions concerning the mutual Behaviour of the Strong and Weak in Faith towards one another. Him that is weak in the Faith, i. e. not fully persuaded of his Christian Liberty in the use of things indifferent, receive you into Christian Communion, and consequently into Love and Friendship, but not to doubtful Disputations, i. e. Disputations about doubtful Matters, as tending only to disturb his Conscience more. 2 For one believes that he may eat all things; another who is weak, is so scrupulous as that he eateth Herbs only. 3 Let not him that eateth all things, despise him that eats not All things, as one that does not so well understand

VI.
Motives to the Practice of the Christian Duties, from the Consideration of the Season, and the Nature of the Gospel.

VII.
Large Directions concerning the mutual Behaviour of the Weak and Strong in Faith.

(i) See Mark 3. 4.

(k) The

TEXT.

TRANSLATION.

ἐσθίων πὺν ἐσθίουσα μὴ κρινέτω ὁ
Θεὸς γὰρ αὐτὸν προσελάβετο.

4 Σὺ τίς εἶ ὁ κρίνων ἀλλότριον
οἰκέτιν ; τῷ ἰδίῳ κυρίῳ σήκει ἢ
πίπτει· σαθήσεται δὲ διωατὸς γὰρ
εἶναι ὁ Θεὸς σῆσαι αὐτόν.

5 Ὅς μὲν κρίνει ἡμέραν παρ'
ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέ-
ραν· ἕκαστος ἐν τῷ ἰδίῳ νοὶ πλη-
ροφρεῖται. 6 Ὁ φρονῶν τῷ ἡ-
μέραν, κυρίῳ φρονεῖ· καὶ ὁ μὴ
φρονῶν τῷ ἡμέραν, κυρίῳ οὐ
φρονεῖ. καὶ ὁ ἐσθίων, κυρίῳ ἐσθίει·
εὐχαριστεῖ γὰρ τῷ Θεῷ. Καὶ ὁ μὴ
ἐσθίων, κυρίῳ οὐκ ἐσθίει, καὶ εὐ-
χαριστεῖ τῷ Θεῷ. 7 Οὐδεὶς γὰρ
ἡμῶν ἐαυτῷ ζῇ, καὶ οὐδεὶς ἐαυτῷ ἀ-
ποθνήσκει. 8 Ἐάν τε γὰρ ζῶ-
μεν, τῷ κυρίῳ ζῶμεν· Ἐάν τε ἀ-
ποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσ-
κομεν· Ἐάν τε οὖν ζῶμεν, Ἐάν τε
ἀποθνήσκωμεν, τῷ κυρίῳ ἐσμέν. 9
Εἰς τὸ γὰρ Χριστὸς καὶ ἀπέθανε
καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν
καὶ ζώντων κυριεύσῃ. 10 Σὺ ᾧ τί
κρίνεις τὸν ἀδελφόν σου ; ἢ σὺ τί
ἐξουθενεῖς τὸν ἀδελφόν σου ; πάντες
γὰρ ᾤψασθήμεθα τῷ βήματι
τῷ Χριστοῦ.

11 Γέγραπται γὰρ Ζῶ ἐγὼ, λέγει
κύριος ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ
πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

and let not him that eats not
judge him that eats : for God
has received him.

4 Who art thou that judgest
another man's Servant ? to his
Own master he stands or falls.
Yea, he shall be * made to stand,
for God is able to make him
stand.

5 One man esteems one day
above another ; another esteems
every day alike. Let every man
be fully persuaded in his own
mind.

6 He that regards the Day
regards it unto the Lord ; and
he that regards not the Day, to
the Lord he do's not regard it.
He that eats, eats to the Lord ;
for he gives God thanks : and
he that eats not, to the Lord he
eats not, and gives God thanks.

7 For None of Us liveth to
himself, and None * of Us dies
to himself.

8 For whether we live, we
live unto the Lord ; and whe-
ther we die, we die unto the
Lord : whether we live there-
fore or die, we are the Lords'.

9 For to this end Christ both
died and rose and revived, that
he might be Lord both of the
Dead and the Living.

10 But why dost thou judge
thy Brother ? or why dost thou
set at nought thy Brother ? for
we shall all stand before the
judgment-seat of Christ.

11 For it is written, As I
live, saith the Lord, Every
knee shall bow to me, &c Every
tongue shall confess to God.

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stand the Christian Liberty as himself; and let not him which eateth not all things, judge him that eats, as one of no Conscience and an Ungodly Fellow: for God has received him, viz. that eats all things, into his Church or Family as his Servant. 4 Who art thou then that judgest another Man's Servant? to God his own Master he stands or falls, i. e. it is by God's Sentence alone, that he is to be quitted or condemn'd: yea he shall be made to stand, or be cleared; for God is able to make him stand, i. e. God can justly clear him, as having done nothing sinful in the Liberty he has used of eating all things. 5 Again, one Man esteems one Day above another; Another esteems every Day alike. Let every Man take care to be fully persuaded, or satisfied in his own Mind, as to the Lawfulness of what he does in this matter. 6 He that regards the Day, regards it in Obedience unto the Lord, forasmuch as he looks upon himself as still commanded by the Lord to regard it; and he that regards not the Day, in Obedience likewise to the Lord he does not regard it, forasmuch as he looks upon himself as released by the Gospel from the Obligation of observing the Jewish Festivals or Holy-days. In like manner, He that eats all sorts of things, eats not only in Compliance to the will of the Lord, but also in Gratitude thereto; for he gives God thanks for vouchsafing him such a Liberty of eating all things: and he that eats not all sorts of things, in compliance to the will of the Lord he eats not all sorts of things, and not only so, but also he gives God thanks for vouchsafing him Grace so to abstain, from what he looks upon as forbidden him. 7 For none of us Christians, according to our Profession, liveth so as to please only himself, and as if he was his own Master; and none of us likewise dies such a Death, as seems good to himself, or as if he was at his own Disposal herein. 8 For on the contrary, whether we live, we live as Servants unto the Lord Christ, and therefore live such Lives as he requires; and whether we die, we die as Servants unto the Lord, and consequently die such Deaths as he is pleased to call us to undergo: whether we live therefore or die, we are the Lord's Servants. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living. 10 Why then dost thou take upon thee to judge another who is not thy Servant, but thy Brother, or Fellow-servant? or why dost thou set at nought thy Brother? forasmuch as we shall all stand before the judgment-seat of Christ to be judged by him as our Lord and Master. 11 For it is written *Isai. 45. 23.* As I live, saith the Lord, every Knee shall bow to me as Judge, and every Tongue shall confess to

TEXT.

TRANSLATION.

12 Ἀρα οὐὶ ἕκαστος ἡμῶν πρὸς
ἑαυτὸν λόγον δώσει τῷ Θεῷ. 13 Μη-
κέτι οὐὶ ἀλλήλους κρίνωμεν, ἀλ-
λὰ τῷ κρινατέ μᾶλλον, τὸ μὴ
τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ
σκάνδαλον. 14 Οἶδα καὶ πέ-
πεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐ-
δὲν κοινὸν δι' ἑαυτὸν, εἰ μὴ τῷ
λογιζομένῳ τι κοινὸν εἶναι, ἐκεί-
νῳ κοινόν. 15 Εἰ δὲ διὰ βρώ-
μα ὁ ἀδελφός σου λυπεῖται, ἐκ-
έτι κατὰ ἀγάπην πειπατεῖς.
Μὴ τῷ βρώματι σου ἐκείνον ἀ-
πόλλυε, ὡς ἔχει Χριστὸς ἀπέ-
θανε. 16 Μὴ βλασφημείῃς ἐν
ὑμῶν τὸ ἀγαθόν. 17 Οὐ γάρ
ἐστιν ἡ βασιλεία τῶ Θεοῦ βρώσις
καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ
εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁ-
γίῳ. 18 Ὁ γὰρ ἐν ταῖς δαλεύ-
ων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ,
καὶ δοκιμὸς τοῖς ἀνθρώποις. 19 Ἀ-
ρα οὐὶ τὰ τῆς εἰρήνης διώκοντες,
καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλή-
λους. 20 Μὴ ἐνεκεν βρώματος
κατάλλυε τὸ ἔργον τοῦ Θεοῦ. Πάντα
μὲν καθάρᾳ, ἀλλὰ κακὸν τῷ ἀν-
θρώπῳ τῷ διὰ πρόσκομματος ἐσθίου-
σι. 21 Καλὸν τὸ μὴ φαγεῖν κρέα, μη-
δὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός
σου προσκόπῃ, ἢ σκανδαλίζῃ, ἢ
ἀσθενῇ. 22 Σὺ τίς ἐστιν ἔχεις; κατὰ

12 So then every one of
shall give account of Himself
God.

13 Let us not therefore jud-
one another any more: but
judge this rather, that no man
put a stumbling-block or an oc-
casion to fall in his Brother's
way.

14 I know and am persuad-
ed by the Lord Jesus, that there
is nothing Unclean of it self
but to him that esteems any
thing to be Unclean, to him
it is Unclean.

15 * If then thy Brother be
grieved with thy meat, thou
walkest no longer Charitably.
Destroy not him with thy meat
for whom Christ died.

16 Let not then your Good
be Evil spoken of.

17 For the Kingdom of God
is not Meat and Drink, but
Righteousness and Peace and
Joy in the Holy Ghost.

18 For he that in these things
serves Christ, is acceptable to
God, and approved of Men.

19 Let us therefore follow
after the things which make for
Peace, and the things whereby
we may edify one another.

20 For Meat destroys not the
work of God. All things are
* Clean; but it is Evil for that
Man who eats with offence.

21 It is good, neither to eat
Flesh, nor to drink Wine, nor
any thing whereby thy Brother
stumbles, or is offended, or is
made weak.

22 Hast thou Faith? have it

PARAPHRASE.

God his manner of Life past. 12 So then every one of us shall give account of himself unto God. 13 Let us not therefore judge one another any more; but judge this *our Duty* rather, that no Man ought by an imprudent and uncharitable use of his Christian Liberty, put a Stumbling-block, or an occasion to fall from the Faith in his Brother's way. 14 I know and am persuaded, or fully assured by the Lord Jesus, that there is nothing unclean, and so unfit to be eaten; of itself; but however to him that esteems any thing to be Unclean, to him it is the same as if it were really Unclean, and therefore is not to be eaten by him. 15 If then thy Brother be grieved, i. e. offended with thy Liberty in eating such Meat as he esteems Unclean, thou walkest no longer charitably, in using this Liberty, so as to grieve him: For Charity would suggest this Precept: Destroy not him with such thy Liberty in the Meat thou eatest, for whom Christ died. 16 Let not therefore your Liberty herein, which is justly esteem'd a Good you enjoy under the Gospel, be evil spoken of thro' your uncharitable use of the same. 17 For that, which the Gospel or Law of the Kingdom of God chiefly regards, is not our Liberty as to Meat and Drink; but Righteousness of Life, and Peace of all kind, and Joy in the Gifts and Consolation of the Holy Ghost. 18 For he that in these things serves Christ, is acceptable to God, and approved of Men discreet and judicious in the matters of our Religion, as a good Christian, notwithstanding he understands not aright his Christian Liberty. 19 Let us therefore follow after the things which make for the Peace of the Church, and the things whereby we may edify or build up one another in Christian Love and Union into one spiritual Temple in the Lord. 20 For the sake of Meat destroy not thy weak Brother, who is the work of God. All things indeed are (k) Clean in themselves; but however it is Evil for that Man, who eats any thing with offence to his Brother. 21 It is Good neither to eat Flesh, nor to drink Wine, nor to use thy Christian Liberty in any thing else, whereby thy Brother stumbleth, or is offended, or wherein he is Weak; so as either to be in danger of falling off from the Faith, or else of doing in compliance with thee, what he is not satisfied of, as to the Lawfulness of it. 22 Hast thou Faith, or a full Persuasion that all things are clean, or may be eaten without defiling the Conscience? Have it

ANNOTATIONS.

(k) The known Distinction of Meats among the Jews was into Clean and Unclean. Therefore καθαρον here is more properly render'd Clean than Pure, as relating to the Distinction of Meats, and answering to κοινον v. 14.

TEXT.

TRANSLATION.

σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ κρινὼν ἑαυτὸν, ἐν ᾧ δοκιμάζει. 23 ὁ δὲ ἀκρινόμενος, εἰάν φάγῃ, καὶ ἀκατέκριτος, ὅτι οὐκ ἐκ πίστεως· πάντες δὲ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

Κεφ. ιε. Οφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀδυνάματα τῶν ἀδυνάτων βασάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2 Ἐκαστος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. 3 Καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἠρεσεν, ἀλλὰ καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σε, ἐπέπεσον ἐπ' ἐμέ. 4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς ὑποτακτικότητος τῆς γραφῶν τῆς ἐλπίδας ἔχωμεν. 5 ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς ὑποτακτικότητος δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, καθὰ Χριστὸν Ἰησοῦν, 6 ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζετε τὸν Θεόν, καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 7 διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν Θεοῦ. 8 λέγω ὑμῖν γὰρ Ἰησοῦν Χριστὸν ἀκόνονον γεννητὸν κατὰ τὴν ἀληθείαν τοῦ Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων. 9 τὰ δὲ ἔθνη ὑπὲρ

to thy self before God. Happy is he that condemns not himself in that thing which he allows.

23 And he that doubteth, is *condemned if he eat, because he eats not of Faith: for whatsoever is not of Faith, is Sin.

Chap. XV. We then that are Strong, ought to bear the infirmities of the weak, and not to please our selves.

2 Let every one of us please his Neighbour for his Good to Edification.

3 For even Christ pleased not himself, but as it is written, The Reproaches of them that reproached thee, fell on me.

4 For whatsoever things were written aforetime, were written for our Learning; that we thro' Patience and Comfort of the Scriptures might have Hope.

5 Now the God of Patience and *Comfort grant you to be like-minded one towards another, according to Christ Jesus;

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received *you to the Glory of God.

8 * For I say, that Jesus Christ was a Minister of the Circumcision for the Truth of God, to confirm the Promises made unto the Fathers,

9 And that the Gentiles *glo-

P A R A P H R A S E.

as to thy self before God, *i. e.* thou mayest guide thy self accordingly as to thy own Behaviour in private, where none but God sees thee. Happy is he that condemns not himself inwardly in doing that thing against his Conscience or with a doubtful Conscience which he openly allows and practises. 23 But he that doubteth of the Lawfulness of any Food, is self-condemn'd if he eat, because he eats not of Faith or with a full Persuasion of the Lawfulness of what he does. For whatsoever is not of Faith, *i. e.* is not done with a full Persuasion of the Lawfulness of it, is Sin to him that does it. (1) Chap. XV. We then that are Strong in Faith, *i. e.* rightly understand our Christian Liberty in the use of things indifferent ought to bear the Infirmities of the weak in Faith, and not to please our selves in things that give Offence to them. 2 Let every one of us rather please his Neighbour, in complying with such his Infirmities or Scruples, so far as is for his Good to Edification. 3 For even Christ pleased not himself, but underwent great Indignities for the Good of Mankind, as it is written, the Reproaches of them that reproached thee, fell upon me (Psal. 69. 9.) 4 For whatsoever things were written aforetime in the old Testament, were written for our Learning; that we thro' Patience, one Branch of which consists in bearing the Infirmities of the Weak, and thro' the Comfort vouchsafed us in the Promises of the Scripture might have Hope of attaining the Reward promised to such Patience. 5 Now the God of Patience and Comfort, *i. e.* God who is the Giver of Patience and Comfort, grant you to be like-minded one towards another, *i. e.* to live in Unity one with another, according to the Will of Christ Jesus; 6 that ye may with one Mind and one Mouth glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ye one another into mutual Love, as Christ also received you, both Jews and Gentiles, into his Love, to the Glory of God. 8 (m) For I say, that Jesus Christ was a Minister of the Circumcision, *i. e.* was sent to make known the Gospel particularly to the Jews, for the Truth of God, namely, in order to confirm and make good the Promises made to this purpose unto the Fathers of the Jewish Nation, Abraham, Isaac, and Jacob. 9 And (n) as the Jews thus glorify God on account of his Truth, so I say also, that the Gentiles glorify

A N N O T A T I O N S.

† So Alex. Clerm. MSS. &c. Vulg. Syr. Arab. Versions, &c.

† So Alex. Clerm. &c. Ethiopick Version, &c.

(1) See Note to the three last Verses of this Epistle.

(m) For seems to be the best Reading, because the Apostle seems to give v. 8, 9. a Reason for what he had press'd them to v. 5, 6, 7.

(n) Our Translators seem to have look'd on *eis τὸ* before *βελτιῶσαι*, to have refer'd also to *δοξάζουσι τὰ ἴδια* whereas the Infinitive *δοξάζουσι* seems rather to refer to *ἀλλήλοις*, as does *γινώσκουσιν*.

† This

TEXT.

TRANSLATION.

ἐλέως δοξάσαι τὸν Θεόν· καθὼς
 γέγραπται, Διὰ τὸ ἐξομολογή-
 σομαί σοι ἐν ἔθνεσι, Κύριε, καὶ τῷ
 ὀνόματί σου ψαλῶ. 10 καὶ πάλιν
 λέγει, Εὐφράνθητε ἔθνη μετὰ τῷ
 λαῷ αὐτοῦ. 11 καὶ πάλιν, Αἰνεῖτε
 τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαι-
 νέσατε αὐτὸν πάντες οἱ λαοί. 12 καὶ
 πάλιν Ησαΐας λέγει, Ἔσται ἡ ῥίζα τῆς
 Ιεσσαί, καὶ ἀνιστάμενος ἄρχειν ἐθνῶν,
 ἐπὶ αὐτῷ ἔθνη ἐλπιῶσιν. 13 Ὁ
 Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς
 πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύ-
 ειν, εἰς τὸ περιστέειν ὑμᾶς ἐν τῇ ἐλ-
 πίδι, ἐν ᾗ δυνάμει Πνεύματος ἁγίου.

14 Πέπεισμαι δὲ, ἀδελφοί μου,
 καὶ αὐτοὶ ἐγὼ περὶ ὑμῶν, ὅτι καὶ
 αὐτοὶ μετοί ἐστε ἀγαθωσύνης, πε-
 πληρωμένοι πάσης γνώσεως, δυ-
 νάμενοι καὶ ἄλλους νουθετεῖν. 15 Τολ-
 μηρότερον δὲ ἔγραψα ὑμῖν, ἀ-
 δελφοί, ἀπὸ μέρους ὡς ἐπανα-
 μιμνήσκων ὑμᾶς διὰ τὴν χάριν
 τὴν δοθεῖσάν μοι ὑπὸ τῷ Θε-
 οῦ, 16 εἰς τὸ εἶναι με λειτουργ-
 γὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱε-
 ρουργεῖν τὸ Εὐαγγέλιον τῷ Θεῷ,
 ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐ-
 πρόσδεκτος, ἡγιασμένη ἐν Πνεύματι
 ἁγίῳ. 17 Ἐκὼς ἐν καύχησιν ἐν Χριστῷ.

rify God for *his* Mercy; as it is
 written, For this cause I will
 confess to thee among the Gen-
 tiles, and sing unto thy name:

10 And again he saith: Re-
 joice, ye Gentiles, with his
 People:

11 And again, Praise the
 Lord, all ye Gentiles; and
 laud him, all ye People.

12 And again Elaias saith,
 There shall be a Root of Jesse,
 and he that shall rise to reign
 over the Gentiles, in him shall
 the Gentiles hope.

13 Now the God of Hope
 fill you with all Joy and Peace
 in believing, that ye may ab-
 bound in hope thro' the Power
 of the Holy Ghost.

14 And I my self also am
 persuaded of you, my Brethren,
 that ye also are full of Good-
 ness, filled with all knowledge,
 able also to admonish one an-
 other.

15 Nevertheless, Brethren, I
 have written the more boldly
 unto you in some sort, as put-
 ting you in mind, because of
 the Grace that is given to me
 of God,

16 That I should be the Mi-
 nister of Jesus Christ to the
 Gentiles, ministring the Gospel
 of God, that there * might be
 an acceptable offering up of
 the Gentiles being sanctified by
 the Holy Ghost.

17 I have therefore whereof
 I may boast thro' Jesus Christ,

T E X T.

TRANSLATION.

ἡσὼ τὰ πρὸς Θεόν. 18 οὐ γὰρ
 πολήσω λαλᾶν τι ὧν ἔκατε-
 γάσατο Χριστὸς δι' ἐμῶ, εἰς ὑ-
 πακοῦν ἐθνῶν λόγῳ καὶ ἔργῳ.
 19 ἐν δυνάμει σημείων καὶ τερά-

in those things which pertain
 to God.

18 For I will not dare to
 speak of any of those things,
 which Christ has not wrought
 by me, to make the Gentiles
 obedient in word and deed,

19 Thro' many Signs and

των

P A R A P H R A S E.

praise God for his Mercy to them; as it is written (*Psal.* 118. 49.) For
 this Cause, viz. for thy Mercy, I will confess to thee, i. e. praise thee,
 among or with the Gentiles, and sing unto thy Name. 10 And again
 he, viz. David, saith, Rejoice, ye Gentiles, with his People (*Psal.*
 67. 4.) 11 And again (*Psal.* 117. 1.) Praise the Lord, All ye Gen-
 tiles; and laud him, All ye People. 12 And again *Esaias* saith (*ch.*
 11. 1, 10.) There shall be a Root of Jesse preserved, and he that shall
 arise from that Root to reign over the Gentiles, in him shall the Gen-
 tiles hope. 13 Now the God of this Hope, i. e. the God, on whose
 Veracity our Christian Hope is founded, fill you with all Joy and Peace
 in Believing, that ye may abound in Hope, thro' the Power of the
 Holy Ghost.

The C O N C L U S I O N.

14 And I my self also am persuaded of you, my Brethren, that ye
 also as well as others are full of Goodness, filled with all Knowledge,
 able also to admonish or instruct one another. 15 Nevertheless, Bre-
 thren, I have written the more boldly unto you in some sort, not as
 instructing you in what you knew not afore, but rather as putting you
 in mind of what you afore knew; and this I have been imboldened to
 do, because of the Grace, or Favour of the Apostleship that is given to
 me of God, 16 that I should be the Minister of Jesus Christ to the
 Gentiles, ministering or officiating in the Gospel of God, that there might
 be an acceptable offering up of the Gentiles, i. e. that the Gentiles might
 be as it were an Offering acceptable unto God, being sanctified by the
 Holy Ghost. 17 I have therefore whereof I may boast thro' Jesus
 Christ, as to the Success I have had in those things, which pertain to
 the Service of God, i. e. in converting the Gentiles. 18 For I will not
 dare to speak of any of those things, which Christ has not wrought by
 me, i. e. I shall not venture to speak of any thing, but what Christ has
 wrought by me, in order to make the Gentiles obedient to the Gospel,
 both by Word and Deed, 19 and that thro' mighty Signs and Won-
 ders

-1.
 The Apostle, as
 in the Introduc-
 tion, so here a-
 gain observes to
 the Romans that
 he writ unto them
 as being the A-
 postle of the Gen-
 tiles, and also ac-
 quaints them a-
 gain of his great
 Desire to see them.

TEXT.

TRANSLATION.

των, ἐν δυνάμει Πνεύματος Θεοῦ.
 ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ
 μέχρι τῆς Ἰλλυρικῆς πεπληρωμέν-
 ναι τὸ Εὐαγγέλιον τῆς Χριστοῦ.
 20 Οὕτω δὲ φιλοτιμώμενον εὐαγ-
 γελίζεσθαι, ἔχων ὅπως ὠνομάσθῃ Χρι-
 στός, ἵνα μὴ ἐπ' ἀλλότριον θεμέ-
 lion οἰκοδομῶ. 21 ἀλλὰ καθὼς
 γέγραπται, Οἷς ἐκ ἀνηγγέλη πρὸς
 αὐτοῦ, ὅψονται· καὶ οἱ ἐκ ἀκηκόασιν,
 σωθήσονται. 22 Διὸ καὶ ἐνεκοπή-
 μιν τὰ πολλὰ τῆς ἐλθεῖν πρὸς
 ὑμᾶς. 23 Νυνὶ ὅμως μήκετι τόπον
 ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιπο-
 θίαν ὅτι ἔχων τῆς ἐλθεῖν πρὸς ὑμᾶς
 ἀπὸ πολλῶν ἐτῶν. 24 ὥς ἐὰν
 πορεύωμαι εἰς τὴν Ἰσπανίαν,
 ἐλπίζω διαπορεύεσθαι θεάσασ-
 θαι ὑμᾶς, καὶ ὑφ' ὑμῶν προ-
 πεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶ-
 τον ἀπὸ μέρους ἐμπληθῶ. 25 Νυ-
 νὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ,
 διακονῶν τοῖς ἁγίοις. 26 Εὐδόκη-
 σαν γὰρ Μακεδονία καὶ Ἀχαΐα κοι-
 νωνίαν τινὰ ποιήσασθαι εἰς τὰς πτω-
 χὰς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.
 27 Εὐδόκησαν γὰρ, καὶ ὀφείλεται
 αὐτῶν εἶσιν. εἰ γὰρ τοῖς πνευματικοῖς

wonders, by the Power of the
 Spirit of God; so that from
 Jerusalem and round about unto
 Illyricum, I have fully preach-
 ed the Gospel of Christ.

20 Yea, so have I strived to
 preach the Gospel, not where
 Christ was named, lest I should
 build upon another man's founda-
 tion;

21 But as it is written, To
 whom he was not spoken of,
 they shall see; and they that
 have not heard, shall under-
 stand.

22 For which cause also I
 have been much hindered from
 coming to you.

23 But now having no lon-
 ger place in these Parts, and
 having a great desire these ma-
 ny years to come to you;

24 Whosoever I take my
 journey into Spain, I hope to
 see you in my journey, and to
 be brought on my way thither-
 ward by you, if first I be some-
 what filled with your Company.

25 But now I go to Jerusa-
 lem to minister to the Saints.

26 For it has pleased them of
 Macedonia and Achaia, to make
 a certain Contribution for the
 poor Saints which are at Jeru-
 salem.

27 It has pleased them, and
 their Debtors they are. For if
 the Gentiles have been made

αὐτῶν

ANNOTATIONS.

† This Reading is confirmed by *Alex. Clerm.* and other Antient MSS. and by
Vulg. Latin, Syriack, and Ethiopick Versions, and the Testimonies of other Antient
 Writers; and seems preferable in itself to the common Reading, as to clearness of
 Sense.

† This

TEXT.

TRANSLATION.

αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὁφεί-
λῃσι καὶ ἐν τοῖς σαρκικοῖς λειτουργ-
ῆσαι αὐτοῖς. 28 Τῷ οὖν ἐπι-
τελέσας, καὶ σφραγισάμενος αὐ-
τοῖς τὸν καρπὸν τῆς ἐργασίας, ἀπελεύσομαι
δι' ὑμῶν εἰς τὴν Σπανίαν. 29 Οἶ-
δα γὰρ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν

Partakers of their Spiritual
things, their Duty is also to mi-
nister unto them in carnal
things.

28 When therefore I have
performed this, and have seal-
ed to them this Fruit, I will
come by you into Spain.

29 And I am sure that when
I come unto you, I shall come

πληρώ-

PARAPHRASE.

ders by the Power of the holy Spirit of God ; so that from Jerusalem
and round about unto Illyricum I have fully or effectually preached
the Gospel of Christ. 20 Yea, so have I strived, or studiously endea-
voured to preach the Gospel, as to do it, not where Christ was named,
i. e. not where Christianity was already planted, lest I should only build
upon another man's foundation ; 21 but I have rather preached to those,
that never afore heard of Christ, as it is written, To whom he, *i. e.*
Christ, was not spoken of afore, they shall see ; and they that have not
heard of him, shall understand his Gospel. 22 For which cause also I
have been much hindered from coming unto you at Rome. 23 But
now having no more, *i. e. not any place remaining* in these parts, where
Christ has not been preached, and having a great desire these many years
to come unto you ; 24 whensoever I take my journey into Spain, I
hope by God's will to see you in my journey, and to be brought on my
way thitherward by you, if first I be somewhat filled with your Com-
pany, *i. e. when I have for some time enjoyed your Company, and so in*
some measure satisfied my longing on that account. 25 But now I go
unto Jerusalem, to minister to the Necessities of the Saints by carrying
the charitable Contributions of some others to them. 26 For it has
pleased them, *i. e. the Christians of Macedonia and Achaia*, to make a
certain Contribution for the poor Saints or Christians, which are at
Jerusalem. 27 It has pleased them, and verily their Debtors they are.
For if the Gentiles have been made partakers of their (*i. e. the Jews*)
spiritual things, *i. e. of the Blessings of the Gospel, which Gospel was*
received from Judea, and published to the World by Persons that were
Jews ; their, *viz. the Gentiles* Duty is also, by way of Return, to mi-
nister unto them, *i. e. unto the Support of the poor Jewish Converts* in
carnal or temporal things. 28 When therefore I have performed this
charitable Office, and have sealed to them, *i. e. made sure and put into*
their Hands this Fruit both of my Labour and the Gentiles Charity, I
will come by you into Spain. 29 And I am sure, that when I come

S

unto

TEXT.

TRANSLATION.

πληρώματι εὐλογίας τῆς Χρυσῆς ἐ-
λεύσομαι. 30 Παρακαλῶ ὑ-
μᾶς, ἀδελφοὶ, διὰ τῆς Κυρίας ἡμῶν
Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τῆς
Πνεύματος, συναγωνίσασθαι μοι ἐν
ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς
τὸν Θεόν, 31 ἵνα ῥυθῶ ἀπὸ τῶν
ἀπειθόντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ
διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσ-
δεκτος γένηται τοῖς ἁγίοις. 32 ἵνα
ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θε-
λήματος Θεοῦ, καὶ συναναπαύσωμαι
ὑμῖν. 33 Ὁ δὲ Θεὸς τῆς εἰρήνης
μὲν πάντων ὑμῶν, ἀμήν.

Κεφ. ις'. Σωίστημι δὲ ὑμῖν Φοί-
βην τὴν ἀδελφὴν ἡμῶν, ἣσαν δια-
κονοῦν τῆς ἐκκλησίας τῆς ἐν Κενχρεῖαις·
2 ἵνα αὐτὴν προσδέξησθε ἐν Κυ-
ρίῳ ὡς ἁγίως τῶν ἁγίων, καὶ ὡς αἰτῇτε
αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῆζῃ πρᾶγ-
ματι. Καὶ γὰρ αὕτη προσέταται
πολλῶν ἐγεννήθη, καὶ αὐτὴ ἐμῶν.
3 Ἀπάσαθε Πρίσκιλλαν καὶ Ἀκύ-
λλαν τὰς συνεργὰς μου ἐν Χρυσῷ Ἰη-
σοῦ, (4 οἵτινες ὑπὲρ τῆς ψυχῆς μου
τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς
ἐκ ἐγὼ μόνον εὐχαριστῶ, ὡλλὰ καὶ
πάνσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,) 5 καὶ
τὴν καὶ οἶκον αὐτῶν ἐκκλησίαν.
Ἀπάσαθε Ἐπαινετὸν τὸν ἀγαπητὸν
μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς
Χρυσόν. 6 Ἀπάσαθε Μαριάμ, ἥτις

in the fulness of the Blessing
of Christ.

30 Now I beseech you, Bre-
thren, for the Lord Jesus
Christ's sake, and for the Love
of the Spirit, that ye strive to-
gether with me in your prayers
to God for me;

31 That I may be delivered
from them that do not believe
in Judæa, and that my Service
which I have for Jerusalem
may be accepted of the Saints:

32 That I may come unto
you with joy by the will of
God, and may with you be re-
freshed.

33 Now the God of Peace
be with you all, Amen.

Chap. XVI. I commend unto
you Phœbe our Sister, who is
a Deaconess of the Church
which is at Cenchrea;

2 That ye receive her in the
Lord, as becomes Saints; and
that ye assist her in whatsoever
business she has need of you:
for she has been a Succourer of
many and of my self.

3 Salute Priscilla and Aquila
my Fellow-labourers in Christ
Jesus,

(4 Who have for my life laid
down their own necks; unto
whom not only I give thanks,
but also all the Churches of the
Gentiles.)

5 Likewise salute the Church
that is in their House. Salute
my beloved Epenetus, who is
the First-fruits of * Asia unto
Christ.

6 Salute Mary, who bestow-

πολλὰ

P A R A P H R A S E.

unto you, I shall come in the Fulness of the Blessing (o) of Christ, *i. e. with full Power of imparting unto you the Gifts of the Spirit in the most plentiful manner, and so with the most satisfactory Testimony of the Truth of my Doctrine, and consequently of you Gentiles being fully admitted to partake of the Blessings of God in Christ, without being under any Obligation to the Observance of the legal Rites.* 30 Now I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the sake of the Love which comes of the Spirit, that ye strive together with me in Prayers, *i. e. that ye join together with me in earnest Prayer, to God for me, viz.* 31 that I may be delivered from them that do not believe in Judea; and my Service which I have for Jerusalem, *i. e. the charitable Service I am now engaged in for the sake of the Brethren in Judea,* may be accepted of the Saints or said Brethren there, *so as to make them more kindly affectioned towards the Gentile Converts;* 32 that hereupon I may come unto you with the greater Joy by the Will of God, and may with you be refreshed a while. 33 Now the God of Peace be with you all, Amen.

Chap. XVI. I commend unto you Phœbe our Sister in the Faith, who is a Deaconess of the Church which is at Cenchrea; 2 that ye receive her kindly in the Lord, *i. e. for the Lord's sake, as becomes Saints, i. e. Christians;* and that ye assist her in whatsoever Business she has need of you: for she has been a Succourer of many, and of my self in particular. 3 Salute Priscilla and Aquila, my Fellow-labourers in the Gospel of Christ Jesus, (4 who have for my Life been ready to have laid down their own Necks; unto whom therefore not only I give thanks, but also all the Churches of the Gentiles, for such their great Kindness to me the Apostle of the Gentiles. (5 Likewise salute the Church that is in their House, *i. e. all their Christian Family.* Salute my well beloved Epenetus, who is the First-fruits of Asia unto Christ, *i. e. who was first converted unto the Faith in that part of Asia Minor, which was more properly called Asia.* 6 Salute Mary, who bestowed much

II.
He sends Salutations to several, and recommends Others to them at Rome.

A N N O T A T I O N S.

† This Reading is confirm'd by *Alex. Clerm.* and other Antient MSS. *Vulg. Latin,* and *Ethiopick* Versions, by *Ambrose, Jerom, Origen, &c.* and that the Common Reading can't be True, seems plain from 1 Cor. 16. 15. where it is said of the House of *Stephanas*, that it was the First-fruits of *Achaia*; from whence *Achaia* seems to have been put here by some unskilful Hand.

(o) The Apostle seems here to refer to what he said *ch. 1. v. 11.* and in both Places to use the same sort of Argument he uses *Gal. 3. 2.*

TEXT.

TRANSLATION.

πολλὰ ἐκοπίασεν εἰς ἡμᾶς, 7 Ἀσπάσαθε Ἀνδρόνικον καὶ Ἰουλίαν τὰς συγγενεῖς μου, καὶ σιναίχμαλῶτας μου, οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς Ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γεγονόασιν ἐν Χριστῷ. 8 Ἀπάσαθε Ἀμπλίαν τὸν ἀγαπητὸν μου ἐν Κυρίῳ. 9 Ἀσπάσαθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητὸν μου. 10 Ἀπάσαθε Ἀπελλὴν τὸν δοκιμὸν ἐν Χριστῷ. Ἀπάσαθε τὰς ἐκ τοῦ Ἀριστοβέλου. 11 Ἀπασαθε Ἡροδίωνα τὸν συγγενῆ μου. Ἀπάσαθε τὰς ἐκ τοῦ Ναρκίσσου, τὰς ὄντας ἐν Κυρίῳ. 12 Ἀπάσαθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. Ἀπάσαθε Περσίδα τὴν ἀγαπητήν, ἣτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. 13 Ἀπάσαθε Ρῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμὴν. 14 Ἀπάσαθε Ἀσύκρητον, Φλέγοντα, Ερμᾶν, Πατρόβαν, Ερμῆν, καὶ τὰς σὺν αὐτοῖς ἀδελφάς. 15 Ἀπάσαθε Φιλόλογον, καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ καὶ Ολυμπᾶν, καὶ τὰς σὺν αὐτοῖς πάντας ἁγίους. 16 Ἀπάσαθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀπάζονται ὑμεῖς αἱ ἐκκλησίαι τῷ Χριστῷ.

17 Παρακαλῶ ὑμᾶς, ἀδελφοί, σκοπεῖν τὰς διχοστασίας, καὶ τὰ σκάνδαλα, πρὸς τὴν διδαχὴν ἣν ὑμεῖς

ed much labour on us.

7 Salute Andronicus and Julia my Kinsfolk and my Fellow-prisoners, who are of Note among the Apostles, and who were in Christ before Me.

8 Salute Amplias my beloved in the Lord.

9 Salute Urban our Fellow-labourer in Christ, and Stachys my Beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus household.

11 Salute Herodion my Kinsman. Salute them that be of the household of Narcissus, who are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, who laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his Mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren who are with them.

15 Salute Philologus, and Julia, Nereus and his Sister, and all the Saints who are with them.

16 Salute one another with an Holy Kiss. The Churches of Christ salute you.

17 Now I beseech you, Brethren, mark them who cause Divisions and Offences, contrary to the Doctrine which ye

ἐμάθετε,

T E X T.

TRANSLATION.

μάθετε, ποιῶντας, καὶ ἐκκλίνατε ἀπ' αὐτῶν. 18 Οἱ γὰρ τοῖς τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ ἔδωκεν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπαλῶσι τὰς καρδίας

have learned; and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own Belly: and by good Words and fair Speeches deceive the Hearts of the Simple.

τῶν

P A R A P H R A S E.

much labour on us, *i.e.* who took great Care of us. 7 Salute Andronicus and Junia my Kinsmen or Countrymen, and my Fellow Prisoners, who are of Note among the Apostles, who also were in Christ, *i.e.* were converted to Christianity before me. 8 Salute Amplias my beloved in the Lord. 9 Salute Urban our Fellow-labourer in Christ, and Stachys my beloved. 10 Salute Apelles approved in Christ, *i.e.* who hath given Proof of the Sincerity of his Faith. Salute them, *viz.* Christians, which are of Aristobulus household. 11 Salute Herodion my Kinsman or Countryman. Salute them that be of the Household of Narcissus, *viz.* those which are in the Lord, *i.e.* Christians. 12 Salute Tryphena and Tryphosa, who labour in the Lord, *i.e.* shew great Kindness in taking care of the Ministers of Christ. Salute the beloved Persis, who laboured much in the Lord, or shewed extraordinary Kindness in the forementioned respect. 13 Salute Rufus chosen in the Lord, *i.e.* who was after some extraordinary manner converted to Christianity, or else who is a choice, singular Person as to his Conduct in respect to the Gospel, and his Mother and, who for her motherly Affection to me may be also stiled mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren which are with them. 15 Salute Philologus, and Julia, Nereus and his Sister, and Olympias, and all the Saints, or Christians which are with them. 16 Salute one another with an holy Kiss, *i.e.* with the Kiss of Charity, so called as being a Token of the holy or religious Love and Charity between Christians. The Churches of Christ salute you.

17 Now I beseech you, Brethren, as to salute those that behave themselves as become Christians, so to mark them who cause Divisions and Offences, contrary to the Doctrine of the Gospel which ye have learn'd, and to avoid them. 18 For they that are such, serve not the Lord Jesus Christ, but only their own worldly Ease and Advantage, particularly that they may indulge their Belly by Eating and Drinking well; and by good or kind Words and fair Speeches deceive the Hearts of the Simple, *i.e.* plain well meaning Persons. 19 I press this

upon

III.
He earnestly ex-
horts them to a-
void such as caus-
ed Divisions a-
mong them.

TEXT.

TRANSLATION.

τῇ ἀνάκων. 19 Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. χαίρω ἔν τῷ ἐφ' ὑμῖν. θέλω δὲ ὑμᾶς σοφῆς μὲν εἶναι εἰς τὸν ἀγαθόν, ἀκεραῖς ᾧ εἰς τὸν κακόν. 20 Ὁ ᾧ Θεὸς τῆς εἰρήνης σωτρίψει τὸν Σάτανᾶν ὑπὸ τῆς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τῆς Κυρίας ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

21 Ἀσπάζοντ' ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λέκιος, καὶ Ιάσων, καὶ Σωσίπατρος οἱ συγγενεῖς μου. 22 Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ γράψας τὴν ἐπιστολήν, ἐν Κυρίῳ. 23 Ἀσπάζετ' ὑμᾶς Γάιος ὁ ξένος μου, καὶ τῆς ἐκκλησίας ὅλης. Ἀσπάζετ' ὑμᾶς Εἰραστής ὁ οἰκονόμος τῆς πόλεως, καὶ Κάρτος ὁ ἀδελφός. 24 Ἡ χάρις τῆς Κυρίας ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν, Ἀμήν.

25 Τῷ ᾧ διωαμένῳ ὑμᾶς στενάζει κατὰ τὸ Εὐαγγέλιόν μου, (καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίων χρόνοις αἰωνίοις σεσιγημένων, 26 φανερωθέντων ᾧ νυν, διὰ τε γραφῶν προφητικῶν.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is Good, and simple concerning Evil.

20 And the God of Peace shall bruise Satan under your Feet shortly. The Grace of our Lord Jesus Christ be with you.

21 Timothy my Fellow-labourer, and Lucius, and Jason, and Sosipater, my Kinsmen salute you.

22 I Tertius, who wrote this Epistle, salute you in the Lord.

23 Gaius my Host, and the Host of all the Church, salutes you. Erastus the Chamberlain of the City salutes you, and Quartus a Brother.

24 The Grace of our Lord Jesus Christ be with you All, Amen.

25 Now to him that is able to stablish you according to my Gospel (* even the Preaching of Jesus Christ according to the Revelation of the Mystery, which was kept secret since the World began,

26 But now is made manifest, and by the Scriptures of the

κατ

ANNOTATIONS.

(p) It is observable, that these three last Verses are immediately connected to the last Verse of ch. 14. not only in the *Alexandrian* and several other old MSS. but also in the Commentaries of *Chrysostom*, *Theodoret*, *Theophylact*, *Oecumenius*, and other Antient Writers. It can't be reasonably thought, that these Verses were removed from the end of the Epistle hither, designedly and contrary to the Authority of all Copies. For to what Purpose should such an Alteration be made. And it is as absurd to suppose such a Change to happen undesignedly and merely by Inadvertency. It is therefore the Opinion of Learned Men, that

P A R A P H R A S E.

upon you the rather, that you may continue to be remarkable for your good Behaviour, as you are for your first receiving the Gospel. For the Readiness of your Obedience to the Faith is come abroad unto all Men, i. e. is talk'd of all over the Roman Empire. I am glad therefore of such your ready Obedience on your behalf: but yet I would have you not led by every one as to the Obedience required of you, but to be wise unto the discerning and steadily following that which is Good, and simple concerning Evil, i. e. Plain and Harmless, without designing any Ill to others. 20 And the God of Peace shall bruise Satan, under your Feet shortly, i. e. shall shortly defeat the Designs of Satan against your Church, and shall rid you of his Instruments, that would seduce and divide you. The Grace of our Lord Jesus Christ be with you, Amen.

21 Timothy my Fellow-labourer in the Gospel, and Lucius, and Jason, and Sosipater my Kinsmen or Countrymen, salute you. 22 I Tertius, who wrote this Epistle from the mouth of the Apostle Paul dictating it to me, salute you in the Lord. 23 Gaius mine Host, and the Host of the whole Church at Corinth, whence this Epistle was wrote, salutes you. Erastus the Chamberlain of the City Corinth, salutes you, and Quartus a Brother Christian. 24 The Grace of our Lord Jesus Christ be with you all, Amen.

IV.
Salutations of
those with Paul,
to them at Rome.

25 (p) Now to him that is able to stablish you, or keep you steady in the Doctrine that is according to my Gospel (even the Preaching of Jesus Christ, as Him, by Faith in whom Gentile as well as Jew is to be saved, this my Preaching being according to the Revelation of the Mystery, which was kept secret or unexplain'd since the World began, 36 but now is made manifest or explain'd, and by means of the Scriptures

V.
The Apostle
commends them
at Rome, to the
Grace of God.

A N N O T A T I O N S.

that the Apostle did at first design to have ended this Epistle at the end of ch. 14. and so there put these three Verses by way of Conclusion; but that afterwards the Apostle thought good to add some further Directions concerning the same Argument treated of ch. 14. and also to take Notice of other Particulars, which make up ch. 15, and 16. to the end of v. 20. Where he seems to have intended again to put an end to this Epistle; but afterwards he and his Amanuensis Tertius added what follows to the end of v. 24. Now the Three Verses we are speaking of, and which seem designed to have closed the Epistle at the end of ch. 14. being got a great distance from the end, and so standing in an improper Place by reason of the Appendix or Additions afore specified, therefore seem to have been removed from the Place where they first stood, and to have been put at the very close of the Epistle, suitably to the First Design, either by the Direction and Authority of the Church, or by the Transcribers or Copiers in After-Ages.

TEXT.

TRANSLATION.

κατ' ἐπιταγὴν τῷ αἰωνίῳ Θεῷ, εἰς
ὑπακοὴν πίστεως εἰς πάντα τὰ
ἔθνη γνωρισθέντες.) 27 Μόνῳ σο-
φῷ Θεῷ Διὰ Ἰησοῦ Χριστοῦ ἡ δόξα
εἰς τὸς αἰῶνας, Ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη, ἀπὸ Κο-
ρίνθου Διὰ Φοίβης τῆς διακόνου τῆς
ἐν Κεγχρεαῖς ἐκκλησίας.

Prophets according to the com-
mandment of the Everlasting
God, made known to all the
Gentiles for the Obedience of
Faith.)

27 To the only wise God be
Glory thro' Jesus Christ for e-
ver, Amen.

Written to the Romans from
Corinth, and sent by Phœbe
Deaconess of the Church of
Cenchrea.

P A R A P H R A S E.

tures of the Prophets, according to the Commandment of the everlasting God, made known to all the Gentiles, *in order for to bring them to the Obedience of Faith or the Gospel.*) 27 To God only Wise *essentially or from himself*, be Glory thro' Jesus Christ for ever, Amen.

Written to the Romans from Corinth, and sent by Phoebe Deaconess of the Church at Cenchrea, *the Port of Corinth.*

T

SYNOPSIS.

S Y N O P S I S.

I. The Introduction, wherein S. Paul briefly acquaints the *Romans*, with the Greatness of his *Apostolical Authority*; the Greatness of *Our Bl. Saviour*, whose Apostle he was; the Nature of the *Gospel* which he preached; the Ground of his Writing to them, as being in a more special manner *the Apostle of the Gentiles*; and lastly, His great Desire to come unto them, *Chap. I. 1—16.*

The Apostle largely proves the Truth of the Doctrine itself by shewing that

II. The main Subject of the Epistle, viz. *Justification by Faith* or the *Gospel*: in handling of which

The Apostle treats of several Particulars, relating to the Doctrine of Justification by Faith, viz.

Justification by Faith, as it is Revealed by the Gospel, so it is Witnessed by the Law and the Prophets, *Chap. I. 16—18. and Ch. III. 21, 22.* The Gentiles stand in need of Justification by Faith, as being Great Sinners against the Law of Nature, *Ch. I. 19. to the end.*

The Jews stand also in need of Justification by Faith; as being great Sinners against the Law of Moses, *Ch. II. and Ch. III. 9—19.*

Abraham himself was Justified by Faith, and the Promise of eternal Life was made to him and his spiritual Seed, not thro' the Law, but thro' Faith, *Ch. IV.*

The Jews, by the coming of the Law, stand in need of greater Grace as to Justification, than the Gentiles, *Ch. V. 20. to the end.* The Law gave only the Knowledge of Sin, *Ch. III. 20.* not Grace or Power to overcome Sin, *Ch. VI. 14. and Ch. VII. 5. to the end.* For which Reason it was abrogated, *Ch. VII. 1—6.*

The Gospel is the Law of the Spirit of Life in Christ Jesus, by which alone we are enabled to live righteously, and therefore Justification is attainable by it alone; because it is attainable only by such as live Righteously, *Ch. VIII.*

That, according to the Doctrine of Justification by Faith, the Jew hath no Advantage over the Gentile, *Ch. III. 1—14.*

He solves, or shews the Invalidity of several Objections to his Doctrine viz.

That God is unjust in punishing or casting off the Unbelieving Jews, *Ch. III. 5—7. and Ch. IX. to the end, and Ch. X.*

That the Doctrine of Justification by Faith, or of the Gospel, encourages Sin, *Ch. III. 8. and Ch. VI.*

That the Gospel makes void the Law, *Ch. III. 31.*

That the Law, according to S. Paul's account of it, is the Cause of Sin and Death, *Ch. VII. 7—14.*

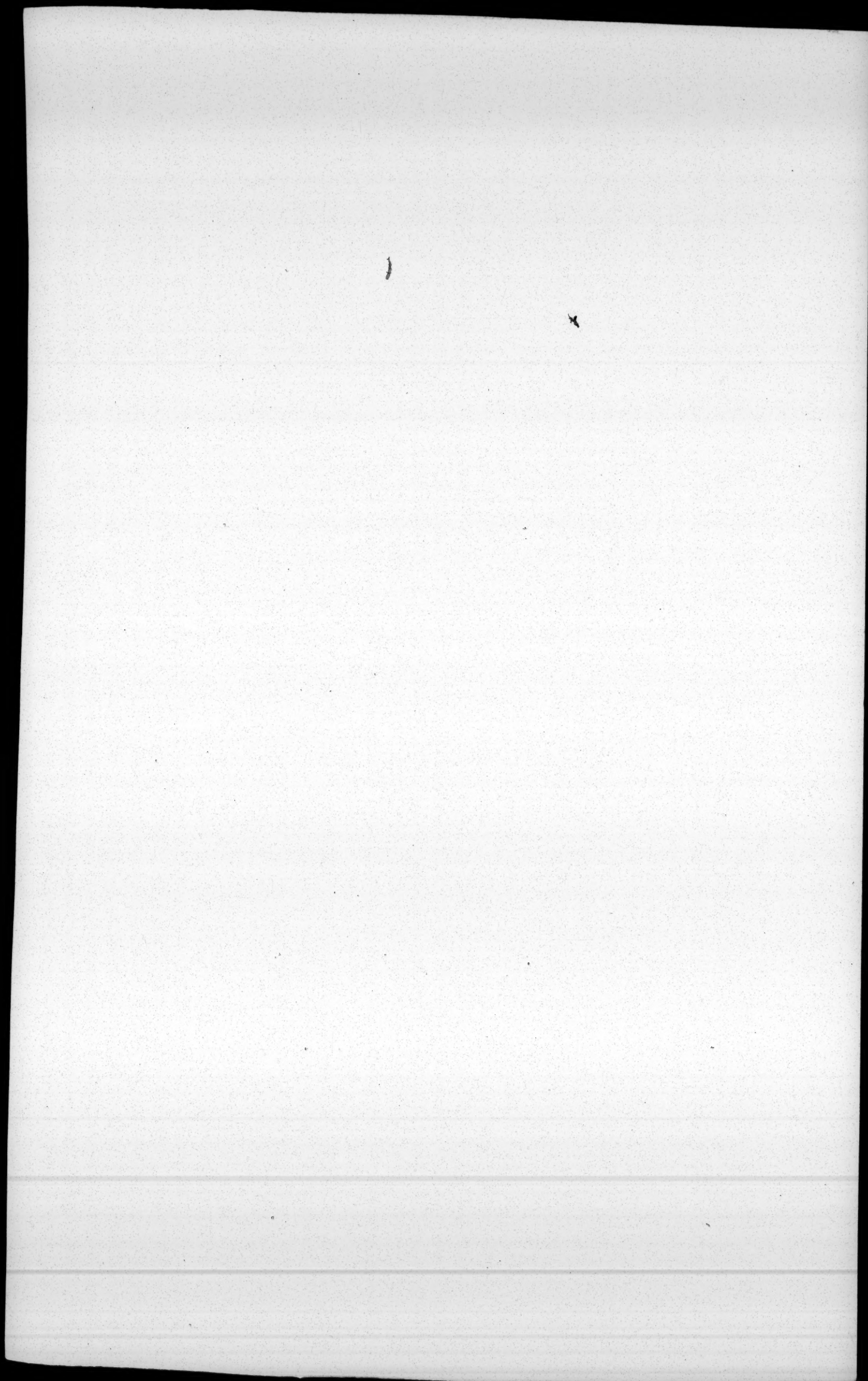
He shews that the Jews now under the Gospel have no reason to boast over the Gentiles, either on account of the Law, or of God himself, *Ch. III. 27—30. Ch. V. 1—11.* And on the other hand he shews also, that the Gentile Converts ought not to boast over the Unconverted Jews, *Ch. XI.*

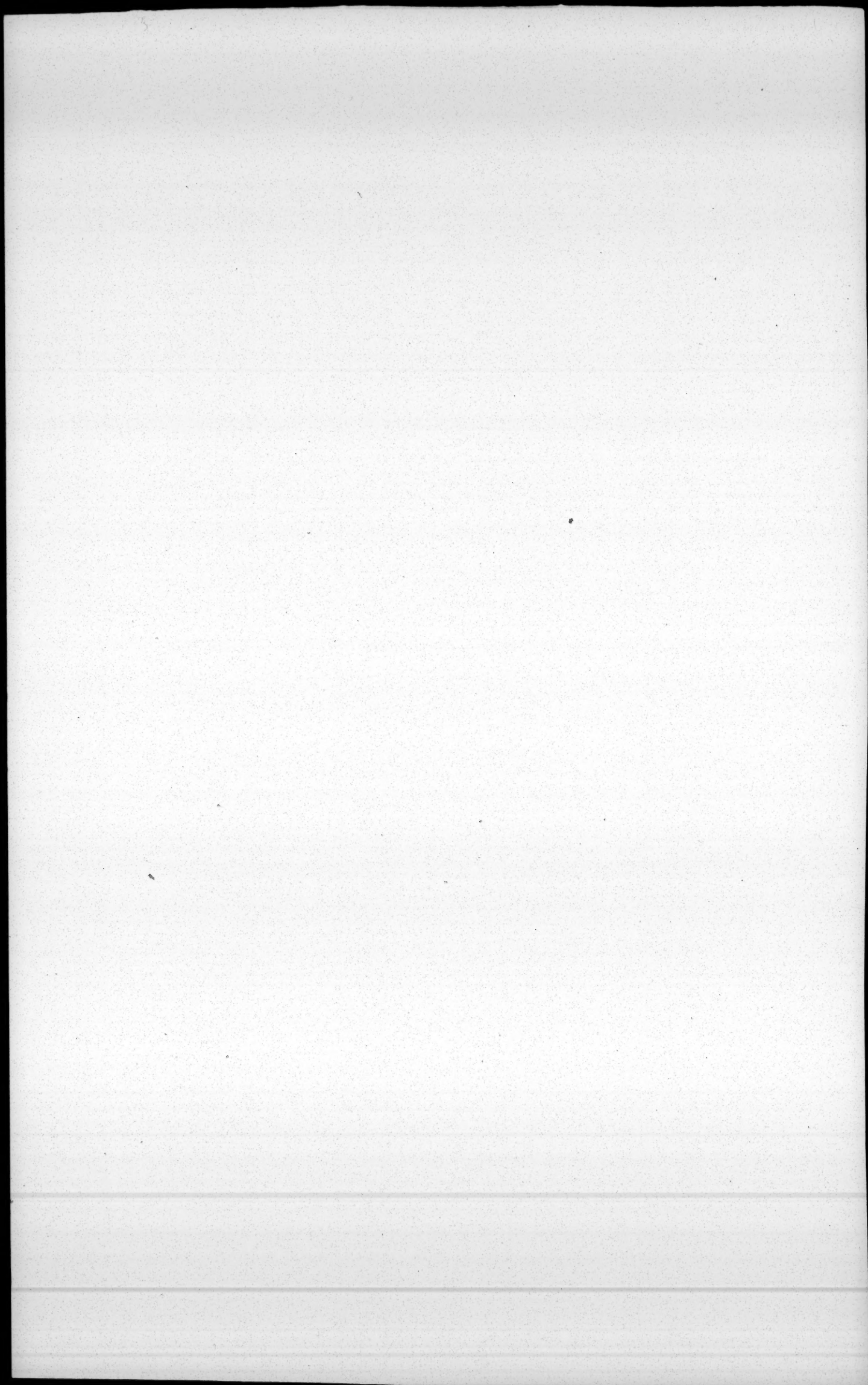
He most solemnly assures the Jews, that He hath the greatest Affection and Concern for their Spiritual Welfare, and so intimates that nothing he taught proceeded out of any Unkindness to them, and consequently that they had no just Ground for their Spleen against Him, *Ch. IX. 1—5. and Ch. X. 1. and 14—17.*

III. Instructions concerning Christian Behaviour. 1. To live Holy Lives. 2. To consider themselves not as single Persons, but Fellow-Members of Christ's Body or the Church. 3. Concerning Christian Love and Charity. 4. Concerning Submission to, and Non-resistance of the Supreme Power. 5. Concerning the mutual Behaviour of the Weak and Strong in Faith, *Ch. XII, XIII, XIV, XV. 1—13.*

IV. The Conclusion, wherein S. Paul reminds them that He writ to them as being the *Apostle of the Gentiles*, and that he greatly desired and fully purposed to come unto them; salutes several at Rome in his own Name, and in the Name of those that were with him; exhorts them to avoid such as caused Divisions among them; and lastly, recommends them to the Grace of God, *Ch. XV. 14. to the end, Ch. XVI.*

F I N I S.





A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G

S^t P A U L'S Two Epistles to the *Corinthians*,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Antient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd, but also the *Design* of the Apostle, and the *Method* used by Him in prosecuting his Design, are set forth by Proper Divisions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopsis* subjoin'd to the End of the Epistle.
- IV. Short *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire*.

O X F O R D,

Printed at the THEATER, for *James Knapton* at the Crown in *S. Paul's Church-Yard*, London. 1714.

Imprimatur,

BERN. GARDINER.

VICE-CAN. OXON.

Maii 11. 1714.

Page
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p. 138. v
ἐν παντί.
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σπερχιγέ.
v. 14. r.

ERRATA.

Page 10. *verse 21. read, whereas the World by Wisdom knew.* p. 12. v. 31. r. *καυχώμεθα.* p. 27. *line 15. r. by me of them.* p. 32 & 33. v. 12. r. *what have I to do to judge.* p. 35. *the Reference (x) in the Paraphrase should stand before these words, viz. who are of no Esteem in the Church.* p. 40. v. 6. r. *not by way of Commandment.* p. 45. l. 15. r. *the Believing Party is.* p. 46. l. 1. r. *κληθείς.* p. 59. l. 11. *dele, and.* p. 61. *in marginal note VII. r. St Paul observes to them.* p. 88. v. 16. r. *seeing he understands not what thou sayst.* *ibid.* v. 21. r. *χείρισιν ἑτέροις.* p. 89. l. 1. r. *now as I said.* p. 92. v. 37. r. *ὃ γράφω ὑμῖν.* *ibid.* *lin. penult. r. Δὲ is read.* p. 107. l. 1. of *Annot. r. Common Rendring.* p. 116. v. 19. *should be pointed at the End of it, not with a Colon or Full point, but only with a Comma, and that in the Translation and Paraphrase as well as the Text.* p. 120. v. 10. r. *ἐπὶ κηρύσσειμα, ὃ κηρύσσειμα, δι' ὑμῶν.* p. 137. v. 7. r. *Truth, by the Power of God, by the armour.* p. 138. v. 13. r. *Lord, and touch not the Unclean thing, and I will.* p. 140. v. 5. *ἐν παντί.* p. 145. v. 4. *read the Translation according to the Paraphrase.* p. 146. v. 20. r. *μή τις ἡμῶν.* p. 150. v. 10. r. *shall minister and multiply.* p. 152. v. 4. r. *ὃ περιχέει.* p. 153. l. 2. of *Paraphrase r. gentleness of Christ (which my Desire.* p. 158. v. 14. r. *Καὶ ὁ θαυμάσιος.*

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THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

THE PREFACE.

THE *Time* of St PAUL's writing this Epistle is referr'd by some Learned in Chronology to *A. D.* 57, by others to *A. D.* 59. As to the *Place* where it was written, notwithstanding in the Subscription commonly adjoin'd to the End of this Epistle it is said to be *Philippi*; yet it is for good Reasons, (concerning which see the Note to the said Subscription,) agreed among the Learned, that it was *Ephesus*.

I.
The *Time* when,
and *Place* where,
this Epistle was
written.

The Main *Design* of St Paul in this Epistle is Evidently, to Support his Own Authority, Dignity, and Credit, with That Part of the Church which stuck to him; to Vindicate himself from the Aspersions and Calumnies of the Opposite Party; to lessen the Credit of the Chief and Leading Men in it, by intimating their Miscarriages, and shewing their no Cause of Glorifying, or being Gloried-in: that so withdrawing their Party from the Admiration and Esteem of those their Leaders, he might break their Faction; and putting an End to the Division, might re-unite them with the uncorrupted Part of the Church, that they might All unanimously Submit to the Authority of his Divine Mission, and with one Accord receive and keep the Doctrine and Directions he had deliver'd to them. This is the Whole Subject from Chap. I. 10. to the end of Chap. 6. In the remaining Part of this Epistle he answers some Questions they had propos'd to him, and resolves some Doubts, not without a mixture (on all Occasions) of Reflections on his Opposers, and of other things that might tend to the Breaking of their Faction.*

II.
The *Design* of
this Epistle.

* I have transcrib'd from Mr Lock the foremention'd Account of the *Design* of this Epistle, forasmuch as I think it could not be Better express'd.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΚΟΡΙΝΘΙΟΥΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THE
FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

TEXT.

TRANSLATION.

Κ Ε Φ. α'.

CHAP. I.

ΠΑΥΛΟΣ κλητὸς Ἀπόστολος
Ἰησοῦ Χριστοῦ, ἀπὸ θελήματος
θεοῦ, καὶ Σωθένους ὁ ἀδελ-
φός, 2 τῇ ἐκκλησίᾳ ᾧ θεῷ τῇ ὕσῃ
ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ,
κλητοῖς, ἀγίοις, σὺν πᾶσι τοῖς ἐπιχα-
λμαμένοις τὸ ὄνομα ᾧ Κυρίου ἡμῶν Ἰησοῦ

PAUL * a call'd Apostle
of Jesus Christ by the
Will of God, and Soft-
henes * the Brother,
2 Unto the Church of God
which is at Corinth, to them
that are sanctified in Christ
Jesus, * the Call'd, the Saints,
with All that call upon the
Name of Jesus Christ our
Χριστοῦ,

ANNOTATIONS.

(a) See Gal. i. 1, 12, 15, 16.

(b) As we read Act. 18. 17. of one *Softhenes the Chief Ruler of the Synagogue* of the Jews at Corinth, who was *beaten before the Judgment-seat* by the Greeks; so it is hardly to be doubted but that He was the same that is here mention'd by St Paul; and that he is here by the Apostle stil'd Emphatically ὁ ἀδελφός *the Brother*, i. e. the Brother that is so Eminent among you, not only on account of the great Dignity he held before he embrac'd Christianity, or was known to embrace it openly, viz as being a Chief Ruler of the Synagogue at Corinth; but also on account of the Indignity and Ill Treatment he suffer'd for the sake of Christianity, when he was beaten before the Judgment-seat by the Greeks, and that probably at the Instigation of the Unbelieving Jews, who either afore knew, or then first perceiv'd, that he was a Favourer of St Paul.

(*) Concerning this City see my Geogr. of N. T. Part II. Ch. 4. §. 19.

(c) To *Sanctify* in its primary signification is no more, than to *appropriate* or *set apart to a special Use or End*. In this sense the Sabbath-day is said to be *sanctified*;

CHAP

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Mr Lock's

THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

PARAPHRASE.

THE INTRODUCTION.

CHAP. I. **P**AUL, a call'd Apostle, *i. e.* (a) *constituted an Apostle* ^{1. By Way of} *by the Immediate Call* of Jesus Christ by the Will of ^{Benediction.} God, and (b) *Softenes the Brother eminent among you,* 2 *unto the Church of God which is at (*) Corinth, that is,* to them that are Sanctified, (c) *i. e. separated from the Rest of the World and set apart in a more peculiar manner as God's People in Christ Jesus, whence they may be stil'd the Call'd, the Saints; to these Christians I say at Corinth it self, together with All that call* (d) *upon the Name of Jesus Christ our Lord, in every place both* (e) *Theirs*

ANNOTATIONS.

sanctified; and the Temple and All the Vessels thereto belonging. And in the like sence the Whole Jewish Nation is said to be an *Holy Nation*, as All Christians are in N. T. said to be *sanctified* or *Saints*, *i. e. Holy*; forasmuch as they are as it were taken out of the World, and set apart in a more special manner to serve and obey God, and so to become his People.

(d) In the Paraphrase that goes under the Name of Mr *Lock's*, the Greek is render'd thus: *With All that — are call'd BY the Name of Jesus Christ*, and Dr *Hammond's* Authority is vouch'd for the same. But Dr *Whitby* in his Annotations on the place has clearly shewn, that Dr *Hammond* was under a Mistake in this matter. And sure I am, that Dr *Hammond* was far from being of Mr *Lock's* Opinion, as to the Reason which induc'd this Latter to render the Greek Expression in his Paraphrase, Not *All that Call UPON*, but *All that are Call'd BY, the Name of Jesus Christ*; the said Reason being to be found in Mr *Lock's* Paraphrase on 1 Cor. 8. 6. (which place is referr'd to by Mr *Lock*

TEXT.

TRANSLATION.

Χειροῦ, ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν, 3 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χειροῦ.

4 Εὐχαριστῶ τῷ Θεῷ μου πάντοτε ὑμῶν, ὅτι τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χειρῷ Ἰησοῦ. 5 ὅτι ἐν παντὶ ἐπλητύνθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πίστει γνώσεσθε. (6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν.) 7 ὥστε ὑμᾶς μὴ ὑπερεῖδαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχόμενοι τιτὸ ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 8 Ὃς καὶ βεβαιώσε ὑμᾶς ἕως τέλους ἀνεγκλήτους, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χειροῦ. 9 Πιστὸς ὁ Θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐ-

Lord, in every place both Theirs and Ours :

3 Grace unto you and Peace from God our Father, and the Lord Jesus Christ.

4 I thank my God always on your behalf, for the Grace of God which is given you by Jesus Christ :

5 That in every thing ye are enrich'd by him, in all Utterance and in all Knowledge :

(6 Even as the Testimony of Christ was confirm'd * among you :)

7 So that ye come behind in no Gift, waiting for the Coming of our Lord Jesus Christ :

8 Who * will also confirm you unto the End, *that ye may be* blameless in the Day of our Lord Jesus Christ.

9 God is faithful, by whom ye were call'd unto the Fel-

ANNOTATIONS.

here, as what would give Full Light to what he aims at by rendring this place so) where Mr Lock's words are these : *To Us Christians there is but One God, the Father and Author of All things, to Whom ALONE we address ALL our WORSHIP and SERVICE.* But tho' Mr Lock did so, yet that the Primitive Christians did not so, but address their WORSHIP and SERVICE to Christ as well as to the Father, is evident from some of those Places cited by Dr Whitby on 1 Cor. 1. 2. particularly from Act. 7. 5. where the Jews are said to have ston'd St Stephen, ἐπικαλέσμενον (which that it must be here render'd, *Calling UPON*, and not *Call'd BY*, the Name of Christ, is evident from the following Words) καὶ λέγοντι &c. and saying, *Lord Jesus receive my Spirit.* I the rather take notice of this, because as it plainly appears, that Mr Lock or Whoever was the Author of the said Paraphrase, had before him both Dr Hammond's and Dr Whitby's Annotations; so it hence also plainly appears, how much He himself did what He charges others with, viz. δαλεῖν ὑποδείξας, whilst he *embraced* and *cited* what Dr Hammond says, because it serv'd his Turn and was agreeable to his Ruling Notion, and at the same time *overlook'd* what Dr Whitby says, and which most plainly shews Dr Hammond to be under a Mistake

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P A R A P H R A S E.

(e) Theirs (*i. e. which lies in the Proconsular Achaia, whereof Corinth is the Capital City,*) and Ours, *i. e. where there is a Christian Church or Congregation:* 3 Grace unto you and Peace from God our Father, and the Lord Jesus Christ.

4 I thank my God always on your behalf, for the Grace of God which is given you by Jesus Christ, 5 that in every thing requisite ^{II. By Way of Congratulation.} for the Good of your Church, ye are enrich'd by him, namely, in all Utterance of Tongues, and in all Knowledge: (6 Even as at the very first the Testimony (f) or Gospel of Christ was confirm'd, *i. e. fully prov'd to come from God, by such Extraordinary Gifts as was bestow'd among you:*) 7 So that, either compar'd with other Churches, (g) ye come behind, or consider'd in your selves ye are deficient, in no Gift; only it remains for you to make a Right use of the Gifts ye have receiv'd, as Persons waiting for the Coming of our Lord Jesus Christ, when ye must give an Account of the Use ye have made of 'em, 8 And as Christ shall then come to be your Judge, so you must know that He, as now your Saviour, is One, Who will, *i. e. is willing* also to do All that lies on his Part to confirm you unto the End, that so ye may be Blameless in the Day of our Lord Jesus Christ, *i. e. in the Day when he shall judge the World.* 9 For be most certainly assur'd, that God is Faithfull, and therefore as it is He, by whom ye were call'd unto the

A N N O T A T I O N S.

Mistake in this matter, because it overthrows the said Author's Ruling Notion; which, as it appears from what has been here observ'd to be False; so what has been here said sufficiently shews, how far the greatest Pretenders to Reason and Ingenuity are led away by their Prejudices, both from the One and the Other.

(e) That the Sense here given in the Paraphrase is the most Natural and Agreeable to the Design of the Apostle, seems to be put beyond all Doubt, by comparing this Expression or Text with 2 Cor. 1. 1. For upon reading there, *Unto the Church of God which is at Corinth, with ALL the Saints which are in ALL ACHAIA,* who can doubt but this Expression here, *Unto the Church of God which is at Corinth, — with ALL that call upon the Name of Jesus Christ, in EVERY PLACE both Theirs and Ours,* do's import the Same with the other. Not to add, that No instance can be brought, as I know of, where St Paul Directs any Epistle to more than one National or Provincial Church, or to All Christians in general. And therefore it is not likely, he should do it here.

(f) The Gospel is call'd here *the Testimony* of Christ, because therein Testimony is given concerning Christ, viz. that he is the Son of God, &c.

(g) The Original word *υστερον* may denote, either to come behind another, when compar'd together; or to be deficient in some requisite respect, when not compar'd with any other. I have therefore express'd both Significations; tho' it is more than probable, that the Apostle had in his Thoughts only the Former import; as will appear by consulting 2 Cor. 12. 13. *What is it wherein ye were inferior to Other Churches?*

(h) I think

T E X T.

TRANSLATION.

τοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

lowship of his Son Jesus Christ our Lord.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ὑπὸ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν ῥίσματα, ἥτε δὲ κατηρπισμένοι ἐν τῷ αὐτῷ νοῷ, καὶ ἐν τῇ αὐτῇ γνώμῃ.

10 Now I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all * say the same thing, and that there be no Divisions among you; but that ye be perfectly join'd together in the same Mind and in the same Judgment.

11 Εδιδόκη γάρ μοι πρὸς ὑμῶν, ἀδελφοί μου, ὑπὸ τοῦ Χλόης, ὅτι εἶδες ἐν ὑμῖν εἰσι.

11 For it has been declar'd unto me of you, my Brethren, by them *that are of the house of Chloë*, that there are Contentions among you.

12 Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Εγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

12 Now this I say, that every one of you saith: I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Μемείρισται ὁ Χριστός; μὴ Παῦλῳ ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

13 Is Christ divided? was Paul crucified for you? or were ye baptiz'd in the Name of Paul?

14 Εὐχα-

A N N O T A T I O N S.

(b) I think it will upon due Consideration appear sufficiently evident, that the Expression here us'd by St Paul, *Τὸ αὐτὸ λέγητε πάντες*, refers and is oppos'd to What he says v. 12. viz. *ἕκαστος ὑμῶν λέγει, Εγὼ μὲν &c.* Namely as v. 12. He blames them for *Speaking EVERY ONE Differently*, (viz. One, I am of Paul; Another, I am of Apollos, &c.) so he here exhorts them *ALL to speak the SAME thing*, i. e. that they are of Christ Alone, as their Common Lord. And consequently when St Paul exhorts 'em to be *perfectly join'd together in the same Mind and in the same Judgment*, it is most Reasonable to understand his Exhortation with a particular reference to the Case in hand, and as is explain'd in the Paraphrase; which as it is the Indispensable Duty of every Christian, so every Christian may be so Far of *the same Mind*, and of *the same Judgment*, as not to disturb the Peace of the Church by making any such ill-grounded and Unwarrantable Divisions therein.

(i) See Gal. 2. 7, 8. and 1 Cor. 3. 6.

(k) See Acts 18. 24.

(l) See Gal. 2. 7, 8.

(m) It is hence very observable, that for any one to say, *I am of Christ*, in opposition to his Lawfull Ministers, is as Faulty as to say, *I am of Paul* (or of Peter &c.) in opposition to Christ, or any other of Christ's Apostles or Ministers.

(n) He

the Fellowship (*i. e.* partaking of the Benefits purchas'd by the Merits) of his Son Jesus Christ, so he will do his Part that ye may not fall short of these Benefits, viz. Holiness of Life here, and Eternal Happiness hereafter.

S E C T I O N I.

Wherein St Paul reproves the Corinthians for their Divisions, chiefly occasion'd by their preferring One Minister or Preacher before Another, on account of Eloquence, Human Learning, or the like; and particularly some One or More Opposer of St Paul before St Paul himself. To bring them off from such their Divisions, and particularly from following his Opposers, and to re-unite them in Affection and Duty to Himself, as the First Planter of the Gospel among them; to his Reproofs St Paul adds Many Proper and Weighty Arguments.

10 Now I beseech you, Brethren, by the Name of our One and the same Common Lord Jesus Christ, that ye All say the Same thing, (*b*) viz. that ye acknowledge Jesus Christ to be your One Common Lord, and that there be No Divisions among you, inconsistent with such your Acknowledgment of Jesus Christ as your Common Lord; but that ye be perfectly join'd together in the same Mind and in the same Judgment, (*b*) so far as is Necessary to make your Practice agreeable to your Profession of having One Common Lord Jesus Christ. 11 I take Notice of this, for as much as it has been declar'd unto Me of you, my Brethren, by them that are of the house of Chloë, that there are Contentions among you, which are inconsistent with your acknowledging Christ to be your One Common Lord. 12 Now to speak out plainly This is what I say, that, instead of Acting like Persons who All acknowledge Christ alone to be your Common Lord, and consequently Paul and Apollos and Cephas to be no More than his Servants, Every one of you runs into Parties, whilst one says, I am of Paul, the Apostle (*i*) of the Uncircumcision or Gentiles, and the Planter of this Church at Corinth; and another says, I am of Apollos, (*k*) that Excellent Orator and Powerfull Preacher; and a third, I am of Cephas or Peter's Party, (*l*) the Prime Apostle and the Apostle of the Circumcision or Jews; and a fourth, I am of none of the former Parties, but of (*m*) Christ himself. 13 To shew you the Absurdity of such Proceedings, do but consider with me these Particulars. On one hand, Is Christ divided from his Apostles or Ministers, or is he only the Head of a Single Party, in contradistinction to his Apostles or Ministers. And on the other hand, Was Any one of his Apostles or Ministers, to instance particularly in myself, Was I Paul Crucified for you? or were ye Baptiz'd in the Name of

I. Christians have All but One and the Same Common Lord Jesus Christ, who Alone was Crucified for 'em &c. and therefore they are not to divide themselves into Parties on account of any Particular Teachers Admir'd by them.

TEXT.

TRANSLATION.

14 Εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον· 15 ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. 16 Εβάπτισα δὲ καὶ τὸν Στεφάνου οἶκον· λοιπὸν οὐκ οἶδα εἴ πῃνα ἄλλον ἐβάπτισα. 17 Οὐ γὰρ ἀπέπεilé με Χεῖρὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι.

Οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χεῖρ. 18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ὑπολλυμένοις μωρία ᾔσθι, τοῖς δὲ σωζομένοις ἡμῖν δυνάμις Θεοῦ ᾔσθι. 19 Γέγραπται γὰρ· Ἀπολῶ τὴν σοφίαν

14 I thank God, that I baptiz'd none of you, but Crispus and Gaius:

15 Lest any *one should say, that I had baptiz'd in my Own Name.

16 And I baptiz'd also the household of Stephanas: besides, I know not whether I baptiz'd any other.

17 For Christ sent me not to baptize, but to preach the Gospel: not with Wisdom of * Preaching, lest the Cross of Christ should be made of no effect.

18 For the Preaching of the Cross is to them that perish, Foolishness: but unto Us who are sav'd, it is the Power of God.

19 For it is written: I will destroy the Wisdom of the

ANNOTATIONS.

(n) He was the Chief Ruler of a Synagogue, as we learn Acts 18. 8.

(o) He was a Principal Man in the Church of Corinth, as we learn Rom. 16. 23. compar'd with the Subscription at the end of that Epistle.

(p) St Paul having said v. 14. *I baptiz'd None of you, but Crispus and Gaius;* and then adding afterward v. 16. *And I baptiz'd Also the household of Stephanas;* it is obvious that St Paul at first thought only of Crispus and Gaius; but upon a little further Thinking of the matter, *the Household of Stephanas* recurr'd to his Memory. From whence, and what the Apostle adjoins, viz. *Besides, I know not &c.* plainly may be inferr'd, that the Apostles and Pen-men of Scripture were Only inspir'd, or at least were not Always inspir'd, but, in reference to Things of Moment, and such Religious Truths, as they were to teach the World.

(q) These were the First Converts or Believers in all Achaia, as appears from 1 Cor. 16. 15.

(r) As ὁ λόγος ὁ τοῦ σταυροῦ is render'd in v. 18. *the Preaching of the Cross*, so ἐκ ἐν σοφίᾳ λόγος in this verse should be render'd, *Not with Wisdom of Preaching*; forasmuch as it is evident that λόγος in this verse answers to λόγος in the next verse; and therefore to make the Apostle's Design more Evident, the Translation as well as Original word should be in Both places the Same.

(s) See Isai. 29. 14. As for what follows in the next verse, it is indeed refer'd by some to Isai. 33. 18. But to me, upon comparing the Texts, it do's not appear, that St Paul intended to refer to the Place in Isaiah last mention'd,

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P A R A P H R A S E.

of me Paul, and so made not Christ's, but My Disciples? 14 I thank God it so hapned, that I baptiz'd None of you, but (n) Crispus and (o) Gaius; 15 lest any One should say, that I had baptiz'd in my Own Name. 16 And (p) upon Second Thoughts I remember, that I baptiz'd also the household of (q) Stephanas. Besides these I have nam'd, I know not, (p) i. e. cannot presently recollect, whether I baptiz'd any Other. 17 For Christ sent me, not so much to Baptize Such as were Already Converted, this being what might be as well done by inferior Ministers, but rather to Preach the Gospel to such as were yet Unconverted, and so stood in need of Seeing the Effects of those Miraculous Gifts, wherewith I am endued in order to Convince Men of the Truth of the Gospel.

And this brings me to a Second Argument for your not Dividing your selves into Parties, on account of the Learning or Eloquence of particular Ministers. For as Christ sent me, not so much to Baptize, but rather to Preach the Gospel; so he sent me to Preach the Gospel, not with Wisdom, i. e. not after a Learned Eloquent manner of (r) Preaching, lest the Cross of Christ should be made of no effect, i. e. lest the Goodness and Wisdom of God in bringing about Man's Redemption by the Cross of Christ should be overlook'd, by Persons attending only or chiefly to the Eloquence and Learning of Preachers; whereas Men can't be Duly and Thoroughly converted to Christianity by any other Motive, than a Due Apprehension of the Free and Amazing Love of God to Man in Christ Crucified. 18 For the Preaching of the Cross, or the Plain insisting on the Crucifixion of Christ, is to Them only, that (for want of permitting themselves duly to Consider and Weigh the infinite Love of God therein shewn to the World, do not embrace but reject this Means of Salvation, and so eternally) Perish, to such only, I say, the Preaching of the Cross is Foolishness: but unto Us, who concur with the Grace of God, so as duly to Weigh the Love of God to Man in Christ Crucified, and are thereby mov'd to embrace and obey the Gospel, and so are sav'd, it, i. e. the Preaching of the Cross is the Power of God, i. e. appears to Us to be what it is really in itself, viz. the most Powerfull and Convincing Method, that could have been taken, to convince Men of the Love of God to them, and his Unquestionable Willingness to save them by the Belief of and Obedience to the Gospel. 19 Now that the Preaching of the Cross should meet with no Better Reception among Those, that are esteem'd the Wise of this World, is not strange: For it is written (s) long since; I will destroy the Wisdom of the Wise, and will

II.
Christ made choice, and why, of Men to be Preachers of the Gospel, not for their Eloquence, or Skill in the Learning either of the Jews or Greeks. And therefore these Qualifications should not occasion One Preacher to be preferr'd before Another, and so Divisions among Christians.

A N N O T A T I O N S.

as another Prophecy of that he was speaking of; tho' it is not improbable, that he had that Place in his Thoughts so far, as to word what he says v. 20. after the same manner.

TEXT.

TRANSLATION.

τῆς σοφῶν, καὶ τὴν συνέσιν τῆς
 συνετῆς ἀγέτησω. 20 Πῶς σοφός;
 πῶς γραμματεὺς; πῶς συζητητής
 τῆς αἰῶνος τῆς τῆς; Οὐχὶ ἐμάρναν
 ὁ Θεὸς τὴν σοφίαν τῆς κόσμου τῆς-
 τῆς, 21 Επειδὴ γὰρ ἐν τῇ σοφίᾳ
 τῆς Θεοῦ ὅτι ἐγὼ ὁ κόσμος ἀγέ-
 τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ
 Θεὸς ἀγέ τῆς μωρίας τῆς κηρύγμα-
 τος σώσει τῆς πιστεύοντες. 22 Επει-
 δὴ καὶ Ἰουδαῖοι † σημεῖα αἰτῶσι, καὶ
 Ἕλληνες σοφίαν ζητῶσιν. 23 ἡμεῖς
 δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰου-
 δαίοις μὲν σκάνδαλον, † ἔθνεσι δὲ μω-
 ρίαν. 24 αὐτοῖς δὲ τοῖς κλητοῖς,
 Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεὸν
 δυνάμει καὶ Θεοῦ σοφίαν. 25 Ὅτι
 τὸ μωρὸν τῆς Θεοῦ σοφώτερον τῆς ἀν-
 θρώπων ὅτι καὶ τὸ ἀσθενὲς τῆς Θεοῦ
 ἰσχυρότερον τῆς ἀνθρώπων ἐστίν. 26 Βλέ-
 πετε ὅτι τὴν κλήσιν ὑμῶν, ἀδελφοί,
 ὅτι ἔ πολλοὶ σοφοὶ καὶ ἅπαρ, ἔ

Wife, and will bring to nought
 the Understanding of * those
 that Understand.

20 Where is the Wife?
 Where is the Scribe? Where
 is the Disputer of this World?
 has not God made foolish the
 Wisdom of this World?

21 For whereas the World
 knew not God in the Wisdom
 of God; it pleas'd God by the
 Foolishness of Preaching to
 save them that believe.

22 Whereas, *I say*, * both
 the Jews require Signs, and
 * the Gentiles seek after Wis-
 dom:

23 We nevertheless preach
 Christ crucify'd, to the Jews a
 Stumbling-block, and to the
 * Gentiles Foolishness:

24 But unto them that * are
 the Call'd, both Jews and Gen-
 tiles, Christ the Power of God
 and the Wisdom of God.

25 Because the Foolishness
 of God is Wiser than Men;
 and the Weakness of God is
 Stronger than Men.

26 For ye see your Calling,
 Brethren, how that not many
 Wise men after the Flesh, not

πολλοὶ

ANNOTATIONS.

Verse 22. † It is read, not σημεῖον, but σημείον in most Ancient MSS. and Ver-
 sions and Commentators, as appears from Dr Mill on the place.

Verse 23. † Thus it is read in most of the Ancient MSS. as appears from
 Dr Mill.

(s) That ἐν τῇ σοφίᾳ τῆς Θεοῦ should be construed immediately after ὅτι ἐγὼ,
 seems plain from the very Placing of the said expressions together by the Apostle;
 as well as that this Construction gives (I think) a more natural Sense than
 any Other.

Verse 29.

will bring to Nothing the Understanding of Those that Understand.
 20 Accordingly, among Christian Converts where or how rarely is the Wise Philosopher of the Greeks to be found? Where is the Scribe or Learned in the Law of the Jews? In a word, Where is the Disputer, i. e. He who by studied Disquisitions and Disputations searches after what has hitherto been esteem'd, either by Jew or Greek, the Wisdom of this World? Has not God, according to the forecited Prophecy, made Foolish the Wisdom of this World, i. e. shew'd that Sort of Learning or Knowledge, which the Unbelieving Jews or Gentiles value themselves upon, to be of no Use as to the Attainment of Eternal Salvation, wherein consists what Alone deserves to be call'd Wisdom? 21 For, whereas the World, by means of its False Wisdom, knew not God (s) in the Wisdom of God, i. e. either in the Works of Creation and Providence plainly enough manifesting the Wisdom of God, which was the Case of the Gentiles; or further in the Revelation of the O. T. which was the Case of the Jews; it pleased God by the Foolishness of Preaching, i. e. by the preaching of the Cross of Christ, esteem'd both by Jew and Gentile a Foolish Absurd Doctrin in order to Salvation, to save them that Believe in the Cross of Christ for Salvation, and live according to the Doctrin of the said Cross or Gospel: 22 Whereas, I say, both the Jews require Signs or Miracles for their Conviction, and the Greeks seek after some thing of what they esteem Wisdom, i. e. some extraordinary Philosophical Discovery, for their Conviction; 23 We nevertheless preach only Christ Crucified, unto the Unbelieving Jews (big with the Expectation of a Glorious Messiah) a Stumbling-block; and unto the Unbelieving Gentiles, (as being fond only of Philosophical Speculations and Discoveries) Foolishness: 24 but however unto them that are the Call'd, i. e. to them who duly attend to the Call of the Gospel and thereupon embrace it, both Jews and Gentiles, we preach Christ Crucify'd, a Doctrin which carries along with it what they Both seek, being the Power of God, in respect of the Miracles wrought for its Confirmation, and so giving to the Jews the Extraordinary Signs requir'd by them; and the Wisdom of God, in respect of the Wonderfull Contrivance of Man's Redemption by this Means, and so carrying in it the Greatest degree of Wisdom, thus sought for by the Gentiles. 25 Further I say, that the Doctrin of Christ Crucify'd is to Jews and Greeks the Power of God and the Wisdom of God, because what is thus esteem'd by the Unbelieving Greeks the Foolishness of Us the Ministers of God is, i. e. really appears to be in the Event, Wiser than all the Wisdom of Men; and what is thus accounted by the Unbelieving Jews the Weakness of Us the Ministers of God is, i. e. appears in the Event to be really Stronger than all the Power of Men. 26 This I say appears in the Event, for asinuch as you may reflect and see your Calling, Brethren, how that not many Wise men after the Flesh or in the Opinion of the World, not

TEXT.

TRANSLATION.

πολλοὶ δυνατοὶ, ὃ πολλοὶ εὐγενεῖς.
 27 ἀλλὰ τὰ μωρὰ τῷ κόσμῳ ἐξε-
 λέξατο ὁ Θεὸς, ἵνα τὰς σοφὰς κα-
 ταχυνῇ· καὶ τὰ ἀσθενῆ τῷ κόσμῳ
 ἐξελέξατο ὁ Θεός, ἵνα καταχυνῇ
 τὰ ἰσχυρά· 28 καὶ τὰ ἀγενῆ τῷ
 κόσμῳ καὶ τὰ ἐξουθενήματα ἐξελέ-
 ξατο ὁ Θεός, καὶ τὰ μὴ ὄντα, ἵνα
 τὰ ὄντα καταργήσῃ· 29 ὅπως μὴ
 καυχῆσεται πᾶσα σὰρξ ἐνώπιον
 † τῷ Θεοῦ. 30 Ἐξ αὐτοῦ δὲ ὑ-
 μῖς ἐπεὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγε-
 νήθη ἡμῖν σοφία ἐκ Θεοῦ, δικαιο-
 σύνη τε καὶ ἀγασμός καὶ ἐπολύ-
 τωσις. 31 ἵνα, καθὼς γέγρα-
 πται· Ὁ καυχώμενος, ἐν Κυρίῳ
 καυχάσθω. Κεφ. β'. Καὶ ἐλθὼν
 πρὸς ὑμᾶς, ἀδελφοί, ἤλθον ἐκ κατ'
 ὕπεροχλὺ λόγῳ ἢ σοφίας, καὶ λαγ-
 γέλλων ὑμῖν τὸ μαρτύριον τῷ Θεοῦ.

many Mighty, not many Noble
 are call'd:

27 But God has chosen the
 Foolish things of the World,
 to confound the Wise, and God
 has chosen the Weak things of
 the World, to confound the
 things which are Mighty;

28 And * Mean things of
 the World, and things which
 are despis'd, has God chosen,
 * and things which are not, to
 bring to nought things that are;

29 That no Flesh should
 glory * before God.

30 But of him are ye in
 Christ Jesus, who of God is
 made unto us Wisdom, and
 Righteousness, and Sanctifica-
 tion, and Redemption:

31 That, according as it is
 written, He that glorieth, let
 him glory in the Lord.

Chap. II.

And I, Brethren, when I
 came to you, came not with
 excellency of Speech, or of
 Wisdom, declaring unto you
 the Testimony of God:

2 Οὐ

ANNOTATIONS.

Verse 29. † So it is read by the Two most Ancient MSS. Alexandrian and Clermontian, and very many, if not Most Other; as also by the Arabick and Ethiopick Versions, and Ambrose, Theophylact.

(†) It is observable that the word *εὐγενεῖς* properly denotes such as are Noble by Descent, or of a Noble Family; and in like manner *ἀγενεῖς* denotes properly such as are Not noble by Descent. And the Reason of St Paul's using these Words is no doubt in reference to the Notion of the Jews, who do or did look on Themselves to be of the most Noble Descent in the World, as being descended of the most Celebrated Patriarch *Abraham*; and consequently All others to be of Ignoble Descent, (at least in comparison with Them,) who were not the Descendants of *Abraham*. The word *Base* being now adays taken in an Ill sense, I therefore choose rather to use the word *Mean*.

(*) Thus *Deut. 32. 21. I will move them* (i. e. the Israelites or Jews) *to jealousy with those who are Not a People, I will provoke them to anger with a Foolish Nation.* See also *Hosea 1. 10.* (w) See *Jerem. 9. 23, 24.*

(x) The

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P A R A P H R A S E.

many Mighty, not many Noble (t) are call'd: 27 but on the contrary God has chosen the Foolish things of the World, i. e. such Men as are ignorant of the Philosophy and Learning of the Greeks, as were All the Apostles but St Paul, to confound the Wise, i. e. on one hand to Answer all the Objections which can be brought Against Christianity, and on the other hand to use such Strong Arguments and Proof for the Truth of Christianity, as its most Learned Opposers can't gainsay or give a Rational Disproof of, and so to do Enough in itself quite to Shame the Adversaries of the Gospel, (whereby appears how that the Foolishness of God is Wiser than Men;) and in like manner God has chosen the Weak things of the World, i. e. such Men as are invested with no Worldly Power and Authority, as were all the Apostles, to confound the things which are Mighty, i. e. to plant and propagate the Gospel notwithstanding all the Opposition made thereto by Such as were in Power either among Jews or Gentiles, (whereby also appears that the Weakness of God is Stronger than Men:) 28 And Mean (t) things, i. e. Men of the World, and things, i. e. Men which are despis'd, namely the Convert Gentiles esteem'd Meanly (t) descended and so Despicable by the Jews, (as not being Descended from Abraham, like themselves) has God chosen to bring to nought the Church of the Jews, who esteem themselves as the most (t) Noble, i. e. most Nobly descended in the World; and things which (u) are Not, i. e. the Convert Gentiles who are still esteem'd by the Jews Not to be the People of God, has God chosen, to bring to Nought things that Are, i. e. the Church of the Jews who still esteem themselves to Be the only People of God. 29 And this has God done to the intent, that No Flesh or Person should have any pretence or room to Glory before God, either on account of his Natural Parts, Wisdom, Birth, or any other Privilege enjoy'd by him. 30 But on the contrary that ye (and all others) may know, that it is of Him, i. e. of God's Grace and Favour that ye yourselves who Believe, are in Christ Jesus, i. e. partake, thro' Faith and Obedience of the Gospel, of the Merits of Christ Jesus, who of God, on account of such his Merits, is made unto Us the Author of Wisdom most truly so call'd, and Righteousness truly so call'd, and Sanctification, and Redemption; 31 that, according (w) as it is written, He that glorieth, let him glory only in the Lord. Chap. II. And as for the Reasons afore alleg'd, Christ sent me to preach the Gospel, not with Wisdom or Eloquence, so accordingly I, Brethren, when I came to you, came not with Excellency of Speech or of Wisdom, i. e. with Ornaments of Rhetorick or the Mixture of Human Learning, declaring unto you the (x) Testimony of God, i. e. the Gospel

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(x) The Gospel is stil'd the Testimony of God, because to the Truth thereof God gave Witness, partly by the Prophecies contain'd in O. T. as also the several

2 Οὐ γὰρ ἔκρινα εἰδέναι τι ἐν ὑμῖν,
εἰ μὴ Ἰησοῦ Χριστόν, καὶ τὸν ἐσταυ-
ρωμένον. 3 Καὶ γὰρ ἐν ἀσθενείᾳ καὶ
ἐν φόβῳ, καὶ ἐν τρόμῳ πολλῷ ἐγε-
νόμην πρὸς ὑμᾶς. 4 Καὶ ὁ λό-
γος μου καὶ τὸ κήρυγμά μου οὐκ
ἐν πειθοῖς ἀνθρώπινης σοφίας λόγοις,
ἀλλ' ἐν ἀποδείξει πνεύματος καὶ
δυνάμεως. 5 ἵνα ἡ πίστις ὑμῶν μὴ
ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυ-
νάμει Θεοῦ.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τε-
λείοις· σοφίαν δὲ καὶ τῷ αἰῶνι τέ-
τῃ, ὅδε τῷ ἀρχόντων τῷ αἰῶνι
τέτῃ τῷ καταργημένων. 7 ἀλλὰ
λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ,
τις ἀποκαλυφθήσεται, ἣν περιέσει

2 For I determin'd not to
know any thing among you,
save Jesus Christ, and him cru-
cified.

3 And I was with you in
weakness, and in fear, and in
much trembling.

4 And my * Discourse and
my Preaching was not with
enticing words of Man's Wis-
dom, but in the Demonstration
of the Spirit and of Power:

5 That your Faith should
not stand in the Wisdom of
Men, but in the Power of
God.

6 Howbeit we speak Wis-
dom among them that are per-
fect: yet not the Wisdom of
this World, nor of the Princes
of this World, who come to
nought:

7 But we speak the Wis-
dom of God in a mystery, even
the hidden Wisdom, which God

ὁ Θεός

ANNOTATIONS.

several Types &c. therein describ'd, and partly by Miracles: which Evidences
or Testimonies are therefore referr'd to by St Paul v. 4. of this second Chapter.

(γ) St Paul seeming to mention his being thus with 'em in Weakness, as a
Thing of Choice; and yet it being certain, that he could not quite take away
or conceal the Meaness of his Bodily Presence, or the Imperfection of his
Speech; it seems requisite to understand the Apostle, as hereby denoting, that
He did not go about, or use any Artfull Means, to set himself off for the Best;
but was Content to let such his Natural Infirmities or Weaknesses appear in their
proper State or Condition, as proving thereby that He depended upon the Ef-
ficacy of the Divine Concurrence to give a Blessing to his Preaching. In Fear
and Trembling is an Expression, which is us'd to denote a Great and Humble
Care and Concern. See Phil. 2. 12. and Ephes. 6. 5.

(z) Here being mention made both of λόγος and κήρυγμα, it seems most na-
tural to understand the former of such Discourse, as St Paul at any time hapen'd
to have with others in matters of Religion; and the latter of his solemn Preach-
ing, at set Times and in certain appointed Places, for the Benefit of All that
would come.

(a) It is not unlikely but by τῷ αἰῶνι τέτῃ S. Paul might denote more parti-
cularly the Age then Present but Expiring, viz. of the Mosaical Constitution,
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Gospel. 2 For I determin'd or resolv'd not to Know any thing, *i. e.* not to make Show of my Knowledge of any sort of Learning, among you, save Jesus Christ and him Crucified. 3 And accordingly I was with you in (*γ*) Weakness, *i. e.* as a plain Man, manifestly labouring under some Natural Weaknesses or Disadvantages, as Meanness of Bodily Presence, Contemptibleness of Speech; and thereupon I was with you also in Fear and much Trembling, *i. e.* behaving my self with all fitting Humility and Respect towards you on one hand, and being on the other hand in great Concern for you, lest I should not meet with the Desir'd Effect of my Preaching among you, by reason of the Violent Opposition I found from the Jews: 4 And my (*z*) occasional Discourse and my solemn Preaching was, not with enticing Words of Man's Wisdom, *i. e.* of Human Learning, but in demonstration of the Agreeableness of what was deliver'd in O. T. by the Spirit with the Doctrin I preach, and also in demonstration of Power, or Miracles further proving my Doctrin to be from God; 5 that your Faith should not stand in the Wisdom of Men, *i. e.* should not be owing to or founded on Human Abilities and Learning, but should stand in the Power of God, *i. e.* should be founded on those Powerfull Means appointed and us'd by God to bring you to the Belief of the Gospel, such as are the Agreeableness of the Prophecies in O. T. to the Doctrin of the Gospel, the Miracles wrought by Us the Preachers of the Gospel, &c.

6 Howbeit we speak or preach what is justly accounted the Greatest Wisdom, among them that are Perfect, *i. e.* thoroughly understand the Nature of the Christian Religion; yet not the Wisdom (*a*) of this World, *i. e.* either the Arts and Sciences of the Greeks or the Rabinical Whimsies of the Jews, nor of the Princes of this (*a*) World, *i. e.* such Learning as is approv'd and encourag'd either by the Gentile or Jewish Princes or Great Men, who shall (*b*) come to nought, such their Wisdom availing them Nothing as to their Spiritual and Eternal Welfare. 7 But we speak the Wisdom of God in a Mystery, *i. e.* contain'd in the Obscure Prophecies of O. T. even the hidden Wisdom, *i. e.* the Wisdom which has indeed been hitherto conceal'd under the foresaid Obscure Prophecies, but which God pre-ordain'd before the World, and so long before the Jewish

III.

The Gospel is in reality the Greatest Wisdom or Learning; inasmuch as it is discoverable, not by the Natural Faculties of Men, but only by the Spirit of God: which Spirit having made known to St Paul the mind of God, no Teacher ought in reason to be preferred to him.

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in opposition to the Age of Christianity which was then Beginning. And the rather, because of the expression, *ὡς ἔστιν αἰώνων*, (v. 7.) whereby it seems evident that St Paul had then in his Thoughts the Particular Distinction of the several *αἰῶνες* or Ages, into which the Duration and State of this World is distinguish'd in Scripture. However because Both Rendings come at last to the Same, therefore I have retain'd Our former Translation.

(*b*) By coming to nought may be here meant, in a special manner with reference to the Jews, the Dissolution of their Temporal State and Government, which was now approaching.

(*c*) As

TEXT.

TRANSLATION.

ὁ Θεὸς πρὸ τῆς αἰώνων εἰς δόξαν
ἡμῶν. 8 ὡς οὐδεὶς τῶν ἀρχόντων ἔ-
αἰων⁹ τέττε ἔγνωκεν· εἰ γὰρ ἔγνω-
σαν, οὐκ ἂν τὸν Κύριον τῆς δόξης
ἐσταύρωσαν. 9 Ἀλλὰ καθὼς γέ-
γραπται· Ὁ ὀφθαλμὸς οὐκ εἶδε, καὶ
οὐς οὐκ ἤκουσε, καὶ ὅτι καρδίαν ἀν-
θρώπων οὐκ ἀνέβη, ἀ ἠτοίμασεν ὁ
Θεὸς τοῖς ἀγαπῶσιν αὐτόν. 10 Ἡμῖν
δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύ-
ματος αὐτοῦ. τὸ γὰρ Πνεῦμα πάν-
τα ἐρυνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.
11 Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ
ἀνθρώπου, εἰ μὴ τὸ Πνεῦμα τοῦ ἀν-
θρώπου τὸ ἐν αὐτῷ; ὅπως καὶ τὰ τοῦ
Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα
τοῦ Θεοῦ. 12 Ἡμεῖς δὲ ἔχοντες τὸ Πνεῦμα
τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦ-
μα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ
ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.
13 ἀ καὶ λαλοῦμεν οὐκ ἐν διδα-
κτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ'
ἐν διδακτοῖς Πνεύματος ἁγίου, πνευ-
ματικοῖς πνευματικᾶ συγκείνοντες.
14 Ψυχικὸς δὲ ἄνθρωπος ἔ-
δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ
αὐτῷ ἔστι, καὶ ἔ-
δύναται γινῶναι, ὅτι

pre-ordain'd before the World
unto our Glory.

8 Which none of the Princes
of this World knew : for had
they known it, they would
not have crucified the Lord of
Glory.

9 But as it is written : Eye
has not seen, nor Ear heard,
nor have enter'd into the heart
of Man, the things which God
has prepar'd for them that love
him.

10 But God has reveal'd
them unto us by his Spirit : for
the Spirit searches All things,
yea the Deep things of God.

11 For what Man knows
the things of a Man, save the
Spirit of the Man which is in
him? even so the things of God
knows no One, but the Spirit
of God.

12 Now we have receiv'd
not the Spirit of the World,
but the Spirit which is of God;
that we might know the things
that are * graciously given un-
to us of God.

13 Which things also we
speak, not in the Words which
Man's Wisdom teaches, but
which the Holy-Ghost teach-
es; comparing Spiritual things
with Spiritual.

14 But the Natural man re-
ceives not the things of the
Spirit of God : for they are
Foolishness unto him; neither
can he know them, because

πνευ-

ANNOTATIONS.

(c) As in this Verse compar'd with *Psal.* 24. ult. and *I/ai.* 6. 3. is contain'd a
good Argument of the True Divinity of our Blessed Saviour, or his being One in

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Jewish Constitution, unto Our Glory, *i. e.* unto the True Glory of Us, who understand the said Wisdom of God or the Gospel, and so receive and preach it: 8 I say, unto Our peculiar Glory, it being a Wisdom which None of the Princes (*Jewish or Gentile*) of this World knew: for had they known it, they would not have crucify'd the Lord (c) of Glory, *i. e.* Christ, who as God is most Glorious in Himself, and as Man has the Greatest Glory conferr'd upon him, that a Creature is capable of, and has also Power to confer Eternal Glory upon All his Faithfull Servants. 9 But they knew it not, as it is written: Eye has not seen, nor Ear heard, nor have enter'd into the Heart of Man, the things which God has prepar'd for them that love him. 10 But God has reveal'd them, as not being discoverable by any Man's Natural Abilities, unto Us by his Spirit: for the Spirit of God searches and knows All things, yea the Deep or *Mysterious* things of God; and only the Spirit do's or can do so. 11 For, as among Men, What Man knows the things, *i. e.* Thoughts or Intents of a Man, save the Spirit of the Man which is in him? even so the things, *i. e.* the Counsels and Purposes of God knows no (d) One, but the (c) Spirit of God. 12 Now we, *i. e.* the True Apostles of Christ and particularly my self Paul, have receiv'd, not the Spirit which rules in the Men of the World, and makes them to relish only the Wisdom of the World, but the Spirit which is of God, that we might know the things that are, not discoverable by Human Abilities, but graciously given and made known to us of God: 13 Which things also we speak, not in the Words which Man's Wisdom teaches, *i. e.* not with Rhetorical Eloquence, but in the Words or manner of Expression (plain indeed, but yet not without a peculiar and most Affecting Eloquence) which the Holy Ghost teaches, comparing the Spiritual things of the Gospel with the Spiritual things (*viz.* Predictions, Types, &c.) of O. T. 14 But the Natural Man, who has no other help to make use of but his own Natural Faculties, receives not the things which are thus Reveal'd unto us by the means of the Spirit of God: for they are Foolishness unto him, not being duly Dispos'd for want of the Spirit of God to Relish or Judge of their Excellency, neither can he know them,

as

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in Essence with the Father; so in v. 11. is contain'd a good Argument of the True Divinity of the Holy Ghost, or his being One in Essence with the Father.

(d) *Oὐδείς* signifies properly No One, not only Man, but other Creature as Angel. And accordingly what the Apostle here asserts, holds good of the Angels and All Created Beings; of All Beings but God himself: (whence it follows, that the Holy Spirit is undoubtedly the One True God, since No One whatever besides the One True God can search the things of God, without God's making it known to them by Revelation.) The same is likewise to be observ'd of the same word in v. 15. And agreeably to what is here observ'd, St Paul affirms Gal. 1. 8. *Tho' an Angel should preach any other Gospel, &c.* Compare Gal. 1. 9.

C

(f) See

TEXT.

TRANSLATION.

πνευματικῶς ἀνακρίνεται. 15 Ο δὲ
πνευματικὸς ἀνακρίνει μὲν πάντα, αὐ-
τὸς δὲ ὑπὸ ὁδοῦ ἀνακρίνεται.
16 Τίς γὰρ ἐγὼ νοῦν Κυρίου, ὃς
συμβιάσκει αὐτόν; ἡμεῖς δὲ τὸν Χρι-
στοῦ ἔχομεν.

Κεφ. γ'. Καὶ ἐγὼ, ἀδελφοί, οὐκ
ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματι-
κοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν
Χριστῷ. 2 Γάλα ὑμᾶς ἐπόπσα, καὶ
ὄβρωμα. ἔγω γὰρ ἠδυνάσθην, ἀλλ'
ὅτε ἐπὶ νῦν δύνασθαι. 3 Ἐπὶ γὰρ σαρ-
κικοὶ ἐστέ. Ὅπως γὰρ ἐν ὑμῖν ζήλος καὶ
ἔρις καὶ διχοστασίαι, ὅχι σαρκικοὶ ἐστέ,
καὶ κατὰ ἄνθρωπον περιπατεῖτε; 4 Ὅταν
γὰρ λέγῃ τις. Ἐγὼ μὲν εἰμι Παῦλος.
ἕτερος δὲ. Ἐγὼ Ἀπολλῶ. οὐχὶ σαρ-
κικοὶ ἐστέ;

5 Τίς οὖν ὅστις Παῦλος, τίς δὲ
Ἀπολλῶς, ἀλλ' ἢ διάκονοι δι' ὧν ὁπι-
στεύσατε, καὶ ἐκάστῳ ὡς ὁ Κύριος ἔδωκεν;

they are Spiritually discern'd.

15 But he that is Spiritual
* discerns all things; yet he
himself is discern'd of no * One

16 For who has known the
Mind of the Lord, * that shall
instruct him? But we have the
Mind of Christ.

Chap. III.

And I, Brethren, could not
speak unto you as unto Spirit-
ual, but as unto Carnal, even
as unto Babes in Christ.

2 I have fed you with Milk,
and not with Meat: for hither-
to ye were not able to bear it,
nor yet now are ye able.

3 For ye are yet Carnal:
for whereas there is among you
envying and strife & divisions,
are ye not Carnal, and walk
as Men?

4 For while one says, I am
of Paul; and another, I am of
Apollos; are ye not Carnal?

5 Who then is Paul, and
who is Apollos, but Ministers
by whom ye believ'd, even as
the Lord gave to * each?

6 Ἐγὼ

PARAPHRASE.

as long as he continues thus Void of the Assistance of the Spirit, because
they are spiritually discern'd, i. e. only by the Assistance of God's Spirit,
both directing him to compare O. T. with the Doctrin of the Gospel; and
also inlightning his Understanding to perceive the True Sense of each Re-
velation, and so their mutual Agreement. 15 But he that is Spiritual,
i. e. is vouchsaf'd the Assistance of the Holy Ghost either to direct and
inlighten him in studying the Divine Revelation already made, or to make
New Revelations to him when necessary, discerns All things relating to
Religion, (at least so as to be Necessary to Salvation;) viz. What is and
What is not the True Doctrin of Christ; Who is and Who is not a Faith-
full Apostle or Preacher of the Gospel, &c. yet he himself in the mean-
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while, as to his own Preaching Right or Wrong, is, i. e. can be truly discern'd or judg'd of no One, whether Man or Angel that has not the Mind of God made known to him by the Spirit of God. 16 For who, i. e. What other than one that is Spiritual, what other by his bare Natural Faculties, has known, or can come to know, the Mind of the Lord, what other I say is He, that shall instruct Him that is Spiritual, as to the Mind of the Lord? Surely no one: but We, who are Spiritual and have the things of God reveal'd to Us in a special manner by the Spirit of God or Christ, are thereby most firmly assur'd, and so likewise may ye, who can't but know us to be thus assisted with the Spirit in an extraordinary manner, be thereby assur'd, that We have a Right and Perfect Knowledge of the Mind of Christ. Which is an Unanswerable Reason why you should not prefer my Opposers to me, and glory in being of their Party rather than Followers of Me.

Chap. III. And, as for the Reasons above-mention'd, (Ch. I. 17. and Ch. 2. 5.) when I came to you, I came not with Excellency of Speech or Wisdom; so if it be objected to Me, that I did not teach you the more Sublime parts of Christianity, which have been taught you by Others, to this I plainly answer, that I, Brethren, could not speak unto you as unto Spiritual Persons, so far advanc'd in Christianity as to be fit to Receive the more Sublime Doctrins thereof, but as unto Carnal, i. e. Persons too much yet under the Dominion of Carnal Passions and Interests, even as unto Babes or First Beginners who have made little or no progress in Christ. 2 For this Reason I have fed you with Milk, and not with Mear, i. e. (f) I have taught you only the First Principles of Christianity, not the more Sublime Truths thereof: for hitherto ye were not able to bear it, i. e. the Sublimer Doctrins of Christianity, nor yet now are ye able. 3 For ye are yet Carnal: For whereas there is among you Envyng, and thence Strife, and thence Divisions, are ye not Carnal, and walk as Men, who have as yet very little subdued their Carnal Affections, have as yet a very small, if any, degree of the Grace of God's Spirit? 4 For while one says, I am a Follower of Paul; and another, I am a Follower of Apollos; are ye not Carnal? i. e. do ye not act like Men, not guided as ye ought by the Spirit of God, who would suggest to you the Considerations following, and which I here by his Direction suggest to you, to shew you further the Absurdity or Unwarrantableness of such Divisions.

5 Who then is Paul, and who is Apollos, but only Ministers by whom ye believ'd, and such their Ministry they perform'd, even as the Lord gave to (g) each, i. e. according to those Abilities and Gifts which God

IV.
St Paul could not teach 'em the more Sublime Doctrins of the Gospel, because they were not fit to receive them.

V.
They ought to Glory in One Teacher more than Another, forasmuch as these are All but Ministers of God or Fellow-labourers in God's husbandry or building.

A N N O T A T I O N S.

(f) See Hebr. 5. 12 — 6. 1. (g) It is I think evident that ~~these~~ do's here, as well as verse 8. refer to Paul and Apollos, to him that plants and him that waters, and

T E X T.

T R A N S L A T I O N.

6 Εγὼ ἐφύτδυσα, Ἀπολλῶς ἐπό-
πεν, ἀλλ' ὁ Θεὸς ἡύξσμεν. 7 Ὡστε
οὔτε ὁ φυτεύων ἐστὶ π, οὔτε ὁ πο-
τίζων, ἀλλ' ὁ αὐξάνων Θεός. 8 Ὁ
φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν.
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται
κατὰ τὸν ἴδιον κόπον. 9 Θεοῦ γάρ
ἐσμεν συνεργοί. Θεοῦ γεώργιον, Θεοῦ
οἰκοδομὴ ἐστὲ.

10 Κατὰ τὴν χάριν τῆς Θεῶς τὴν
δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων
θεμέλιον τέθεικα, ἀλλ' ὁ Θεὸς δὲ ἐποικο-
δομεῖ. ἕκαστος δὲ βλέπετω πῶς ἐποι-
κοδομεῖ. 11 Θεμέλιον γὰρ ἄλλον
οὐδεὶς δύναται θεῖναι ὡς τὸν κεί-
νον, ὅς ἐστιν Ἰησοῦς Χριστός. 12 Εἰ
δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον
τῆτον, χρυσόν, ἄργυρον, λίθους πρίμους,
ξύλα, χόρτον, καλάμιον. 13 ἕκαστος
τὸ ἔργον φανερὸν γενήσεται. ἡ γὰρ

6 I have planted, Apollos
water'd: but God gave the in-
crease.

7 So then, neither is he that
planteth any thing; nor he
that watereth: but God that
gives the increase.

8 * And he that planteth, and
he that watereth are One: and
* each shall receive his own
Reward, according to his own
Labour.

9 For we are Fellow-labou-
rers of God: ye are God's hus-
bandry, ye are God's building.

10 According to the Grace
of God which is given unto
me, as a Wise Master-builder
I have laid the Foundation,
and another builds thereon.
But let every man take heed,
how he builds thereon.

11 For other Foundation
can no man lay, than that is
laid, which is Jesus Christ.

12 Now if any man build
upon this Foundation, Gold,
Silver, Precious Stones, Wood,
Hay, Stubble:

13 Every man's work shall
be made manifest: For the day
ἡμέρα

A N N O T A T I O N S.

and not to the *Corinthians* who believ'd; and therefore the word is to be ren-
der'd, not *Every man*, but *Each*.

(b) *Baptizing* answering so naturally to *Watering*, it may thence be probably
inferred, that the Former is denoted here by the Latter; was there not some
further Authority for the same from the Ancients so understanding it.

(i) It is quite contrary to the Design of the Apostle, to understand him here
as representing the Ministers of the Gospel to be *Labourers together with God*,
not to say that, altho' God's Church is all along represented in Scripture as his
Husbandry or *Vineyard* or *Building*, yet I can't recollect One place, where God
is represented Himself only as a *Labourer* in the same, but as the Master em-
ploying Labourers therein. And that all Preachers or Ministers of the Gospel
are no other than *Fellow-labourers* employ'd by God herein, is not only Very
True

saw fi
Gospel
but Go
Any th
esteem
and fo
Benefi
and th
that pl
End,
their ac
as mor
has aff
are ap
Reward
Two (i
to carry
God's B
10 I
cording
account
builder
ference
you, I l
But,
to Me r
Man th
thereon
Success
Dignity
thro' H
there is
of Christi
if any M
sus Chri
etvins;
etvins:
thus com
now, ye

True in i
that One
servants,

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saw fit to bestow on each of 'em. 6 For instance, I have planted the Gospel among you, Apollos (b) water'd it, i. e. baptiz'd the Converts; but God alone gave the increase. 7 So then, neither is he that planteth, Any thing; nor is he that watereth, Any thing; i. e. you are not to esteem Either as Any thing of themselves, as the Authors of your Faith, and so to glory in One more than the Other; but you are to ascribe all the Benefit you reap from the Gospel to God alone, whose Ministers they are, and that gives the increase or blessing to their Labours. 8 And, he that planteth, and he that watereth, are One, i. e. concur to the Same End, whence appears the Absurdity of your running into Divisions on their account, as if they carried on Different Ends; and crying up One as more Deserving than the Other: They each act in that Sphere, God has assign'd 'em, and (g) each shall receive of God, not of Men who are apt to make a wrong Estimate in such Cases, his Own or Proper Reward according to his Own Labour. 9 For We are no more than Two (i) Fellow-labourers imploy'd of God, as our Common Master: and, to carry on the Metaphor, ye are as it were God's Husbandry, or ye are God's Building.

10 According to the Grace of God which is given unto me, i. e. according to the Knowledge and Skill given me Freely of God, on which account I do not glory in it as my Own, tho' Others do, as a Wise Master-builder appointed so to be of God, and consequently to whom the Preference is due rather than to any other that has come after Me among you, I have laid the Foundation and Another builds thereon.

But, besides what I have hinted concerning the Preference being due to Me rather than to Any such, I add further, let every such Other Man that builds thereon, take heed how, i. e. what Doctrins he builds thereon. 11 For other Foundation can No man with likelyhood of Success go about to lay among you, as being thoroughly convinc'd of the Dignity of our Blessed Saviour, and that Salvation is to be attain'd only thro' Him, than that is laid, which is Jesus Christ: however, since there is still need of explaining and teaching you more fully the Doctrins of Christ, there is room left for doing this Truly or Falsely. 12 Now if any Man that comes after me, build upon this Foundation, viz. Jesus Christ, laid by me, Gold, Silver, Precious Stones, i. e. sound Doctrins; or if he build thereon, Wood, Hay, Stubble, i. e. unsound Doctrins: 13 Whichever sort of Doctrin it be, Every Man's work, that thus comes and builds, shall be made manifest of what sort it is, tho' not now, yet hereafter: For the Day of the Lord or of Judgment shall declare

VI
St Paul hints to them, that if any Preference be due to One Minister above Another, it is due to Him, as being the Planter of the Gospel among 'em, or the Master-builder.

VII.
St Paul hints further to them, that they might be mistaken as to the Doctrins taught 'em by his Opposers, taking such for Sound as were Unsound; and that This would be truly discover'd at the Last Day, when the Sound Teachers should be Reward-ed, tho' Slighted by them; and the Unsound, tho' now extoll'd by them, should be justly Sentenc'd, either to a Lower Degree of Happiness, or else to Eternal Damnation.

A N N O T A T I O N S.

True in it self, but very pertinent to the Design of the Apostle, viz. to shew that One ought not to be preferr'd to Another, as if they were not Fellow-servants, but acted for Themselves.

(k) See

TEXT.

TRANSLATION.

ἡμέρα δηλώσῃ· ὅτι ἐν πυρὶ ἀποκα-
λύπεται. καὶ ἐκείνους τὸ ἔργον ὁποῖόν
ᾖ, τὸ πῦρ δοκιμάσῃ. 14 Εἴ πινος
τὸ ἔργον μένει ὃ ἐποικοδόμησε, μι-
αθὸν λήψεται. 15 εἴ πινος τὸ ἔρ-
γον κατακαήσεται, ζημιωθήσεται.
αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς
ἀπὸ πυρός. 15 Οὐκ οἶδατε ὅτι
ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τῷ
Θεοῦ οἰκᾷ ἐν ὑμῖν; 17 Εἴ τις τὸν
ναὸν τῷ Θεοῦ φθείρῃ, φθερᾷ τὸν ὁ
Θεός· ὁ γὰρ ναὸς τῷ Θεοῦ ἅγιός
ἐστιν, οἳ πινές ἐστε ὑμεῖς. 18 Μη-
δεὶς ἐαυτὸν ἑξαπατάτω· εἴ τις δο-
κᾷ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι
τούτῳ, μωρὸς γενέσθω, ἵνα γένη-
ται σοφός. 19 Ἡ γὰρ σοφία τῷ

shall declare it, because it shall
be reveal'd by Fire; and the
Fire shall try every man's
work, of what sort it is.

14 If any man's work,* which
he has built thereon abides, he
shall receive a Reward.

15 If any man's work shall
be burnt, he shall suffer Loss:
but he himself shall be sav'd,
yet so as by Fire.

16 Know ye not that ye are
the Temple of God, and that
the Spirit of God dwells in you?

17 If any man defile the
Temple of God, him shall God
destroy: for the Temple of God
is holy, which *Temple* ye are.

18 Let no man deceive him-
self. If any man among you
seems to be Wise in this World,
let him become a Fool, that he
may be Wise.

19 For the Wisdom of this
κόσμος

ANNOTATIONS.

(k) See 2 *Theff.* I. 7, 8.

(l) That this Fire is to be understood, not in a Literal but a Metaphorical
sense, is plain enough from the Apostle's own words v. 15. where the *ὡς* plainly
enough shews, that Fire is all along here taken only Figuratively. Besides, that
hereby is no good Ground given for building thereon the Popish Doctrin of
Purgatory, is evident from that it is here said, that this Fire is only to *Try every
Man's Work, of what Sort it is*; whereas the Purgatorial Fire is maintain'd by
the Papists to be by way, not of *Trial*, but of *Punishment* for Bad Works.

(m) It is a Common Observation, that *ὡς ἀπὸ πυρός σῶζεσθαι*, is a Proverbial
Speech for such as Hardly or Narrowly escape any great Danger. Compare
Amos 4. 11. *Jud.* 23. and *1 Pet.* 4. 18.

(n) The word φθείρω here us'd by the Apostle, denoting to *defile* a Temple,
and Sins of Uncleanness being represented in Scripture, as in a peculiar manner
Defiling; and it being evident from Chap. 5. of this Epistle, that the Corinthians
were faulty in a great Degree with reference to the Sins of Uncleanness; there-
fore it is not to be doubted, but the Unsound Doctrin at least principally aim'd
at here by the Apostle, as taught by some One or More Leaders of the Factions
among the Corinthians, was That of the Lawfulness of Fornication, nay even
of Incest. The Greek verb φθείρω signifying, both to *corrupt* or *defile*, and also
to *destroy*; hence it is elegantly apply'd by the Apostle, both to denote the Un-
found

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clare of what sort it is; because it, *i. e.* that Day shall be reveal'd by Fire, *i. e.* Christ shall then be reveal'd from Heaven (*k*) in flaming Fire, and Christ's then most strict and impartial Judging of Every Man according to his Works may be metaphorically and pertinently to the Metaphor afore us'd (*viz* of the Church being a Building, and some Ministers building on the Foundation Gold, &c. Others Wood, &c.) represented by saying, that the Fire (*l*) shall then try Every Man's work, of what sort it is. 14 If any Man's work, which he has built thereon, abide the Fire, as do's Gold, &c. *i. e.* if at the day of Judgment Any man upon his Trial shall be found to have preach'd Sound Doctrin, he shall receive a suitable and ample Reward. 15 But if any Man's work shall be burnt by the Fire, as Wood, Hay, &c. is, *i. e.* if at the day of Judgment He shall be found to have preach'd Unsound Doctrin, and such his Unsound Doctrin be not of a Corrupting or more Pernicious Nature, but only Erroneous in matters of smaller Consequence; he shall suffer Loss, *i. e.* the Loss of that Greater Reward which would otherwise have been given to him, as being not only a Believer himself, but also a Preacher of the Gospel to Others; he shall I say suffer loss in this respect, so as that his Works in the Ministry shall be of no Advantage to him; but he himself shall be sav'd, yet so (*m*) as by Fire, *i. e.* not without great Hazard, as One that is wonderfully snatch'd out of a Fire, ready to have consum'd him, or that passes thro' a Fire, which endamages only his Outwards parts, but do's not hurt him Mortally. Such I say shall be the Case of those that preach Erroneous Doctrins of a Lesser nature, and which do not overthrow the Foundation it self of Christianity; but it shall be much worse with Those others, that preach such False Doctrins as are entirely Destructive of Christianity. 16 For know ye not, *i. e.* ye sufficiently know from what ye have been Already taught, that ye are not only the Building of God or a Building rais'd by his appointment, but what is more ye are the Temple of God, and that on this account, because the Spirit of God dwells in you? 17 If any man, by teaching Unsound Doctrins, as the Lawfulness of (*n*) Fornication and even Incest (*n*), defile, and so as much as in him lies, as it were destroy the Temple of God, him shall God (*n*) destroy, *i. e.* punish with Eternal damnation: for the Temple of God is holy and not to be defil'd, which Temple ye are, as long as ye are holy and undefil'd. 18 Let no man, particularly the Ring-leader of the Factions among you, deceive himself, by thinking He is in the Right, because he has so much Success as to carry his Point. If any man, as particularly the said Ring-leader, among you seems to Himself or Others to be Wise in this World, *i. e.* to be Dexterous in the management of such Worldly matters, and prides himself in such his Dexterity in compassing his Ends, let him become a Fool, *i. e.* renounce such his Worldly Wisdom or Cunning, that he may be Wise truly or in the sight of God. 19 For the Wisdom or Craftiness of this World

TEXT.

TRANSLATION.

κόσμος τέτος, μωρία τῷ Θεῷ ἐστίν.
γράφεται γάρ· Ὁ δρασόμενος τῆς σο-
φίης ἐν τῇ πανουργίᾳ αὐτῆς. 20 Καὶ
πάλιν· Κύριος γινώσκει τῆς ἀγαλο-
γισμῶν τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

21 Ὡστε μηδεὶς καυχάσθω ἐν ἀν-
θρώποις. πάντα γὰρ ὑμῶν ἐσιν. 22 εἴτε
Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς,
εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος,
εἴτε παρῶντα, εἴτε μέλλοντα· πάντα
ὑμῶν ὄντιν. 23 ὑμεῖς δὲ, Χριστοῦ.
Χριστὸς δὲ, Θεοῦ.

Κεφ. Δ'. Οὕτως ἡμᾶς λογίζεσθω
ἀνθρώποις, ὡς ὑποκείμετοι Χριστοῦ,
καὶ οἰκονόμοι μυστηρίων Θεοῦ. 2 Ὁ
δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονό-
μοις, ἵνα πιστός τις εὑρεθῇ. 3 Ἐμοὶ
δὲ εἰς ἐλάχιστόν ὄντιν, ἵνα ὑφ' ὑμῶν
ἀνακειθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέ-
ρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακείνω.
4 Οὐδὲν γὰρ ἐμαυτῷ σώοιδα· ἀλλ'
ὅτι ἐν βύτῳ δεδικαιώματι· ὁ δὲ ἀνα-
κείνων με, Κύριός ὄντιν. 5 Ὡστε
μηδὲ πρὸ καιροῦ τι κείνετε, ἕως
ἀν' ἐλθῇ ὁ Κύριος· ὃς καὶ φωτίσει

World is Foolishness with
God, for it is written, He takes
the Wise in their own Crafti-
ness.

20 And again, The Lord
knows the thoughts of the
Wise, that they are vain.

21 Therefore let no man
glory in Men: For All things
are yours:

22 Whether Paul, or Apol-
los, or Cephas, or the World,
or life, or death, or things pre-
sent, or things to come, All
are yours;

23 And ye are Christ's; and
Christ is God's.

Chap. IV.

Let a man so account of Us,
as of the Ministers of Christ,
and Stewards of the Mysteries
of God.

2 Moreover it is requir'd in
Stewards, that a man be found
faithfull.

3 But with me it is a very small
thing, that I should be judg'd
of you, or of Man's judgment:
yea I judge not my Own self.

4 For I know nothing by
my self, yet am I not hereby
justified: but he that judgeth
me is the Lord.

5 Therefore judge nothing
before the Time, until the
Lord come, who both will

ANNOTATIONS.

found Doctrin of the False Teacher, and also the Justness of the Punishment
that shall be inflicted on him by God. But our English Tongue affords not,
as I can recollect, Any Word which will herein answer the Original Word, and
therefore our Translators were forced to use two different Words; rendring it
by *defile*, in the first place; and by *destroy*, in the second.

(o) Job 5. 13.

(p) Psal. 94. 11.

(q) Considering

P A R A P H R A S E.

World is Foolishness with God: for it is written (o), He takes the Wife, *i. e. the Worldly Craftsmen* in their own Craftiness. 20 And again in another place it is (p) written, The Lord knows the *most Cunning* Thoughts of Man, that they are but Vain at last: *Such their Thoughts and Craftiness tending at length but to increase their Damnation?*

21 Therefore, the inference to be plainly made from the several Considerations already offer'd is this, Let no man among you glory in Men upon any of the foremention'd accounts: to all which I shall here adjoin another Argument for your Not so glorying; for as much as All things are yours, *i. e. design'd by God for your Service unto Salvation*: 22 Whether Paul, or Apollos, or Cephas, *i. e. Peter*, (and the same is to be said of any other Preachers of the Gospel) or the World ye converse in, or this Life, or Death, or things present, or things to come, All are yours, *i. e. for your Service in respect of this life or the next*; and therefore it is absurd for you to Glory in the Greatest Abilities of Men, since they were thus design'd by God only for your Service, or to Glory in any Teacher, since he is yours, and ye are Not his, but Christ's; and Christ is God's; and these two last Considerations are indeed just matters of Glorying to you, and only these are such.

Chap. IV. Let a man so account of Us, only as of the Ministers of Christ, and Stewards of the Mysteries of God, to dispense those Truths and Doctrins of the Gospel, which were afore conceal'd under Types and Obscure Predictions. 2 Moreover it is principally requir'd in Stewards, that a man be found faithfull in dispensing what is committed to his Charge: He can't be justly blam'd or thought the Worse on for Not having those Abilities, which his Lord has not entrusted him with. If he be but Faithfull, he has fully discharg'd the Office of a Steward, as much as Another that has greater Abilities. 3 But now with me it is a very small thing, that I should be judg'd of you or of man's Judgment, *i. e. I matter it not much, whether ye or any other judge me a Faithfull Steward or not*: for you may be easily mistaken in your judgments, nor am I to stand or fall Thereby at the last: yea, tho' I should know my own self Better than you can, yet I judge not my Own self so, as if by my Own judgment I was Absolutely to stand or fall. 4 For I know nothing by or of my self, wherein I have been Unfaithfull, yet am I not hereby justified, either to you, as if you must stand to such my judgment of my self, or in respect of the Last day: but he that judges me Finally at the Last day is the Lord, whose Steward I am; and as by his Judgment I must Finally stand or fall for ever, so by the same you will then know what to think Rightly of Me. 5 Therefore judge nothing, which you can't have certain Knowledge of, concerning Me or any Other, as of my Unfaithfulness or Another's Faithfulness, before the Time, namely until the Lord come to judge the World, who both

VIII.

St Paul further observes to them the Folly of Glorying in their Teachers, since these are design'd for their Service unto Salvation; and since they ought to glory only in that they are Christ's, and Christ is God's.

IX.

Ministers being Stewards of the Divine Mysteries, and the Chief thing requir'd in Stewards being Faithfulness; St Paul thereby hints to them the Unreasonableness of Preferring their New Teachers to Him, since they could not know which of them was most Faithfull in his Office.

TEXT.

TRANSLATION.

τὰ κρυπία τῆς σκότης, καὶ φανε-
ράσθαι τὰς βουλὰς τῶν καρδιῶν· καὶ
τότε ὁ ἔπαινος γενήσεται ἐκαστῷ ἀπὸ
τῆς Θεοῦ.

6 Ταῦτα δὲ, ἀδελφοί, μετεχη-
μάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν, δι'
ὑμῶν· ἵνα ἐν ἡμῖν μάθῃτε τὸ μὴ
ὑπερ ὃ γέγραπται φρονεῖν, ἵνα μὴ
εἰς ὑπερ τῆς ἐνὸς φυσιοῦσθε κατὰ
τῆς ἐπέρου. 7 Τίς γὰρ σὲ ἀγα-
κρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς
μὴ λαβών;

8 Ἦδη κεκορεσμένοι ἐστέ, ἤδη
ἐπλησθήσατε, χωρὶς ἡμῶν ἐβασιλεύ-
σατε· καὶ ὄφελόν γε ἐβασιλεύσατε,
ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

9 Δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμῶς τῆς
Ἀποστόλης ἐσχάτης ἀπέδειξεν, ὡς ὅτι-
θματίης, ὅτι θεάτρον ἐγενήθημεν τῷ
κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

10 Ἡμεῖς μωροὶ ἀφ' ἑλπίων, ὑμεῖς
δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθεν-
εῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί,
ἡμεῖς δὲ ἄπιοι. 11 Ἀχρι τοῦ ἄρτι

bring to light the hidden things
of darkness, and will make
manifest the Counsels of the
hearts: and then shall every
man have praise of God.

6 And these things, Bre-
thren, I have in a figure trans-
ferr'd to my self and Apollos,
for your sakes: that ye might
learn in us not to think of
Men, above that which is
written, that no one of you be
puff'd up for One against the
Other.

7 For who makes thee to
differ from another? and what
hast thou, that thou didst not
receive? now if thou didst re-
ceive it, why dost thou glory,
as if thou hadst not receiv'd it?

8 Now ye are full, now ye
are rich, ye have reign'd as
Kings without us: and I would
to God ye did reign, that we
also might reign with you.

9 For I think that God has
set forth us the Apostles last,
as it were appointed to Death,
for we are made a Spectacle to
the World,* both to Angels and
to Men.

10 We are Fools for Christ's
sake, but ye are Wise in Christ:
we are weak, but ye are strong:
ye are honourable, but we are
despis'd.

11 Even unto this present
ἄχρι,

ANNOTATIONS.

(9) Considering St Paul's Common way of denoting Himself alone by the
Plural *We* or *Us*, it is not improbable, but that by *Us the Apostles* is here to be
understood no more than *Me an Apostle*; and then, He being Literally the Last
Apostle appointed by Christ himself, the Meaning of this Passage will be this,
(as is observ'd by Mr Lock,) *I being made an Apostle Last of all, it seems to Me*

will bring
signs of
the other
Designs
and then
you now

6 And
in a Figu-
rative way
and opposi-
taken for
them than
that ye m-
Men, pari-
written by
or Ministe-
puff'd up
who make
Head of
ceive? No
hadst not

8 Now
rality of yo-
ye are Rich
need of Us
i. e. in our
poor persec-
with you.

as those tha-
ly as it wer-
ings or Dea-
Men. 10
will not yie-
but ye are
and Intent
serving Condi-
honourable

as if I were b-
tacle to the
those Last upo-
ke, is agreee

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will bring to light the hidden things of Darknels, *i. e. the Wicked Designs of the False Teachers, which they dare not Own Openly*, and on the other hand will make manifest the Counsels of the Hearts or Good Designs of the True Apostles, which ye will not now be perswaded of; and then shall Every Man have his due Praise of God; and Those whom you now so much praise, shall be found to Deserve None.

6 And these things, which I have before mention'd, Brethren, I have in a Figure transferr'd to my self and Apollos, *i. e. I have, in a Figurative way of speaking, represented my self and Apollos as the magnify'd and opposite Heads of distinct Factions among you; which method I have taken for your sakes, namely to shew how Unwilling I am to Expose them that are Really Faulty herein, by downright Naming them; and that ye might learn in or by what has been said of Us, not to think of Men, particularly any Preachers of the Gospel, above that which is here written by me or them, viz. that they are but Planters, or Waterers, or Ministers, or Stewards; and consequently that No one of you be puff'd up for One Preacher against the Other of another Party.* 7 For who makes Thee, the Head of one Party, to differ from Another or the Head of Another Party? and what hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not receiv'd it? *This single Consideration duly weigh'd would be sufficient to put an End to such your Factionous Practices.*

8 Notwithstanding such is the State of your Church, yet the Generality of you are mighty well satisfied with it, Now ye are Full, now ye are Rich, ye have All you desire to have, and so think ye have No need of Us, but on the contrary ye have reign'd as Kings without Us, *i. e. in our Absence: And I would to God ye did Reign truly, that we poor persecuted Apostles might partake of your Happy State and Reign with you.* 9 For I think that God has set forth Us (9) the Apostles as those that are wont to be brought Last upon the Stage, and accordingly as it were Men appointed to Death: for we are made by our sufferings or Deaths a Spectacle to the Whole World, both to Angels and Men. 10 We are accounted as Fools for Christ's sake, *i. e. because we will not yield to such Compliances as are against the Truth of the Gospel, but ye are in your own Conceits Wise in Christ, i. e. know the Truth and Intent of the Gospel better than We do: We are weak or in a Suffering Condition, but ye are strong or in a Flourishing Condition; ye are honourable, but we are despis'd:* 11 Even unto this present hour We

X.
St Paul acquaints them, that he us'd the Figurative way of Representing their Parties under the names of Paul and Apollos as Heads of the Parties, in Kindness to them, viz. that he might not Expose Any by downright Naming them.

XI.
St Paul hints to them the different Behaviour of Him towards them, from that of their New Teachers; and that his Sufferings was One Evidence of his being a True Apostle of Christ.

A N N O T A T I O N S.

as if I were brought Last upon the stage, to be in my sufferings and Death a Spectacle to the World. That the Apostle here alludes to the Custom of bringing those Last upon the Theater, who were to be destroy'd by Wild Beasts or the like, is agreed on by Commentators.

TEXT.

TRANSLATION.

ἄρας, καὶ πεινῶμεν, καὶ διψῶμεν, καὶ
 γυμνηεύομεν, καὶ κολαφίζόμεθα, καὶ
 ἅτατῶμεν, 12 καὶ κοπιῶμεν, ἐργαζό-
 μνοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι
 εὐλογοῦμεν· διωκόμενοι ἀνεχόμεθα·
 13 βλασφημούμενοι πᾶσα καλῶμεν· ὡς
 πειναθάρματα ὁ κόσμος ἐγενήθημεν,
 πάντων ἀείψημα ἕως ἄρτι.

14 Οὐκ ἐν τῇ ἐπέων ὑμῶν γραφῇ
 ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ
 γίνεσθε. 15 Εἰ ἂν ᾤμω εἰς παιδαγω-
 γὴν ἔχητε ἐν Χριστῷ, ἀλλ' ὅτι πολλοὶ
 πατέρες. ἐν ᾧ Χριστῷ Ἰησοῦ διὰ τῆς
 εὐαγγελίας ἐγὼ ὑμᾶς ἐγέννησα. 16 Πα-
 ρακαλᾷ ὅτι ὑμᾶς, μιμηταί μου γίνεσθε.
 17 Διὰ τῆς τοῦ ἐπεμφῆς ὑμῖν Τιμόθεον,
 ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν
 ἐν Κυρίῳ, ὅς ὑμᾶς ἀναμνήσκει τὰς ὁδούς
 μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ
 ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

18 Ὡς μὴ ἐρχομένου δὲ μου πρὸς
 ὑμᾶς, ἐφυσιάσθησάν πινες. 19 Ελευ-
 σομαι δὲ ταχέως πρὸς ὑμᾶς, εἰ ἂν ὁ
 Κύριος θελήσῃ, καὶ γνώσομαι ὅτι τὸν
 λόγον τῆς περυσιασμένων, ἀλλὰ τι
 δυνάμει. 20 Οὐ γὰρ ἐν λόγῳ ἡ βασι-
 λεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. 21 Τί
 θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς,
 ἢ ἐν ἀγάπῃ, πνεύματι τε καὶ εὐ-
 πραΰτητι;

hour we both hunger and
 thirst, and are naked, and are
 buffeted, and have no certain
 dwelling-place;

12 And labour working
 with our own hands: being
 revild, we bless: being perse-
 cuted, we suffer it:

13 Being defam'd, we in-
 treat: we are made as the Filth
 of the World,*the off-scouring
 of all things unto this day.

14 I write not these things
 to shame you, but as my be-
 loved Sons I warn you.

15 For tho' you have ten
 thousand instructors in Christ,
 yet have ye not many Fathers:
 for in Christ Jesus I have be-
 gotten you thro' the Gospel.

16 Wherefore I beseech you
 be ye followers of Me.

17 For this cause have I sent
 unto you Timothy, who is my
 beloved Son, and faithfull in
 the Lord, who shall bring you
 into remembrance of my ways
 which be in Christ, as I teach
 every where in every Church.

18 Now some are puff'd
 up, as tho' I would not come
 unto you.

19 But I will come unto
 you shortly, if the Lord will,
 and will know, not the *Talk-
 ing of them that are puff'd up,
 but the Power.

20 For the Kingdom of God
 is not in *Talking, but in Power.

21 What will ye? shall I
 come unto you with a Rod,
 or in Love, and the Spirit of
 Meekness.

P A R A P H R A S E.

We both hunger and thirst, and are naked or want Cloaths, and are buffeted or abus'd and insulted, and have no Certain dwelling-place, 12 and labour working with our own hands for a Maintenance: Being revil'd, we bless; being persecuted, we patiently suffer it; 13 being defam'd, we intreat: We are made as the Filth of the World, the Off-scouring or Refuse of All things unto this day.

14 I write not these things so much to shame you, but rather, as the Duty of a Good Father to my beloved Sons obliges me, I warn you that ye may not for the future run so Foolishly after Such others, whose Carriage towards you is not like mine, like that of a Tender Father. 15 For tho' you have ten thousand Instructors in Christ, yet have ye not Many Fathers, i. e. ye can have but One Spiritual any more than Natural Father, and I am your Spiritual Father, For in Christ Jesus I have begotten you thro' the Gospel, i. e. it was I that Converted you to Christianity. 16 Wherefore, altho' as your Spriritual Father I might command, yet to shew my Tender Affection to you, (to say no more) I choose rather to beseech you, Be ye, like Dutifull Children in Christ, Followers of Me your Spiritual Father, adhering to those Doctrins I taught you. 17 For this cause have I sent unto you Timothy, who is likewise in a special manner my Beloved son, being begotten of me in Christ, i. e. converted by me to Christianity, and also Faithfull in the Lord, i. e. behaving himself as a Dutifull son in adhering Faithfully to the Truth of the Gospel he has been taught by me, who shall bring you into remembrance of my Ways which be in Christ, i. e. who shall remind you, What are the Doctrins and Disciplin and Customs or Ceremonies, which are agreeable to the Truth of the Gospel, and that according as I teach every where in every Church, as well as at Corinth; which Consideration is sufficient to convince you, that my thus Pressing you to the observance of the same do's not proceed only from a Pique against my Opposers among you.

18 Now some I understand are puff'd up, and make their Boasts, as tho' I would not come unto you any more, as not being Able to defend my self against my Opposers. 19 But I will come unto you shortly, if the Lord will, and will know or make Trial of, not the Talking of them that are thus puffed up and boast, but the Power, i. e. what Miraculous Gifts of the Holy Ghost is in them. 20 For the Propagation of the Kingdom of God or of the Gospel is not, i. e. do's not consist in Talking or the Fluency of a Glib Tongue and a fine Discourse, but in Power, i. e. the Miraculous Operations of the Holy Ghost. 21 What will ye? shall I as your spiritual Father come unto you with a Rod to chastise you for your continued Misbehaviour, or in Love and in the Spirit of Meekness on account of your Amendment upon my Fatherly Admonition?

XII.

St Paul hints to them, that what or how many soever their New Teachers were, yet the Preference ought to be given to Himself, as being their Father in Christ; and that He as Such had a more Tender Affection for them, than had their New Teachers; and that he taught them no other Doctrin, than he taught every where else.

XIII.

St Paul observes to them, that the Miraculous Power, which he was endu'd with, and their New Teachers were not, was a Proof of his being a True Apostle, and their not being so.

TEXT.

TRANSLATION.

Κεφ. ε'. Ολως ἀκούεται ἐν ὑμῖν
πορνεία, καὶ τοιαύτη πορνεία, ἥ τις
οὐδὲ ἐν τοῖς ἔθνεσιν †, ὥτε γυναικί-
πνα τῆ πατρὸς ἔχειν. 2 Καὶ ὑμεῖς
περυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον
ἐπενθήσατε, ἵνα ἔξαρθῇ ἐκ μέσου
ὑμῶν ὁ τὸ ἔργον τῆτο ποιήσας ;
3 Εγὼ μὲν γὰρ † ἀπὼν τῷ σώματι,
παρὼν δὲ τῷ πνεύματι, ἡδὴ κέκρι-
κα ὡς παρὼν, τὸν οὕτω τῆτο κατερ-
γασάμενον, 4 εἰ τῷ ὀνόματι τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συνα-
χθέντων ἡμῶν καὶ τῆ ἐμοῦ πνεύ-
ματος, σὺ τῇ δυνάμει τῆ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, 5 πᾶ-
ραδυναί τὸν βιοῦτον τῷ Σατανᾷ εἰς
ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα
σωθῇ εἰ τῇ ἡμέρᾳ τῆ Κυρίου Ἰη-
σοῦ Χριστοῦ.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν.
Οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ
φύραμα † δολοῖ; 7 Εκκαθάρατε †
τὴν παλαιὰν ζύμην, ἵνα ᾦτε νέον
φύραμα, καθὼς ἐστὶ ἄζυμοι. καὶ ὃ

Chap. V.

It is reported commonly,
that there is Fornication among
you, and such Fornication,* as
is not so much as amongst the
Gentiles, that one should have
his Father's Wife.

2 And ye are puff'd up, and
have not rather mourn'd, that
he, that has done this deed,
might be taken away from a-
mong you.

3 For I verily * being ab-
sent in Body, but present in
Spirit, have judg'd already as
tho' I were present, concerning
him that has done this deed;

4 In the name of our Lord
Jesus Christ, when ye are ga-
ther'd together, and my Spirit,
with the power of our Lord
Jesus Christ,

5 To deliver such an one
unto Satan for the destruction
of the Flesh, that the Spirit
may be sav'd in the day of the
Lord Jesus.

6 Your Glorifying is not
good: Know ye not, that a
little Leaven leaveneth the
whole lump?

7 Purge out the old leaven,
that ye may be a new lump, as
ye are unleaven'd. For even

ANNOTATIONS.

V. 1. † Ονομάζεται is not read, either in Alex. or Clerm. MSS. nor yet in Vulgar Latin, Tertullian, &c. It has been probably added, either to fill up the Sentence, or from a like place *Ephes.* 5. 3.

V. 3. † Ως is not read, either in the two most Ancient MSS. viz. Alex. and Clerm. nor yet in the most Ancient Versions, viz. Vulg. Syr. and Arab. And indeed it is not to be doubted, but that it has been added, St Paul being Really absent at the time he writ this. V. 6. † See Note (a) on *Gal.* 5. 9.

V. 7. † Οὐ is not read in Alex. or Clerm. and several other MSS. nor yet in Vulg. and Syr. Versions, nor in Clem. Alexandr. or Chrysost. or Oecumen. &c.

(r) Whereas

P A R A P H R A S E.

Chap. V. *To speak plainly, what I mean, is this: It is reported commonly, that there is Fornication, i. e. (r) Unclean Copulation among you, and such Fornication, as is not so much as allow'd of amongst the unconverted Gentiles, namely that one should have his Father's Wife.* 2 And ye are puff'd up, mean-while, looking upon this as a Branch of the Gospel-Liberty made known to you by your new Teachers, Above what is known to other Churches or me, and have not rather mourn'd, that Any One of your Church should be guilty of so Scandalous and Unnatural a Crime, nor taken Care, that he that has done this deed, be taken away from among you, i. e. be excommunicated or turn'd out of your Church. This is the Matter, in respect whereof I would know, whether I shall come to you with a Rod, to Chastise you for this Misbehaviour, if still persisted in and defended; or in Love and in the Spirit of Meekness, if you follow my Directions concerning what is fit to be done in this case. 3 For I verily being absent in Body, but present in Spirit, have judg'd according to my Apostolical power over you, as tho' I were present, in Body, concerning him that has so done this deed, that he ought to be thus proceeded against: 4 In the Name of our Lord Jesus Christ, when ye are gather'd together and I also being with you by my Spirit, i. e. I also being Virtually present with you, with the Power of our Lord Jesus Christ, committed Ordinarily to his Church so far as to Excommunicate, and Extraordinarily, to us his Apostles so far as in a Miraculous manner to give the Devil Power over the Body of the Excommunicated person, 5 I order you, not only barely to excommunicate, but also to deliver Such an One unto the power of Satan for the Destruction of the Flesh, i. e. that his Body may be so afflicted and brought down by the Evils inflicted on him by the Devil, as that the Spirit of the man may be sav'd in the day of the Lord Jesus.

XIV.
St Paul observes to them their Wrong Proceeding as to the Fornicator that had his Father's Wife, and directs them how to proceed aright with him.

6 Your Glorifying in your New Teachers and Leaders, who have drawn you into this Scandalous Indulgence in this Case, is not Good, but very Blamable. Ye that are so Knowing above others, as you conceit yourselves to be, know ye not thus much yet, that a Little Leaven leaveneth the Whole Lump, and in like manner, one such Member continued among you, will infect the whole Body of your Church. 7 Wherefore purge out the Old Leaven, i. e. laying aside that undue Deference you have to your New Teachers and indeed Seducers, turn out of your Church the aforesaid Fornicator, that ye may be a New Lump, i. e. that ye may be an Holy Society, converted from that Sinfull way of Living which ye formerly walk'd in, unto a New and Holy Life, as ye are Unleaven'd, i. e. answerable to the End of Christianity, which is no other than

XV.
St Paul shews how disagreeable their Proceeding with the Fornicator was to the Design of Christianity; and of what Mischievous Consequence it would be, if not prevented.

A N N O T A T I O N S.

(r) Whereas Fornication is properly taken to denote the Unlawfull Mixture of an Unmarried Couple, it is evident that here it must be taken in a Larger sense.

TEXT.

TRANSLATION.

τὸ πάχα ἡμῶν † ἐτίθη Χεῖς Θ.

8 Ωτε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εὐλκευείας καὶ ἀληθείας.

9 Εγραψα ὑμῖν ἐν τῇ ἑπιτολῇ, μὴ συνδιαμύνησθαι πόρνοις.

10 † ὃ πάντως τοῖς πόρνοις τῷ κόσμου τούτῳ, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τῷ κόσμῳ ἔξελθῆναι.

11 Νυνὶ δὲ ἔγραψα ὑμῖν μὴ συνδιαμύνησθαι, εἴν τις ἀδελφὸς ὀνομαζόμενος, ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδορὸς, ἢ μέθυστος, ἢ ἄρπαξ, τῷ τίστῳ μηδὲ συνωστῆναι. 12 Τί γάρ μοι καὶ τὸς ἔξω κρίνεις; οὐχὶ τὸς ἔσω ὑμεῖς κρίνετε; 13 τὸς δὲ ἔξω ὁ Θεὸς κρίνει· καὶ ἔξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

Christ our Passover* is sacrificed.

8 Therefore let us keep the Feast, not with old leaven, nor with the leaven of malice and wickedness; but with the unleaven'd bread of Sincerity and Truth.

9 I wrote unto you in an Epistle, not to keep company with Fornicators.

10 Yet not altogether with the Fornicators of this World, or with the Covetous, or Extortioners, or Idolaters: for then must ye needs go out of the World.

11 But now I have written unto you, not to keep company, if any man that is call'd a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner; with such an one, no not to Eat.

12 For what have I to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. * And ye shall put away from among yourselves that Evil Person.

Κεφ. 5.

ANNOTATIONS.

V. 7. † ὑπὲρ ἡμῶν is not read in Alex. and Clerm. and some other MSS. nor in Vulg. Version. nor in Clem. Alex. or Orig. or Tertull. or Cyprian, &c.

V. 10. † Καὶ is not read in Alex. and Clerm. with some other MSS. nor in Vulgar Latin Version, &c.

(f) Whether hereby is to be understood another Distinct and Former Epistle, which has been lost, or this same Epistle, is not agreed among Commentators, because it is not certainly to be Determin'd. Only it seems more Natural and Easy to understand the Words in reference to a Former and Distinct Epistle from This.

(r) So the Original Words, καὶ ἔξαρεῖτε, are literally to be render'd; and since the said Literal sense is applicable enough to the Design of the Apostle, it ought to be preferr'd.

P A R A P H R A S E.

than a Calling of you from your former Wicked Courses to Newness or Holiness of Life. For this is the true spiritual meaning of that Command in the Mosaick Law of keeping the Passover with Unleaven'd bread: for even Christ is our Passover represented by the Paschal Lamb under the Law, and as such is Sacrificed. 8 Therefore as the Jews by the Law were not to eat any Leaven'd bread, nor so much as to keep any Leaven in their Houses, so let us answer the true Spiritual meaning thereof; let us keep the Feast of our Christian Passover, not with Old Leaven, nor with the Leaven of Malice and Wickedness, but with the Unleaven'd bread of Sincerity and Truth, i. e. let us Christians in Commemoration of Christs Death for Our Sins, not only put away each from Himself all Sinfull Practices denoted by Leaven under the Law, and follow after Sincere (or Pure) and True Piety denoted by the Unleaven'd Bread under the Law; but also let us put out from our Society or the Communion of the Church, Every Vicious Wicked Person denoted likewise by Leaven under the Law, and retain among us, or esteem indeed Christians, only Those who are Sincere or Free from any Mixture of False and Impious Doctrins, and embrace the Truth of the Gospel taught by me.

9 And here I have a Proper Opportunity given me to observe to you, that altho' formerly I wrote unto you in (f) an Epistle, not to keep company with Fornicators or any Unclean Persons; 10 Yet you are Not to understand it, as if thereby I meant, you were altogether not to company with any of the Fornicators of this World, or with the Covetous, or Extortioners or such as live any way by Rapine or Unjust Dealing, or Idolaters; for should I thereby have intended to injoin you to avoid all Unconverted Gentiles as were such, then must ye needs go out of the World. 11 But my meaning then was, what more plainly now I have written unto you, namely, not to keep company with him, if any man, that is call'd a Brother, i. e. professing himself a Christian, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner; with Such an one, no not to Eat. 12 For as to the Unconverted Gentiles, what have I to judge them also that are without, i. e. out of the Church? But are not All Societies allow'd to have power, and do they not agreeably thereto, judge their Own Members; and consequently do not ye, i. e. have ye not power to judge them that are within your Church? 13 But them that are without, i. e. out of the Church leave to God, to whom it belongs to judge them, and who accordingly judgeth them. And as for you, if ye will act agreeably to the Power belonging to you, and so discharge your Bounden Duty, ye (t) shall put away from among yourselves That Evil Person, That Fornicator I have aforementioned, notwithstanding all the Opposition that may be made thereto by any Factious Party among you.

XVI.

St Paul observes to them the Power, that is in the Church to punish her Own Members, and rectifies a Mistake they were in, as to what he had writ in a Former Epistle.

TEXT.

TRANSLATION.

Κεφ. Ὶ'. Τολμᾷ τις ὑμῶν, πρὸς ἄνθρωπον ἔχων πρὸς τὸν ἕτερον, κρινεσθαι ὅτι τῶν ἀδίκων, καὶ οὐχὶ ὅτι τῶν ἁγίων; 2 † Ἡ ἧκ οἴδατε, ὅτι οἱ ἅγιοι τὸν κόσμον κρινῶσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κρίνειν ἐλαχίστων; 3 Οὐκ οἴδατε ὅτι ἄγγέλους κρινοῦμεν; μὴ περὶ βιωπικᾶς; 4 Βιωπικᾶ μόνον οὐκ κριτήρια εἰναι ἔχετε, τὰς ἐξουθενώμενους οὐ τῇ ἐκκλησίᾳ, τὰς κατὰ κρίνεται; 5 Πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἔστιν οὐ ὑμῖν σοφός, ὅδε εἷς ὃς διωθήσεται ἀγαθὴν ἀνὰ μέσον τῶν ἀδελφῶν † καὶ τῶν ἀδελφῶν αὐτοῦ; 6 Ἀλλὰ ἀδελφὸς μετὰ ἀδελφῶν κρίνεται καὶ τὸτο ὅτι ἀπίστων. 7 Ἡδὴ μὲν οὕτως ὅλως ἡττημα ὑμῖν ὅστιν, ὅτι κρίματα

Chap. VI.

Dare any of you, having a matter against another, go to law before the Unjust, and not before the Saints?

2 Do ye not know, that the Saints shall judge the World? and if the World shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge Angels? how much more things that pertain to this life?

3 If then ye have Judgment of things pertaining to this life, do ye set them to judge who are of no Esteem in the Church?

5 I speak to your shame. Is it so, that there is not a Wise man amongst you? no not One, that shall be able to judge between * a Brother, and his Brother?

6 But Brother go's to Law with Brother, and that before the Unbelievers.

7 Now therefore there is utterly a fault among you, be-

ἔχετε

ANNOTATIONS.

V. 2. † Alex. and Clerm. MSS. and Vulg. &c. read ἡ σὺν —

V. 5. † So it seems to have been written in the Copies us'd by Syr. Arab. and Ethiop. Versions. And it is not unlikely but ἡ τῶν ἀδελφῶν came to be left out, by reason of some Transcribers taking his Eye off at the first ἀδελφῶν, and then hapning to fix it again on the Last. That it was at first repeated, seems confirm'd by its being repeated in the following Verse.

(u) That what is here said concerning going to Law before the Heathen Magistrate, is most Naturally to be understood in relation to the Party that oppos'd St Paul, endeavouring or threatening to bring the Case of the Fornicator before the Heathen Magistrate, seems I think sufficiently evident from the manner how it is brought in, as also from what follows at the end of this sixth Chapter concerning Fornication.

(w) What particular Judgment is here meant, is not Easy to assign or determine: By *Christians judging the World* may indeed be denoted, that the World should be govern'd (at least in great part) by Christian Princes, as now or un-

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P A R A P H R A S E.

Chap. VI. *As to what may be Threaten'd to be done by the Factionous Party in bringing the matter before the Heathen Magistracy, is it not a Sad sign how far ye are gone off from a True Christian Temper, that ye (u) Dare any of you, having a matter against another, go to Law before the Unjust, i. e. Heathen Magistrate, and not before the Saints, i. e. not let the matter be decided by your Fellow Christians? 2 Do ye not know, you who are so Knowing and Wise in Christ, that the Saints, i. e. the Christians (w) shall judge the World? and if the World shall be judg'd by you, i. e. Christians, are ye being Christians Unworthy to judge the smallest matters? 3 Nay, know ye not further, that we Christians (w) shall (x) judge not only the Rest of Mankind or this World, but also the Evil Angels? how much more then ought ye to judge things that pertain to this Life? 4 If then ye have judgment of i. e. any Controversy about things pertaining to this Life, what, do ye set them to judge who are of no Esteem in the Church, i. e. Heathen Magistrates? 5 I speak to your shame: Is it so, that, after all your Vaunting of your Wisdom, there is not a Wise man amongst you? no not One, that shall be able to judge between a Brother Christian and his Brother Christian? 6 But Brother, i. e. one Christian goes to Law with Brother, i. e. another Christian, and that before the Unbelievers. 7 Now therefore there is utterly a Fault among you, because ye so far contest matters of Right*

XVII.
St Paul sets before them the Unwarrantableness of bringing this Case of the Fornicator, or any other, before the Heathen Magistracy.

A N N O T A T I O N S.

der the Time of the Christian Roman Emperors; and by *Christians judging Angels* may be denoted the Power given to Christians over Evil Spirits, as to cast them out, &c. or by One and the Other may be denoted some other and more general Judicial Power, which shall at some time (either in the Millennium or at the Last day) be conferr'd on Christians. It is here further observable that this Question, *Know ye not*, is no less than six times repeated in this single and short Chapter, as well as afore made use of, viz. Chap 5. 6. This being designedly done (as is probable) by way of Reprimand to the *Corinthians* for Boasting of their Knowledge in Christ above the Apostle, Chap. 4. 10. 'Tis evident that this Expression is mention'd immediately Ch. 5. 6. after the Apostle had taken notice of their *Glorying* in Such their Greater Knowledge. Lastly, it is remarkable, that v. 2. of this Chapter the Apostle probably refers to *Dan. 7. 27.* where it is said that *the Kingdom — shall be given to the People of the Saints of the most High.* And in v. 3. of this Chapter the Apostle is by some thought to refer to our Saviour's Words, *Joh. 12. 31. and 16. 11. Now is the Prince of this World cast out; the Prince of this World is judged.*

(x) 'Tis agreed on by all and evident, that *οἱ ἑσθ' ἀνθρώπων*, I Cor. 1. 28. denote the *Heathens*; and therefore it is much more Reasonable to understand the *οἱ ἑσθ' ἀνθρώπων* here mention'd in the same Sense, (since it is so pertinent to the Design of the Apostle, if the Clause be but read by way of Interrogation, importing in this case the Strongest Negative) than to Suppose it to denote here *Judices Non-authenticos*, or Private Arbitrators; there being, (as I know of) no Instance brought from any Ancient Author, wherein *οἱ ἑσθ' ἀνθρώπων* is us'd in this last Sense.

TEXT.

TRANSLATION.

ἔχετε μετ' ἑαυτῶν. ἀλλὰ οὐχὶ
 μάλλον ἀδικεῖσθε; ἀλλὰ οὐχὶ μάλ-
 λον ὑποστερεῖσθε; 8 Αλλὰ ὑμεῖς
 ἀδικεῖτε καὶ ὑποστερεῖτε, καὶ τὸ
 ἀδελφούς. 9 Ἡ οὐκ οἶδατε, ὅτι
 ἀδικοὶ βασιλείαν Θεοῦ ἔκκληστον
 σουσι; μὴ πλανᾶσθε· οὔτε πόρνοι,
 ἔτε εἰδωλόλατραι, ἔτε μοιχοί, ἔτε
 μαλακοί, ἔτε ἀρσενοκοῖται, 10 ἔ-
 τε κλέπται, ἔτε πλεονέκται, ἔτε
 μέθυσοι, ἔτε λοῖδοι, ἔτε ἄρπαγες
 βασιλείαν Θεοῦ ἔκκληστον.

11 Καὶ ταῦτά πινες ἦτε· ἀλλὰ
 ἀπελῆσθε, ἀλλὰ ἡγιασθε, ἀλ-
 λά ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ
 Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἐν τῷ
 πνεύματι τοῦ Θεοῦ ἡμῶν. 11 Πάν-
 τα μοι ἔξεστιν, ἀλλ' ἔτι πάντα συμ-
 φέρω· πάντα μοι ἔξεστιν, ἀλλ' οὐκ
 ἐγὼ ὑποτασσάμενοι ὑπὸ τῷ πνεύματι.

cause ye go to Law one with
 another? why do ye not ra-
 ther take wrong? why do ye
 not rather suffer your selves to
 be defrauded?

8 Nay, you do wrong and
 defraud, and that * Brethren.

9 Know ye not, that the
 Unrighteous shall not inherit
 the Kingdom of God? Be not
 deceiv'd: neither Fornicators,
 nor Idolaters, nor Adulterers,
 nor Effeminate, nor Abusers of
 themselves with Men,

10 Nor Thieves, nor Cove-
 tous, nor Drunkards, nor
 Railers, nor Extortioners, shall
 inherit the Kingdom of God.

11 And Such were some of
 you: but ye are wash'd, but ye
 are sanctified, but ye are justi-
 fied in the Name of the Lord
 Jesus * Christ, and by the Spirit
 of our God.

12 All things are lawfull
 * for me, but All things are not
 expedient; All things are law-
 full for me, but I will not be
 brought under the power of
 any.

13 Ταῦτα

PARAPHRASE.

Right as to go to Law one with another at all. Why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded, as more agreeable to a true Christian temper? 8 Nay it is plain by the (y) Man's having his Father's Wife, that ye do wrong and defraud, and that your Christian Brethren. 9 Know ye not, you who are so knowing and wise in Christ, that the Unrighteous shall not inherit the Kingdom of God? And if ye know this, be not deceiv'd by your New Teachers to think any thing that is inconsistent with the forementioned General Truth. For thence it follows, that neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Men, 10 nor Thieves, nor Covetous, nor Drunkards, nor Railers,

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nor Extortioners, (*All these being only several sorts of Unrighteous Men,*) shall inherit the Kingdom of God.

11 And such were some of you: but ye are wash'd, *i. e. your former sins are wash'd away or forgiven at your Baptism*; but ye are sanctified, *i. e. made Saints or Members of Christ's Church, and as such ought now to follow after Holiness and Purity of Life*; but ye are justified, *i. e. put into a state of Justification*, in the Name of the Lord Jesus Christ and by the Spirit of our God, without being under any obligation to observe any of the Mosaical Rites. 12 However you are to understand aright such your Christian Freedom; neither will it hence follow, (as some pretend among you) that as it is lawfull for Christians to eat any Meat, so it is lawfull for them to make use of any Woman; which they ground on this opinion, that the Body is made for the use of Women, as the Belly for Meats. Their Argument in short stands thus: All things indifferent in their Own Nature are Lawfull for Christians: But as the Eating of this or that Meat, so the Use of this or that Woman, is indifferent in its Own Nature. Therefore as the former so the latter, is lawfull for Christians. In answer to which Argument I observe first with reference to the Major Proposition, that All things indifferent in their Own Nature are Lawfull for me being a Christian, but however All things thus Lawfull for me are not Expedient for me. For instance, tho' it be Lawfull for me to eat any sort of Meat, yet surely it is not Expedient for me to eat Such Meat as will not agree with my Stomach, and so will prejudice my Bodily Health. And therefore it is much more Expedient for me Not to eat any Meat, whereby I may wound the Conscience of a Weak Brother, and so prejudice his Spiritual Health. In like manner, supposing the promiscuous Use of Women to be indifferent in its own Nature, and so lawfull for me in it self; yet there may be Reasons, which may make it Expedient for me not to use my Liberty in this case; namely the Consideration of giving Offence thereby to Others that may not be satisfied of the Lawfulness thereof. Again, All things indifferent in their Nature are Lawfull for me, but however I ought, if I would act but with Common Prudence, to take care, and therefore I will take care not to be brought, by indulging my self in the Enjoyment of them, under the Power of Any Such indifferent thing, so as not to be able to Refrain from it when it becomes Expedient: forasmuch as otherwise I should but Enslave my self by a misuse of my Christian Liberty. Wherefore supposing Fornication or

XVIII.

St Paul sets forth the Sinfulness of Fornication, at least in a Christian, answering some Objections to the contrary.

A N N O T A T I O N S.

V. 8. † So Alex. Clerm. MSS. Vulg. Vers. and Cyprian, Ambrose.

V. 10. † Ob is omitted in Alex. and Clerm. MSS. &c.

V. 11. † So it is read in Clermont MSS. and all the Ancient Versions, &c.

(y) That the Wrong here spoken of, is to be referr'd to, or do's imply the Fornicator's taking and keeping his Father's Wife, the Words of St Paul, 2 Cor.

7. 12. are a sufficient Evidence, as is well observ'd by Mr Lock.

V. 20.

TEXT.

TRANSLATION.

13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ αὐτὴν καὶ ταῦτα καταργήσῃ. τὸ δὲ σῶμα ὃ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι. 14 Ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγήρε, καὶ ἡμᾶς ἐξεγερῆς διὰ τῆς δυνάμεως αὐτοῦ. 15 Οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν, μέλη Χειρὸς ὄντιν; ἄρα οὖν τὰ μέλη τῆς Χειρὸς, ποιήσω πόρνῃς μέλη; μὴ γένοιτο. 16 Ἡ ἣν οἶδατε ὁ κολλώμενος τῇ πόρνῃ, ἐν σῶμα ὄντιν; Εἰσὸν γὰρ, φησὶν, οἱ δύο εἰς σὰρκα μίαν. 17 Ὁ δὲ κολλώμενος τῷ Κυρίῳ, ἐν πνεύμα ὄντι. 18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς ὅ τοῦ σώματος ὄντιν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνῃ. 19 Ἡ οὐκ οἶδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τῆς ἐν ὑμῖν ἁγίου Πνεύματος ὄντιν, ὃ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὶ ἑαυτῶν; 20 Ἡγοράθητε ᾧ τιμῇ. Δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν†.

13 Meats for the Belly, and the Belly for Meats: * and God shall destroy both it and them. Now the Body is not for Fornication, but for the Lord; and the Lord for the Body.

14 And God has rais'd up the Lord, and will also raise up us by his own power.

15 Know ye not, that your Bodies are the Members of Christ? shall I then take the Members of Christ, and make them the Members of an harlot? God forbid.

16 What, know ye not, that he who is join'd to an harlot, is One Body? for Two, says he, shall be One Flesh.

17 But he that is join'd unto the Lord, is One Spirit.

18 Flee Fornication. Every Sin that a man do's, is without the Body: but he that commits fornication, sinneth against his own Body.

19 What, know ye not that your Body is the Temple of the Holy Ghost, that is in you, which ye have of God, and *that* ye are not your own?

20 For ye are bought with a price: therefore glorify God in your Body.

Κεφ. ζ'

ANNOTATIONS.

V. 20. † Καὶ ἐν τῷ πνεύματι ὑμῶν &c. is not read, either in the two most Ancient MSS. viz. Alex. and Clerm. not yet in Vulg. Lat. Version or Ethiopick. Indeed the Argument St Paul is here upon, relating only to the Body, it seems most probable, that the Apostle's inference was no more Originally than this, viz. *Therefore glorify God in your Body*; and that what follows, *And in your Spirit &c.* has been added since by some other hand, by way of supplying what seem'd wanting in the Apostle's Rule.

(2) Gen. 2. 24. (a) It is evident that the Construction runs thus: Ἡ ἣν οἶδατε, ὅτι τὸ σῶμα ὑμῶν &c. — καὶ (ὅτι) ἣν ἐστὶ ἑαυτῶν.

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the promiscuous use of Women to be lawfull in it self, yet it may be Prudent for me to abstain from it, that I may approve my self not to be a mere slave to my Lusts. But I come now to speak to the Minor Proposition and to shew the Falsity thereof, by shewing the Falsity of that Opinion whereon it is grounded, viz. that the Body is made for Fornication or the promiscuous use of Women, as the Belly is for the promiscuous use of Meat. 13 'Tis true indeed that Meats are made purposely for the Belly, and the Belly for Meats, and therefore God shall destroy or put an end to both it and them. But Now the Body is not made purposely to be joynd to a Woman, much less for Fornication, but for a much Nobler End, for the Lord, to be a Member of Him, and agreeably hereto the Lord is for the Body, i. e. Christ has taken a Body or partaken of our Nature, that he might be Our Head. 14 And therefore the Body is not to cease with the use of Women, as is the Belly with the use of Meat; but God has rais'd up the Body of the Lord from Death to a state of Immortality, and will also raise up the Bodies of Us from Death to a state of Immortality, by his Own infinite Power which is thus able to raise up our Dead Bodies, as it was at first to create them. 15 Know ye not, you who are so Knowing and Wise in Christ, that your Bodies, as ye are Christians, are the Members of Christ? shall I then so debase them, as to take the Members of Christ, and make them the Members of an Harlot? God forbid. 16 For what, Know ye not, you who are so Knowing and Wise in Christ, that he who is join'd to an Harlot, thereby is become as One Body with Her in the sight of God? for Two, (2) says he, i. e. God speaking of the Copulation of Man and Woman, by that Act shall be esteem'd as One Flesh or Body. 17 But further yet, he that is join'd to the Lord by becoming a Christian, thereby becomes not only a Member of Christ's Body, but also is One with Christ in Spirit, viz by partaking of that One spirit of Christ, which unites his Members to him their Head. 18 The natural Inference from what has been said is this, that we ought in a special manner to flee Fornication. Every other Sin that a Man do's, is without any proper Debasement of the Body and debases only the Soul; but he that comits Fornication, sinneth against his Own Body as well as against his Soul, by Debasing his Body and Degrading it from the Dignity and Honour it was design'd to; making That the Member of an Harlot which was made to be a Member of Christ. 19 Again What, know ye not, you who are so Knowing and Wise in Christ, that your Body is the Temple of the Holy Ghost, which is in you, and which ye have of God, whence follows what before (Chap 3. 17.) I have observ'd to you, viz. that your Body as being the Temple of God is Holy, or set apart for his Service and Honour; inasmuch that whoso defiles the Temple of God, i. e. the Body, as do's every Fornicator, him shall God finally destroy without Repentance: And what lastly, know ye not, (a) that ye are Not your Own? 20 For ye are bought with a price, i. e. the precious Blood of Christ: Therefore you are.

ζ'. Περὶ δὲ ὧν ἐγράψατέ μοι
καλὸν ἀνθρώπῳ γυναικὸς μὴ ἀπτε-
σθαι. 2 Διὰ δὲ τὰς πορνείας ἕκα-
τος πλὴν ἑαυτῆς γυναικὶ ἐχέτω, καὶ
ἐκείνη τὸν ἴδιον ἄνδρα ἐχέτω. 3 Τῇ
γυναικὶ ὁ ἀνὴρ πλὴν ὀφειλὴν ὑπο-
δίδωται ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
ἀνδρί. 4 Ἡ γυνὴ τῆς ἰδίας σώμα-
τος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ
ὁμοίως δὲ καὶ ὁ ἀνὴρ τῆς ἰδίας σώ-
ματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.
5 Μὴ ὑποστερεῖτε ἀλλήλους, εἰ μὴ
πᾶν ἐκ συμφώνου πρὸς κυρίον,
ἵνα ὑποτάσσῃτε τῇ ὑποτασσέσῃ καὶ
πάλιν ὅτι τὸ αὐτὸ συνέρχησθε, ἵνα
μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ
τὴν ἀκρεσίαν ὑμῶν. 6 Τὸ δὲ
λέγω κατὰ συγγνώμην, οὐ κατ' ἐπι-
ταγὴν. 7 Θέλω γὰρ πάντας ἀν-
θρώπους εἶναι ὡς καὶ ἐμαυτὸν. ἀλλ'

Chap. VII.

Now concerning the things
ye wrote unto me: It is good
for a man not to touch a Wo-
man.

2 Nevertheless, to avoid For-
nication, let every man have
his own wife, and let every
woman have her own husband.

3 Let the husband render
to the wife * what is due, and
likewise also the wife unto the
husband.

4 The wife has not power
of her own body, but the hus-
band: and likewise also the
husband has not power of his
own body, but the wife.

5 Defraud you not one the
other, except it be with con-
sent for a time, that ye may
give your selves to * Prayer;
and come together again, that
Satan tempt you not for your
Incontinency.

6 But I speak this by * way
of permission, not * by com-
mandment.

7 For I would that All men
were even as I my self: but

ἐκαστος

A N N O T A T I O N S.

V. 3. † Τὴν ὀφειλὴν is the Reading in Alex. and Clerm. and some other MSS.
as also in Vulg. Lat. and Ethiop. Version; and in Clemens Alexandr. Origen,
Tertullian, Cyprian, Ambrose, Jerom, &c. So that it is not to be doubted,
but it is the True Original Writing; and that the Reading we now have, viz.
τὴν ὀφειλομένην εὐνοίαν has been substituted in the stead of the Other, either by way of
Explication only, or else because it was fancied by some Over-scrupulous Per-
son as a more Modest Expression.

V. 5. † Τῇ ὑποτασσέσῃ is not read in Alex. or Clerm. or several other MSS. nor
yet in Vulg. Lat. and Ethiop. Versions; nor in Clem. Alexandr. Origen, Chry-
sostom, Theophylact. Cyprian, Jerom, &c. It is not improbable that it has
been added by way of Explication; whereas the Apostle did not mention ex-
pressly Fasting, as being what was well enough known in Those days to accom-
pany the more solemn Times of Prayer or Devotion.

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are not at your Own Disposal but are bound to glorify God in your Body as well as in your Spirit. And what I have here said under this First Section, is abundantly sufficient to Convince you, of the great Unreasonableness, of your so much Admiring your New Teacher or Teachers, and of preferring them so much before Me, and running thereupon into Divisions and Parties; especially since it is so plain for you to see, how grossly you have been Misled by Them as to the Case of the Fornicator; and how little Knowing you are really in Christ, notwithstanding you are made to believe, you are so Knowing and Wise above Us in matters of Religion.

S E C T I O N II.

Wherein St Paul lays down Directions relating to Matrimony: taking Occasion by the way to observe, that Christianity alters nothing as to Mens Civil Estates, but leaves them under the same Obligations, they were under, before their Conversion.

Chap. VII. I proceed now to give you Answers concerning the several things ye wrote unto Me. And first as to Matters relating to Matrimony. I must tell you, that it is Good, i. e. most Convenient for a Man not to touch, i. e. be married to a Woman. 2 Nevertheless, supposing he has not the Gift of Continency, in order to avoid Fornication, let every such Man have his Own Wife, and let every such Woman have her own Husband. 3 And also let the Husband render to the Wife what is Her Due according to the End of Matrimony, and likewise also the Wife unto the Husband what is His due. 4 For you are to know, that the Wife has not Power of her own Body, so as to refuse the Husband what is his Due, but the Husband has Power of Her Body as to the End of Matrimony, when he finds it requisite; and likewise also the Husband has not Power of his Own Body, so as to refuse the Wife what is her Due, but the Wife has the same Power of his Body in this Case. 5 Defraud you not, whoever are Man and Wife, one the other, i. e. be not Wanting one to the other in this matter, except it be with the consent of Both Parties for a time or at a Solemn Season of Devotion, that ye may give yourselves, during the said Season, more Attentively to Prayer, i. e. the extraordinary Acts of Religion practis'd at such solemn Seasons, among which is generally That of Fasting; and after the Solemn Time is over, come together again and use your former Conjugal Freedom, that Satan tempt you not for your Incontinency, i. e. that the Devil, by reason of your not being able to contain, take not occasion to tempt you to violate the Marriage-bed. 6 But I speak this of Marriage by way of Permission, i. e. as what God permits or allows of to avoid Fornication, not by way of Commandment, i. e. not as if God commanded All to marry. 7 For, in respect to Religion only, I would that All men were Unmarried, even as I my self:

I.
An Unmarried State is to be preferred before a Married, by such as have the Gift of Continency: but such as have not, ought to Marry, and behave themselves according to the Directions here given.

TEXT.

TRANSLATION.

ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ,
ὅς μὲν οὕτως, ὅς δὲ οὕτως. 8 Λέγω
δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις·
Καλὸν αὐτοῖς ἔστιν, εἰ μὲν ὦσιν ὡς
καὶ γώ. 9 Εἰ δὲ ὅς ἐγκρατεύον-
ται, γαμισάτωσαν· κρεῖσσον γάρ ἐστι
γαμῆσαι, ἢ πυρρῶσθαι. 10 Τοῖς δὲ
γεγαμηκόσι ὁ Θεὸς ἀγγέλλει οὐκ ἐγώ,
ἀλλ' ὁ Κύριος, ἡ γυναῖκα ἀπὸ ἀν-
δρός μὴ χωρισθῆναι. 11 Εἰ δὲ ἡ
χωρισθῇ, μενέτω ἀγαμος, ἢ τῷ ἀν-
δρὶ καὶ ἀλλαγήτω καὶ ἄνδρα γυναῖκα
μὴ ἀφίεναι.

12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω,
οὐχ ὁ Κύριος. Εἴ τις ἀδελφὸς γυ-
ναῖκα ἔχει ἀπίστον, καὶ αὐτὴ συνδου-
δοκᾷ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίεν-
ται αὐτόν. 13 Καὶ γυνὴ ἥτις ἔχει
ἄνδρα ἀπίστον, καὶ αὐτὸς συνδουδοκᾷ
οἰκεῖν μετ' αὐτῆς, μὴ ἀφίενται αὐ-
τόν. 14 Ἡγάσθη γὰρ ὁ ἀνὴρ ὁ ἀ-
πίστος ἐκ τῆς πίστεως τῆς γυναίκος καὶ
ἡγάσθη ἡ γυνὴ ἡ ἀπίστη ἐκ τῆς πίστεως
τοῦ ἀνδρός. ἐπεὶ ἅρα τὰ τέκνα

every man has his proper gift
of God, one after this manner,
another after that.

8 I say therefore to the Un-
married and Widows; It is
good for them if they abide
even as I.

9 But if they cannot con-
tain, let them marry: for it is
better to marry than to burn.

10 And to the Married
*command not I, but the Lord:
Let not the Wife depart from
her husband.

11 But and if she depart,
let her remain unmarried, or
be reconcil'd to her husband:
And let not the husband break
company with his wife.

12 But to the rest speak I,
not the Lord: If any Brother
has a wife that believes not,
and she be pleas'd to dwell with
him, let *him not break com-
pany with her.

13 And the *wife which
has an husband that believes
not, and he be pleas'd to dwell
with her, *let her not break
company with him.

14 For the Unbelieving hus-
band is sanctified by the Be-
lieving wife; and the Unbe-
lieving wife is sanctified by the
Believing husband: else were

ὑμεῖς

ANNOTATIONS.

V. 14. † Πιστὴ is read in the Clermont and other MSS. as also in Vulg. Lat. and Syr. Versions; and in Tertull. Ambrose, &c.

Ibid. † So it is read in Vulg. Lat. and Syr. Versions; and in Iren. Tertull. Ambrose, Jerom, &c. and this seems to be the Original Reading, as rightly an-
swering to the τῆς πίστεως τῆς γυναίκος.

(b) See Matt. 5. 32. and 19. 6, 9.

(c) As

P A R A P H R A S E.

but Every man has his Proper Gift of God, one after this manner, another after that, *and accordingly every one is to direct himself in this case, as he has or has not the Gift of Continency.* 8 I say therefore to the Unmarried and Widows, *that in my Opinion it is Good or Expedient for them, if they abide Unmarried, even as I am.* 9 But if they cannot contain, let them marry; for it is Better to Marry than to Burn; *i. e. the Inconveniencies of Marriage are to be undergone rather than Such sinfull Imaginations or Practices as arise from the Flames of an Ungovernable Lust.* 10 And to the Married command not I, but the Lord: (b) Let not the Wife depart, *i. e. be separated by Divorce* from her Husband. 11 But and if she depart, let her remain Unmarried, or be reconcil'd to her Husband. And in like manner let (c) not the Husband break company with his Wife.

12 But to the Rest you mention'd to me, viz. such as are married to Unbelievers, speak I this as my Advice, not as a Commandment of the Lord: If any Brother has a Wife that believes not, and she be pleas'd to dwell with him, let Him not (c) break Company with Her. 13 And in like manner the Believing Wife which has an Husband that believes not, and he be pleas'd to dwell with her, let Her not break (c) company with him. 14 You need have no scruple in this matter, for the Unbelieving Husband or Wife can be no more refus'd what is their Conjugal Due, than if they were believers. For (d) in this case God of his Goodness interprets the matter in the most Favourable Sense, that is, the Believing Husband is not esteem'd by God as made Unholy by becoming One with the Unbelieving Wife; but on the contrary the Unbelieving Husband is esteem'd by God as Sanctified or made Holy by becoming One flesh with the Believing Wife, I mean so far as to Conjugal Duties, or so as that the Believing Wife is not esteem'd by God as Defiled or Guilty of any Sin in performing all Conjugal Duties to her Unbelieving Husband in the same manner, as if he were a Christian; and in like manner the Unbelieving Wife is Sanctified by the Believing husband: And that what I now say, is agreeable to the Truth of the Gospel afore preach'd unto you by me, is evident from this Consideration, that else were

II.
Believing and
Unbelieving Huf-
band and Wife
ought not to for-
sake one the o-
ther.

A N N O T A T I O N S.

(c) As it has been several times afore observ'd by me, that Our English Translation should be made as near as may be to Answer to the Original; so it is agreeably hereto observ'd by Mr Lock, that the same Original word *ἀφίστα* being apply'd in these two Verses both to the Man and the Woman, seems to denote the Same Power and the Same Act of Dismissing in both, and therefore ought to be in both places translated alike, and consequently, by such an Expression as may be fitly apply'd to both, as is That us'd in the Paraphrase.

(d) That the Primitive Christians had some such Doubts or Scruples as is here referr'd to by the Apostle, is of old observ'd by Tertullian in his Treatise of Monogamy.

TEXT.

TRANSLATION.

ὑμῶν ἀκάθαρτά 'ἔστι νῦν δὲ ἁγία
'ἔστιν. 15 Εἰ δὲ ὁ ἀπίστῳ χω-
ρίζεται, χωρίζεσθω. ὃ δεδούλω-
ται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν
τοῖς ἑοιούτοις· ἐν δὲ εἰρήνῃ κέκλη-
κεν ἡμᾶς ὁ Θεός. 16 Τί γὰρ οἶ-
δας, γυναῖκα, εἰ τὸν ἄνδρα σώσεις;
ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα
σώσεις.

17 Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν
ὁ Θεός, ἕκαστον ὡς κέκληκεν ὁ Κύ-
ριος, οὕτω περιπατεῖτω. Καὶ οὕ-
τως ἐν ταῖς ἐκκλησίαις πάσαις δια-
τάσσομαι. 18 Περιτεμνόμενος τις
ἐκλήθη; μὴ ὀπισθοστέλλω· ἐν ἀκρο-
βυστία τις ἐκλήθη; μὴ περιτεμνέ-
σθω. 19 Ἡ περιτομὴ ὅθεν 'ἔστι,
καὶ ἡ ἀκροβυστία ὅθεν 'ἔστιν, ἀλλὰ
τήρησις ἐντολῶν Θεοῦ. 20 Ἐκαστος
ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν τῷ-
τῇ μενέτω. 21 Δοῦλος ἐκλήθη;
μή σοι μελέτω· ἀλλ' εἰ καὶ δύνα-
σαι ἐλεύθερος γενέσθαι, μάλλον ἡρῶ-
σαι. 22 Ὁ γὰρ ἐν Κυρίῳ κληθεὶς
δοῦλος, ἀπελεύθερος Κυρίου 'ἔστιν.

your Children unclean, but
now are they holy.

15 But if the Unbelieving
depart, let him depart. A Bro-
ther or a Sister is not under
bondage in such cases: but God
has call'd us to peace.

16 For what knowest thou,
O Wife, whether thou shalt
save *thy* husband? or what
knowest thou, O Husband,
whether thou shalt save thy
wife?

17 But as God has distribut-
ed to every man, as the Lord
has call'd every one, so let him
walk. And so I ordain in All
Churches.

18 Is any man call'd being
Circumcis'd? let him not be-
come Uncircumcis'd: is any
man call'd in Uncircumcision?
let him not become Circumcis'd.

19 Circumcision is nothing
and Uncircumcision is nothing,
but the Keeping of the Com-
mandments of God.

20 Let every man abide in
the same Calling, wherein he
is call'd.

21 Art thou call'd being a
* Bond-servant? care not for
it; but if thou mayst be made
free, use it rather.

22 For he that is call'd in
the Lord, being a * Bond-man,
is the Lord's Freed-man: like-

ὁμοίως

ANNOTATIONS.

(e) That such Means were found out, and us'd by some Jews, is evident from
1 Maccab. 1. 15. where it is said, that some of the People *made themselves Un-*
circumcis'd, &c.

(f) So δούλος is properly to be understood and render'd here, that it may the
better answer to the *Free-man* or *Freed-man* oppos'd thereto; where note, that

ἐλεύθερος

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were your Children, *i. e.* Such Children among you as are born of One Believing and One Unbelieving Parent Unclean, *i. e.* Heathens in the sight of God, but Now under the Gospel are they esteem'd for the sake of the Believing Parent as Holy, *i. e.* such as have by Birth a Title or Claim to be admitted into Covenant with God, and are to be admitted as Members of the Christian Church by Baptism the outward Rite appointed by God for Visibly and Actually admitting them into the said Church.

15 But if the Unbelieving Party, whether Husband or Wife, depart or separate from the Believing, let him or her depart. A Brother or a Sister, *i. e.* the Believing Husband or Wife is not under Bondage in such cases to the Unbelieving Wife or Husband, *i. e.* is not subjected or enslav'd so far to the Unbelieving Party by virtue of Matrimony, as to comply in any thing that is inconsistent with Christianity: but however and above all it is to be remember'd, that by Calling us to the Gospel God has call'd us to Peace, *i. e.* the Believing is to do the Utmost that is consistent with Christianity to live Peaceably with the other. 16 For what knowest thou, O Wife, whether thou shalt, *i. e.* but that thou may'st be the Happy means, by living Peaceably with thy Husband, to convert and so to save thy Husband? or what knowest thou, O Husband whether thou shalt save thy Wife?

17 But on this occasion let me give you this General Rule, as God has distributed to Every man, as the Lord has call'd Every one, so let him walk, *i. e.* let Every one continue and go on Contentedly in the same state wherein he was when he was Converted to Christianity, and not look on himself as set Free from it by his becoming a Christian; and so ordain I, as a General Rule, in All Churches planted by me. 18 For example: Is any man call'd, *i. e.* converted to Christianity being Circumcis'd? let him not use means to become (*e*) Uncircumcis'd? Is any man call'd in Uncircumcision? let him not become Circumcis'd. 19 Circumcision is nothing, and Uncircumcision is nothing, which renders us more or less Acceptable in the sight of God, but the Keeping of the Commandments of God is That Alone which renders us thus Acceptable. 20 Wherefore let every man abide in the same Calling, wherein he is call'd; forasmuch as Christianity gives no one any New Privilege to change the state, or put off the Obligations of Civil Life, which he was in before. 21 Art thou call'd being a (*f*) Bond-servant? care not for it as if thou wert ever the less a Christian on that account; but if thou mayst be lawfully made Free, use it, *i. e.* obtain thy Freedom rather, as more advantageous for thy Service of God. 22 I say, if thou art call'd being a Bond-man, care not for it; for he that is call'd in the Lord, *i. e.* converted to Christianity, being a Bond man, is the Lord's (*f*) Freed-man, as being by him Freed from the Bondage of Sin: Like-

III.
Christianity alters nothing in Men's Civil Estates, but leaves them under the same Obligations they were under before.

wife

TEXT.

TRANSLATION.

ὁμοίως καὶ ὁ ἐλευθερὸς κληθεῖς,
δοῦλός ἐστι Χριστοῦ. 23 Τιμῆς ἡγο-
ράσθητε μὴ γίνεσθε δοῦλοι ἀνθρώ-
πων. 24 Ἐκαστὸς ἐν ᾧ ἐκλήθη,
ἀδελφοί, ἐν τούτῳ μενέτω καθὼς τῷ
Θεῷ.

25 Περὶ δὲ τῆς παρθένων ὁπι-
ταγὴ Κυρίου ἔκ ἔχω γνώμην δὲ
δίδωμι ὡς ἡλεημένῳ ὑπὸ Κυρίου
πιστὸς εἶναι. 26 Νομίζω οὖν τοῦτο
καλὸν ὑπάρχειν ἅτις πλὴν ἐνεστῶ-
σαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ
τὸ ἕπως εἶναι. 27 Δέδεσμαι γυναικί,
μὴ ζητῆ λύσιν. λέλυσμαι ἀπὸ γυναι-
κός· μὴ ζητῆ γυναῖκα. 28 Ἐὰν
δὲ καὶ γήμῃς, οὐχ ἡμαρτεῖς· καὶ
ἐὰν γήμῃ ἢ παρθένη, οὐχ ἡμαρ-
τεῖ· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ
βιωῦντες. ἐγὼ δὲ ὑμῶν φείδομαι.
29 Τὸ δὲ φημὶ, ἀδελφοί, ὁ και-
ρὸς σμικρυνόμενος· τὸ λοιπὸν ἔστιν,
ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς
μὴ ἔχοντες ᾧσι· 30 καὶ οἱ κλαί-
οντες, ὡς μὴ κλαίοντες· καὶ οἱ
χαίροντες, ὡς μὴ χαίροντες· καὶ
οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες·
31 καὶ οἱ χρώμενοι τῷ κόσμῳ τέ-
τῳ, ὡς μὴ καταχρώμενοι· ὅτι τὸ
σχῆμα τοῦ κόσμου τέτε.

wife also he that is call'd being
a Free-man, is Christ's Bond-
man.

23 Ye are bought with a
price: be not ye * the Bond-
servants of Men.

24 Brethren, let every man,
wherein he is call'd, therein
abide with God.

25 Now concerning Virgins
I have no Commandment of
the Lord: but I give my judg-
ment, as one that has obtain'd
mercy of the Lord to be faith-
full.

26 I suppose therefore that
this is good for the present dis-
tress, *I say*, that it is good for
a man so to be.

27 Art thou bound unto a
Wife? seek not to be loos'd.
Art thou loos'd from a wife?
seek not a wife.

28 But and if thou marry,
thou hast not sinn'd; and if
a Virgin marry, she has not
sinn'd: nevertheless such shall
have trouble in the flesh: but
I spare you.

29 But this I say Brethren,
the time is short. It remains,
that both they that have wives,
be as tho' they had none,

30 And they that weep, as
tho' they wept not; and they
that rejoyce, as tho' they re-
joyc'd not; and they that buy,
as tho' they possess'd not.

31 And they that use this
World, as not abusing it: for
the fashion of this World passeth
away.

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wife also he that is call'd being a Free-man, is Christ's Bond-man, *entirely under his Command and Dominion.* 23 *For as Slaves or Bond-men are bought in the Markets by a Price pay'd down for them, so ye are bought with a price pay'd for you by Christ: wherefore be ye not the Bond-servants of Men, when you can avoid it Lawfully.* 24 *Otherwise, Brethren, let every man, that can't lawfully alter the Condition, wherein he was call'd, i. e. converted, therein abide, (as afore I said v. 20.) and how mean soever such his Condition be, let him know that he is never the less acceptable wth God.*

25 Now concerning Virgins, *i. e. Such of either Sex as have never yet been married, but are in a state of Celibacy,* I have no express commandment of the Lord to lay before you: but I give my judgment, as one that has obtain'd mercy of the Lord to be Faithfull or Credible, and on whose judgment you may rely in the matter. 26 I suppose, *i. e. it is my Judgment,* therefore, that this, *i. e. a Single state of life* is good or preferable for the present distress or streights of the Church; I say, that it is good for a Man, that is single, so to be still. 27 However art thou bound unto a Wife? Seek not to be loos'd on the account of what I say concerning the preferency of a single life. And on the other hand, art thou loos'd from a Wife? Seek not a Wife. 28 But and if thou marry thou hast not sinn'd; and if likewise a Virgin marry, she has not Sinn'd thereby: nevertheless such as thus marry, shall have more trouble in the Flesh, *i. e. World thereby; especially in this Distress of the Church.* But I am willing to spare you what lies in me, namely by not representing to you at large, how little Enjoyment Christians are like to have from a Married life in the present state of the Church, and so I add no more, but leave you the Liberty of Marrying. 29 But yet this I must say or tell you, Brethren, the Time for enjoying Husbands and Wives is but short at present, I (g) foreseeing a severe Persecution approaching. It remains, that be that as it will, whether a Persecution is falling upon the Church or not, it is certain, that both they that have Wives, ought to be as tho' they had none, not setting their Hearts upon them, at least in a too high degree; 30 and they that weep, as tho' they wept not; and they that rejoyce, as tho' they rejoyc'd not; and they that buy, as tho' they possess'd not: All these things are to be done with Resignation and a Christian Indifferency. 31 And they that use this World, as not abusing it by being too Intent upon it, or enjoying it Intemperately: for the Fashion of this World passeth away, the Scene of things is always changing, and nothing can be

IV.
Directions concerning Virgins, or such as have never been yet married.

A N N O T A T I O N S.

ἐλεύθερος or a Free-man is one so born, but *ἀπελευθερωτός* is one, not Free-born, but made Free by his Master.

(g) It seems not improbably suppos'd by some, that St Paul wrote this, out of a Prophetical Forefight of the approaching Persecution under Nero.

32 Θέλω δὲ ὑμῶς ἀμελείνους εἶναι.
 Ο ἄγαμ^Θ μεμινᾷ τὰ τῷ Κυρίῳ,
 πῶς † ἀρέσῃ τῷ Κυρίῳ. 33 ὁ δὲ
 γαμήσας μεμινᾷ τὰ τῷ κόσμῳ,
 πῶς † ἀρέσῃ τῇ γυναικί. 34 Με-
 μέισται ἡ γυνὴ καὶ ἡ παρθέ^Θ.
 Ἡ ἄγαμ^Θ μεμινᾷ τὰ τῷ Κυ-
 ρίου, ἵνα ἡ ἀγία καὶ σώματι καὶ
 πνεύματι ἡ δὲ γαμήσασα μεμινᾷ
 τὰ τῷ κόσμῳ, πῶς ἀρέσῃ τῷ ἀν-
 δρί. 35 Τῷτο δὲ πρὸς τὸ ὑμῶν
 αὐτῷ συμφέρον λέγω· οὐχ ἵνα βρό-
 χον ὑμῖν ὀπιθάλω, ἀλλὰ πρὸς
 τὸ εὐχρημον καὶ † εὐπάρεδρον τῷ
 Κυρίῳ ἀσπασάτω. 36 Εἰ δὲ τις
 ἀσχημονεῖν ὅτι πλὴν παρθένον αὐτοῦ
 νομίζει, ἐὰν ἡ ὑπερακμ^Θ, καὶ
 οὕτως ὀφείλει γίνεσθαι· ὁ θέλει,
 ποιέτω· οὐχ ἁμαρτάνει † γαμεί-
 νω. 37 Ὁς δὲ ἐσηκέν ἐδραϊ^Θ, ἐν
 τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην,
 ἡγουσίου δὲ ἔχει πρὸς τὸ ἴδιον θε-
 λήμα^Θ, καὶ τῷτο κέρριχεν ἐν τῇ
 καρδίᾳ αὐτοῦ, τῷ τηρεῖν πλὴν ἑαυ-
 τοῦ παρθένον, καλῶς ποιῇ. 38 Ὡς
 καὶ ὁ † γαμίζων πλὴν ἑαυτοῦ παρ-
 θένον, καλῶς ποιῇ· ὁ δὲ μὴ † γα-
 μίζων, κρεῖσσον ποιῇ.

32 *Now I would have you
 without carefulness. He that
 is unmarried, careth for the
 things *of the Lord, how he
 may please the Lord:

33 But he that is married,
 careth for the things of the
 World, how he may please his
 wife.

34 There is difference also
 between a Wife and a Virgin.
 *She that is unmarried careth
 for the things of the Lord, that
 she may be holy both in body
 and spirit; but she that is mar-
 ried, careth for the things of
 the World, how she may please
 her husband.

35 And this I speak for
 your own profit; not that I
 may cast a snare upon you, but
 for that which is comely, and
 that you may attend upon the
 Lord without distraction.

36 But if any man thinks
 that he behaves himself un-
 comely toward his virgin, *if
 he pass the flower of his age,
 and need so require; let him
 do what he will, he sinneth
 not let him marry.

37 Nevertheless he that
 stands stedfast in his heart, hav-
 ing no necessity, but has power
 over his own will, and has so
 decreed in his heart, that he will
 keep his *Virginity, do's well.

38 So then he, *that being
 a Virgin, marries, do's well;
 but he that marries not, do's
 better.

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relied on therein. 32 Now what I have here observ'd concerning an Unmarried State, as preferable to a Married one, is so observ'd because I would have you without Carefulness, *i. e.* free from those greater Cares of the World that attend a Married life. He that is Unmarried, careth, *i. e.* has more time and liberty to care for the things of the Lord, how he may please the Lord: 33 But he that is married careth, *i. e.* is more taken up with care for the things of the World, how he may please his Wife. 34 There is the like Difference also between a Wife and a Virgin. She that is unmarried, careth, *i. e.* has more opportunity to care for the things of the Lord, that she may be Holy both in Body in a more eminent Degree and in Spirit or Soul; but she that is married, careth, *i. e.* is more taken up with care for the things of the World, how she may please her Husband. 35 And this I speak for your own particular profit or advantage; not that I may cast a snare, *i. e.* lay a needless Restraining upon you, but for putting you in that way which is comely or most suitable to your profession of Christianity, and that wherein you may best attend upon the Lord without Distraction. 36 But if any man thinks, that he behaves himself Uncomely toward his Virgin, if he passes the flower of his Age, *i. e.* that he acts Unbecomingly, (b) with respect to the Receiv'd Notions of Mankind, in keeping his Virginity or living Unmarried till he is past the Flower of his age; and if his Case be further such, that Need so require that he should marry, he finding himself not able to Contain, let him do, what he will; he sinnes not: let him marry. 37 Nevertheless he that stands stedfast in his heart, having no Necessity to alter his former Intentions of living Unmarried, but has Power over his own Will, *i. e.* finds he can refrain from Marriage if he will, and has so decreed in his heart, that he will keep his Virginity, do's well. And what has been said (v. 36 and 37.) of the Male Sex, is to be understood likewise of the Female Sex. 38 So then in short upon the Whole, He or She, that being a Virgin, marry's according to the foregoing directions, do's Well; but He or She that marries not, do's Better.

39 It

A N N O T A T I O N S.

V. 32. † So Alex. Clerm. and other MSS. as also Vulg. and Syr. Versions, &c.

V. 35. † So Alex. Clerm. and several other MSS. as also Clem. Alexandr. and Basil, Theodoret, Theophylact, &c.

V. 36. † So it is read in Clerm. and some other MSS. and in Vulg. Lat. and Syr. Versions, &c.

V. 38. † It is read *γαμίζων* in Alex. Clerm. and several other MSS. as also in Vulg. Lat. and Syr. and Ethiop. Versions, &c. And the phrase, *γαμίζων τὴν ἑαυτοῦ παρθένον*, may I think very naturally be understood to denote the Marriage of a Man or Woman that is in their Virgin-state. And the not understanding it so, has been the Occasion of changing *γαμίζων* into *ἐνγαμίζων*.

(b) It is observ'd that, on account of the Precept to increase and multiply, the Jews thought themselves Oblig'd to marry at Twenty; and that they offended against

TEXT.

TRANSLATION.

39 Γυνὴ δέδεταί τ' ἐφ' ὅσον χρό-
νον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ
ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἔστιν, ὥς θέλῃ,
γαμηθῆναι, μόνον ἐν Κυρίῳ. 40 Μα-
καριώτερά δέ ἔστιν, ἐὰν ἔγωγε μείνῃ,
καὶ τὸ ἐμὸν γνώμῳ· δοκῶ δὲ κα-
τὰ πνεῦμα Θεοῦ ἔχειν.

39 The wife is bound * as
long as her husband liveth: but
if her husband be dead, she is
at liberty to be married to
whom she will; only in the
Lord.

40 But she is happier, if she
so abide, after my judgment:
and I think also that I have
the Spirit of God.

Chap. VIII.

Κεφ. η'. Περὶ δὲ τῶν εἰδωλοθύ-
των, οἴδαμεν ὅτι πάντες γινώσκοντες ἔχο-
μεν. ἡ γινώσις φυσιοῖ, ἡ δὲ ἀγά-
πη οἰκοδομεῖ. 2 Εἰ δέ τις δοκεῖ
τ' ἐγνωκέναι τι, οὐπω ἔγνωκε κα-
τὰς δεῖς γινώσκει. 3 Εἰ δέ τις ἀγα-
πᾷ τὸν Θεόν, οὕτως ἔγνωται ὑπὸ
αὐτοῦ.

Now as concerning things
offer'd * in Sacrifice unto Idols,
we know that we all have
knowledge. Knowledge puff-
eth up, but Love edifies.

2 And if any man think
that he knows * something, he
knows nothing yet as he ought
to know.

3 But if any man love God,
the same is known of him.

4 As concerning therefore
the eating of things offer'd in
Sacrifice unto Idols, we know
that an Idol is nothing in the
World, and that there is no
* God but One.

5 For tho' there be that are
λεγόμενοι

4 Περὶ τῆς βρώσεως οὗτων τῶν εἰ-
δωλοθύτων, οἴδαμεν ὅτι ὁ Θεὸς εἰδω-
λον οὐκ ἐστὶν κόσμῳ, καὶ ὅτι ὁ Θεὸς
τ' εἰ μὴ εἷς. 5 Καὶ γὰρ εἴπερ εἰσι

5 For tho' there be that are
λεγόμενοι

A N N O T A T I O N S.

against the Law, if they did not so; and that such as neglected the said Pre-
cept were guilty of Homicide or Murder. And likewise among the Heathens,
an Unmarried State was esteem'd Dishonourable. Some Light to this place
may be taken from *Eccles* 42. 9.

V. 39. † Νόμος is not read in Alex. Clerm. and some other MSS. nor in the
Ethiopick Version; nor in Clem. Alexandr. or Basil, or Origen; nor yet in Ter-
tullian, Cyprian, Jerom, &c. whence it follows that it was likewise not read in
the Old Latin Version. It is highly probable that it has been added from *Rom* 7. 2.

V. 2. † So Alex. and Clerm. and some other MSS. and Clemens Alexandr.

V. 4. † Ἐπεὶ is not read in Alex. or Clerm. &c. MSS. or in Vulg. and Ethiop.
Versions; or in Irenæus, &c.

P A R A P H R A S E.

39 *It remains under this head only to add further, that the Wife is bound, as long as her Husband liveth, not to leave him; but if her Husband be dead, she is at liberty to be married, to whom she will, only in the Lord, i. e. only to a Christian.* 40 *But she is happier, if she so abide as she is, i. e. a Widow, after my Judgment. And I think also, that I have the Spirit of God to direct me in what I thus advise, and consequently that my Advice may be safely rely'd on by you, as such as will not misguide you.*

V.
Directions concerning the marriage of widows.

S E C T I O N III.

Wherein St Paul states the Question concerning the Lawfulness of Eating things offer'd in Sacrifice unto Idols, shewing when they may, and when they may not be Lawfully eaten. And in this latter Case the Apostle dissuades them from Eating, partly by his Own practice of Not using his Christian Liberty to the Hurt of Others, partly by setting before them God's judgments on the Israelites of old, and other Considerations proper to the purpose.

Chap. VIII. Now as to the other part of your Letter, wherein you writ to me your Opinion and Practice, concerning things offer'd in Sacrifice unto Idols, we who abstain from eating things offer'd to Idols in order to avoid offending the Weak, know as well as others among you who act contrary, that an Idol is Nothing, i. e. no God in reality; for We all who thus abstain from eating things offer'd to Idols, have this Knowledge. But then the great Difference between Us and the Other Party lies in this, that We are duly sensible, that Christianity obliges us to have Regard in our Actions, not only to our Own Knowledge, but to the Good of Others: Knowledge puffeth up, i. e. of it Self is only apt to swell Men with Pride; but Love edifies, i. e. Love to God and consequently to our Neighbour, makes us have Regard to the Welfare of others in our Actions, and thereby makes us our selves to become truly Christians. 2 And therefore if any man think that he knows Something more than Others, viz. the Heathens and some Weak Christians, in thus knowing Idols to be no real Gods, he knows nothing yet as he ought to know, if he do's not so order his Knowledge, as not to be inconsistent with his Love to God and so to his Neighbour. 3 But if any man love God, and consequently his Neighbour, and therefore uses his Knowledge agreeable to such Love, the same is known or accepted of him, i. e. of God, as one that has True Knowledge.

I.
Christian Charity obliges the more Knowing Christians, to have Regard in their Actions not only to their Own Knowledge, but chiefly to the Spiritual Welfare of others.

4 As concerning therefore the Eating of things offer'd in Sacrifice unto Idols, We know (I say,) as well as others, that an Idol is Nothing, i. e. the Fictitious Gods, whose Images are in the Heathen Temples, are no Real Beings in the World, and that in Truth, or by Nature there is no God but One. 5 For tho' there be among the

II.
The Heathen Gods are No Real Beings, but meer Fictions; and therefore things offer'd to them being in reality offer'd to Nothing or to no Deity, the Eating thereof, consider'd in itself, may be consistent with our Christian Liberty.

T E X T.

TRANSLATION.

λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε
ἐπὶ τῆς γῆς, (ὡσπερ εἰσι θεοὶ πολλοί,
καὶ κύριοι πολλοί.) 6 ἀλλ' ἡμῖν
εἷς θεὸς ὁ πατήρ, ἃς ἔσται πάντα,
καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος
Ἰησοῦς Χριστός, δι' ὃς τὰ πάντα, καὶ
ἡμεῖς δι' αὐτοῦ. 7 ἀλλ' οὐκ ἐν πά-
σιν ἡ γνώσις. τίνες δὲ τῇ συνειδήσει
τῇ εἰδώλῳ ἕως ἄρτι, ὡς εἰδωλόθυτον
ἐσθίσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθε-
νὴς οὕσα μολυνέται.

8 Βρῶμα δὲ ἡμᾶς ὁ πατήρ
τῷ θεῷ· οὐτε γὰρ ἐὰν φάγωμεν,
πείσσεύομεν· οὐτε ἐὰν μὴ φάγω-
μεν, ὑπερούμεθα. 9 βλέπετε δὲ μή-
πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομ-
μα γίνηται τοῖς ἀδελφοῖς. 10 ἐὰν
γὰρ τις ἴδῃ σε τὸν ἔχοντα γνώσιν,
ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ
συνείδησις αὐτοῦ ἀσθενοῦς ὅτι
οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλό-
θута ἐσθίειν; 11 καὶ σπολεῖται
ὁ ἀδελφὸν ἀδελφὸς ἐπὶ τῇ σῇ γνώ-

call'd Gods, whether in heaven
or in earth, (as there be Gods
many, and Lords many:)

6 Yet to us there is * One
God, the Father, of whom are
All things, and we * for him;
and one Lord Jesus Christ, by
whom are All things, and we
by him.

7 Howbeit there is not in
every man this Knowledge: but
some with conscience of the
Idol unto this hour, eat it as a
thing offer'd in Sacrifice unto
an Idol, and their Conscience
being weak is defil'd.

8 But meat commends us
not unto God: for neither if
we eat, are we the better; nor
if we eat not, are we the worse,

9 But take heed lest by any
means this Liberty of yours
become a stumbling-block to
them that are weak.

10 For if any man see thee,
who hast Knowledge, sit at
meat in * an Idol-Temple,
shall not the conscience of him,
who is weak, be embolden'd to
eat those things which are of-
fer'd in Sacrifice unto Idols?

11 And thro' thy Know-
ledge shall the weak Brother

A N N O T A T I O N S.

V. 5. † So Alex. and most Copies.

(i) It is strange to see how far Prejudice will influence Men's Understandings; since there are not wanting Some, who from this Passage of Scripture would infer the Inequality of the Divine Nature of Christ to that of the Father. Where- as any Such Inference is plainly overthrown by what the Apostle here says of Christ expressly, viz. that it is He, by Whom are ALL things, namely made; that were made according to Job. 1. 3. For if All things were made by Him, then it necessarily follows, that He himself was Not made, and consequently must be of the same One Uncreated Nature or Essence with the Father, and consequently Equal to the Father as to his Nature or Essence. That in respect of

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Heathen, that are call'd Gods *falsely*, as not being so by Nature, whether the said Gods are Suppos'd to be in Heaven or in Earth, as there be among them Gods many of this sort, and (as they are otherwise call'd) Lords many; 6 yet to Us Christians there is, i. e. We know that there is but one God by Nature, viz. Father, Son, and Holy Ghost: of which three Persons in the Godhead, One by way of Distinction is wont more peculiarly to be stil'd God, viz. the Father, of whom are All things, and We Christians in a special manner for Him, i. e. are call'd to the Knowledge of the Gospel for his True and Greater Service and Glory; and likewise of the three Persons in the Godhead One is wont for Distinction sake to be more peculiarly stil'd LORD, viz. Jesus Christ, by whom are (i) All things made that are made; and we Christians in a particular and spiritual manner are likewise created or made unto Good Works by Him. 7 Howbeit there is not in every man This Knowledge, viz. that an Idol is Nothing, or that the Heathen Gods are no Real Beings; but some with conscience of the Idol unto this hour, i. e. still continue to think the Idols to be the Images of Real Deities, and so eat it as a thing offer'd in Sacrifice unto an Idol or Image of a Real Deity; and their Conscience being thus Weak or not Sufficiently enlighten'd is defil'd, i. e. they become guilty of Sin by doing what they in their erroneous Consciences think Unlawfull.

8 But Meat, i. e. Food of any sort commends us not unto God. For neither if we eat things offer'd to Idols, as knowing that an Idol is Nothing, are we the Better Christians in the sight of God; nor if we eat not, as not knowing so much, are we the Worse or less Christians in the sight of God. 9 But you who are Knowing men in this respect are to take heed, lest by any means this Liberty of yours to eat things offer'd unto Idols, become a stumbling Block to them among your Christian Brethren, that are Weak inasmuch as they are not so Knowing as you in this point, and so are not convinc'd of their Christian Liberty therein. 10 For if any such Weak Man see thee, who hast Knowledge of this thy Liberty to eat things offer'd to Idols (forasmuch as an Idol is Nothing,) sit at Meat in an Idol-temple, shall not the Conscience of him, who is thus weak or not thoroughly instructed in this point, be embolden'd by thy Example to eat those things which are offer'd in sacrifice unto Idols, tho' he in his Conscience doubt of its Lawfulness? 11 And thus thro' thy Knowledge that an Idol is Nothing, and consequently that it is consistent with thy Christian Liberty to eat things offer'd to an Idol, shall the Weak Brother who has not the like Knowledge, perish,

III.
However it is
Requisite Not to
eat of such things,
rather than by eat-
ing to make the
Weak Brethren of-
fend, or Sin in
doing what they
Erroneously
judge Unlawfull.

A N N O T A T I O N S.

of Christ's being of the Father, He is Subordinate to the Father is readily granted and maintain'd by All, that maintain the True Catholick Doctrin of the Trinity.

TEXT

TRANSLATION.

σῆς, δι' ὃν Χριστὸς ἀπέθανεν; 12 Οὐ-
 τῶ δὲ ἁμαρτάνοντες εἰς τὰς ἀδελφάς,
 καὶ τύπτοντες αὐτὰς ἢ συνείδησι ἀδελ-
 γῶσαν, εἰς Χριστὸν ἁμαρτάνετε. 13 Διό-
 περ εἰ βρῶμα σκανδαλίζει τὸ ἀδελ-
 φόν μου, ἢ μὴ φάγω κρέα εἰς τὸ αἰῶνα,
 ἵνα μὴ τὸ ἀδελφόν μου σκανδαλίσω.

Κεφ. 9. Οὐκ εἰμι ἡ ἐλεύθερος;
 οὐκ εἰμι Ἀπόστολος; ἔχοντες Ἰησοῦν Χρι-
 στὸν τὸν Κύριον ἡμῶν ἑώρακα; ἢ τὸ
 ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; 2 Εἰ
 ἄλλοις οὐκ εἰμι Ἀπόστολος, ἀλλὰ γε
 ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς
 ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. 3 Ἡ
 ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν
 αὕτη ὅτι. 4 Μὴ οὐκ ἔχομεν ἐξου-
 σίαν φαγεῖν καὶ πίνειν; 5 Μὴ οὐκ
 ἔχομεν ἐξουσίαν ἀδελφῶν γυναῖκα
 πειράγειν, ὥς καὶ οἱ λοιποὶ Ἀπόστολοι,
 καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς;
 6 Ἡ μόνος ἐγὼ καὶ Βαρνάβας, ἢ ἔχο-
 μεν ἐξουσίαν τὸ μὴ ἐργάζεσθαι; 7 Τίς
 στρατεύεται ἰδίῳις ὀψωνίοις ποτὶς; τίς
 φυτεύει ἀμπελῶνα, καὶ οὐκ ἐκ καρποῦ
 αὐτοῦ ἐκ ἐσθίει; ἢ τίς ποιμαίνει ποί-
 μνην, καὶ ἐκ γάλακτος τὸ ποίμνης οὐκ
 ἐσθίει; 8 Μὴ καὶ ἄνθρωπον ταῦτα
 λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;

perish, for whom Christ dyed.

12 But when ye sin so a-
 gainst the Brethren, and wound
 their weak Conscience, ye sin
 against Christ.

13 Wherefore if Meat make
 my Brother to offend, I will
 eat no flesh, while the world
 stands, lest I make my Brother
 to offend.

Chap. IX.

* Am I not Free? am I not
 an Apostle? have I not seen
 Jesus Christ our Lord? are not
 you my Work in the Lord?

2 If I be not an Apostle to
 others, yet doubtless I am to
 you: for the Seal of my A-
 postleship are ye in the Lord.

3 My Answer to them that
 examine me, is this:

4 Have we not power to
 eat and to drink?

5 Have we not power to
 lead about a sister, a wife, as
 well as other Apostles, and
 * the brethren of the Lord, and
 Cephas?

6 Or I only and Barnabas,
 have not we power to forbear
 working?

7 Who goes a warfare at any
 time at his own charges? who
 planteth a vineyard, and eats
 not of the fruit thereof? or
 who feeds a flock, and eats not
 of the milk of the flock?

8 Say I these things as a
 Man? or says not the Law the
 same also?

perish
Weak
your
ye sin
eat of
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Ch

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5 Ha
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perish, for whom Christ died. 12 But when ye sin so against the Weak Brethren, and wound their weak Conscience, *by leading them thro' your Example to do what their Conscience is not persuaded is Lawfull*, ye sin against Christ. 13 Wherefore if Meat or the Flesh I should thus eat offer'd unto Idols make my Brother to offend, I will eat no Flesh while the World stands, lest I make my Brother to offend: *the Spiritual Good of my Brother being what I am to consider, and guide my self by in the use of my Christian Freedom; or in the Doing or Not doing of such things as are not Necessary Duties.*

Chap. IX. *And that you may not think, what I said last concerning my Readiness to Abstain even from what is allow'd by Christianity, for the Spiritual Good of Others, is only Said by me and not actually Practis'd, I shall here take occasion to observe to you some Instances of my Practice in this kind; which I am the rather induc'd to do, because I shall thereby quite take away an Objection, which I understand is made by my Opposers against me, as if I were not a True Apostle; to begin then. Am I not Free, i. e. have I not the same Freedom to do any thing, as any other Christian has? Am I not an Apostle, and therefore have I not the same Right to a maintenance, as the other Apostles of Christ? Have I not seen Jesus Christ our Lord, as well as the other Apostles, and been instructed by Him, and therefore may be Reasonably suppos'd to understand my Christian Freedom and Right as well as the other Apostles? Are not you my Work in the Lord, i. e. Were you not first Converted to Christianity by me? 2 And therefore if I be, not an Apostle to others, yet doubtless I am to you; for as it were the Seal or Proof of my Apostleship are ye in the Lord, i. e. is your Conversion by me to Christianity. 3 Wherefore My Answer to them that examine me, why I and my Companions use not the same Freedom as the other Apostles and Evangelists do, is this: 4 Have we not power to eat and to drink, i. e. a Right to be provided for by those we preach to? 5 Have we not power to lead or carry about with us a Sister, that is, a Wife to be provided for likewise by Those we preach to, as well as other Apostles, and the brethren of the Lord (James, Jude, &c. Matt. 13. 55;) and Cephas? 6 Or I only and Barnabas, have not we power to forbear Working for our Maintenance? 7 Who go's a Warfare, i. e. to the War as a Souldier at any time at his Own Charges? Who plant's a Vineyard, and eats not of the Fruit thereof? Or, who feeds a Flock, and eats not of the Milk of the Flock? 8 Say I these things as a Man? or says not the Law the same also? i. e. what I said v. 7. is agreeable not only*

IV.
St Paul observes to the Corinthians, that by his exhorting them to abstain from their Christian Liberty for the sake of the Weak Brethrens Good, he exhorted them to no more than what he practis'd himself. And that first in respect of his preaching the Gospel to them of Free Cost, or without Demanding a Maintenance, as he might demand by the Gospel.

A N N O T A T I O N S.

V. i. † So it is read in Alex. and some other MSS. as also in the Ancient Versions, viz. Vulg. Latin, and Syriack, and Ethiopick, as also in Tertullian and St Augustin, &c. And (as Estius observes) this Order is most agreeable, as to the Connexion, both with what go's afore, and also with what follows after.

TEXT.

TRANSLATION.

9 Εἰ γὰρ τῷ Μωσέως νόμῳ γε-
γραπται· Οὐ φιμώσεις βουῶν ἀλοῶν-
τα. Μὴ τῷ βοῶν μέλει τῷ Θεῷ;
10 Ἡ δὲ ἡμᾶς πάντως λέγει; δι'
ἡμᾶς γὰρ ἐγέγραψεν, ὅτι ἐπ' ἐλπίδι
ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν· καὶ ὁ
ἀλοῶν, † ἐπ' ἐλπίδι τῷ μετέχειν.
11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ
ἐσπεύραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ
σαρκικὰ θερίσομεν; 12 Εἰ ἄλλοι
τῆς ἰκουσίας ὑμῶν μετέχουσιν, ἔ-
μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησά-
μεθα τῇ ἰκυσίᾳ ταύτῃ· ἀλλὰ πάν-
τα τέλομεν, ἵνα μὴ ἐγκοπῶν πῃνα
δῶμεν τῷ Εὐαγγελίῳ τῷ Χριστοῦ.
13 Οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐρ-
γαζόμενοι, ἐκ τῷ ἱεροῦ ἐσθίου-
σιν; οἱ τῷ θυσιαστίῳ προσεδρεύον-
τες, τῷ θυσιαστίῳ συμμερίζον-
ται; 14 Οὕτω καὶ ὁ Κύριος
διέταξε τοῖς τοῦ Εὐαγγελίου κηρύτ-
ταις, ἐκ τῷ Εὐαγγελίου ζῆν.
15 Εγὼ δὲ οὐδενὶ ἐχρησάμην τέ-
των. Οὐκ ἔγραψα δὲ ταῦτα,
ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν
γὰρ μοι μᾶλλον ἀποθόμην, ἢ
τὸ καύχημα μου ἵνα πῖς κενώσῃ.

9 For it is written in the
Law of Moses: Thou shalt not
muzzle the mouth of the ox
that treads out the Corn. Do's
God take care for oxen?

10 Or says he it * without
doubt for Our sakes? for our
sakes, no doubt this is written;
that he that plows, should
plow in hope; and that he that
threshes, * should so in hope of
partaking.

11 If we have sown unto
you Spiritual things, is it a
Great thing if we shall reap
your Carnal things?

12 If others be partakers of
this power over you, are not
we rather? Nevertheless we
have not us'd this power; but
Suffer all things, lest we should
hinder the Gospel of Christ.

13 Do ye not know that
they who minister about holy
things, live of the things of the
Temple? and they who wait at
the Altar, are partakers with
the Altar?

14 Even so has the Lord
ordain'd, that they who preach
the Gospel, should live of the
Gospel.

15 But I have us'd none of
these things. Nor have I writ-
ten these things, that it should
be so done unto me: for it were
better for me to dye, than that
any man should make my glo-
rying void.

16 Εἰ

ANNOTATIONS.

V. 10. † So it is read in Alex. and some other MSS. as also in Origen, and
in Vulg. Lat. and Syr. and Arab. Versions.

(*) The Greek word πάντως signifies not only altogether, but also surely, or
without

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only to Human Reason, but also to Revelation: 9 For it is written in the Law of Moses: Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn. Do's God intend by this precept to take care for Oxen only? 10 Or says he it (k) without doubt for Our sakes also and principally? for our sakes principally no doubt this is written; that he that plows, should plow in hope of enjoying the Fruits of his Labours at Harvest; and that he that threshes, should so in hope of partaking or eating of the Corn he has thresh'd; such his Hope being confirm'd by God's thus taking care that even the Brute Beasts should be dealt with in an equitable manner, and duly rewarded for their Labour.

11 Wherefore, if we have sown unto you Spiritual things by preaching the Gospel unto you, is it a Great thing if we shall reap, i. e. partake of your Carnal things, so far as is requisite for a fitting Maintenance?

12 If others be partakers of this power over you, i. e. of this Right to be maintain'd by you, are not we rather so, by whom you were first converted? Nevertheless we have not us'd this Power among you, but choose rather to Suffer the want of All things, lest we should hinder the propagation of the Gospel of Christ.

13 The Argument I drew afore (v. 9.) for the Right that the Preachers of the Gospel have to be maintain'd by Those to whom they preach, do's indeed depend on a mystical Interpretation of the Precept cited out of the Law, or on applying what is there said Literally of Oxen to a Spiritual sense: but there are other and plainer Arguments to be drawn from the Law to the same purpose. For

do ye not know that they, viz. the Levites, who minister about the holy things to be perform'd by the Law in the Temple, are by the same Law to live of the said holy things of the Temple? and they, viz. the Priests, who wait at the Altar, are partakers with the Altar of the things there offer'd?

14 Even so under the Gospel has the Lord ordain'd, that they who preach the Gospel, should live, or be maintain'd by the Offerings or other Stipends set apart as a Reward for preaching of the Gospel.

15 But I have used none of this Right to a Maintenance by you, in demanding any of these things which are necessary for to maintain me; nor have I written these things, that it should be so done unto me as of Right you ought and I can claim: for it were better for me, i. e. I had rather to dye for want, than that any man should make my Glory-
ing

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without doubt, or the like; and so it is us'd in other places of N. T. For instance: Our Saviour's words Luk. 4. 23. Πάντως ἐπεὶ ἐμοὶ &c. is render'd rightly, *Ye will Surely say this Proverb to me.* And the words of the Men of Malta concerning St Paul Act. 28. 4. Πάντως φονεὺς &c. are well render'd, *No doubt this Man is a Murderer.* And accordingly the word *ἀντὶς* ought to have been render'd here, *no doubt* or the like, not *altogether*, this being plainly repugnant to Scripture, forasmuch as it is evident from the very Text of O. T. here cited by St Paul, that God do's take care of Oxen in a suitable degree as well as of Men; and the same may be prov'd from other Texts.

TEXT.

TRANSLATION.

16 Εάν γὰρ εὐαγγελίζωμαι, ἔκ' ἐστὶ μοι καύχημα· ἀνάγκη γάρ μοι ὄντ' αὖτε κείτα· ὅτι γὰρ μοι ὄντ' ἐστίν, εἰ μὴ εὐαγγελίζωμαι. 17 Εἰ γὰρ ἔκων τὸ τοιοῦτον, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. 18 Τίς οὖν μοι ὄντ' ὁ μισθός; ἵνα εὐαγγελίζομαι ἁδ' ἀπάλογον θῆσω τὸ εὐαγγέλιον τῷ Χριστῷ, εἰς τὸ μὴ καλῶς χρῆσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

19 Ελευθέρομαι γὰρ ὢν ἐκ πάντων, πάντας ἑμαυτὸν ἐδούλωσα, ἵνα τῶς πλείονας κερδήσω. 20 Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, († μὴ ὢν αὐτοῖς ὑπὸ νόμον) ἵνα τῶς ὑπὸ νόμον κερδήσω. 21 τοῖς ἀνόμοις ὡς ἀνομος, (μὴ ὢν ἀνομος Θεῷ, ἀλλ' ἐνομος Χριστῷ) ἵνα κερδήσω † τῶς ἀνόμους. 22 Ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής,

16 For tho' I preach the Gospel, I have nothing to glory of: for Necessity is laid upon me: * for Wo is unto me, if I preach not the Gospel.

17 For if I do this thing willingly, I have a Reward: but if against my will, a dispensation of the Gospel is committed unto me.

18 What is my Reward then? Verily that when I preach the Gospel, I may make the Gospel of Christ without Charge, that I abuse not my power in the Gospel.

19 For tho' I be free from All men, yet have I made myself Servant to All, that I might gain the More.

20 And to the Jews, I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, (* not being my self under the Law) that I might gain them that are under the Law;

21 To them that are without the Law, as without the Law, (being not without the Law to God, but under * the Law to Christ) that I might gain them that are without the Law.

22 To the weak became I

ANNOTATIONS.

V. 16. † So Alex. Clerm. and many other MSS. as also Vulg. Latin Version.
V. 20. † So Alex. Clerm. and some other MSS. together with Chrysostom; as also Vulg. Lat. Version and Ambrose. It is not to be doubted, but it was so writ originally by the Apostle, this clause, μὴ ὢν αὐτοῖς ὑπὸ νόμον, well answering to the other clause inserted in the following verse, viz. μὴ ὢν ἀνομος Θεῷ &c. It came to be left out by reason of the same two words, ὑπὸ νόμον, going just before and also ending this former clause.

V. 21. † Alex. Clerm. and some other MSS. add the Article τῶς.

(l) Act. 16. 3.

(m) Act. 20. 21—26.

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ing (on account of my Preaching the Gospel Freely) Void. 16 For tho' I preach the Gospel, I have nothing to Glory of on that account barely: for Necessity is laid upon me by the special Command of Christ to preach it: for Wo is unto me, if I preach not the Gospel, because thereby I shall become Disobedient to the Heavenly Vision: 17 I say, tho' I preach the Gospel, I have nothing to Glory of barely on that account: for then only, if I do somewhat in this thing of Preaching which I am appointed to, Willingly or beyond Command and Necessity, I have a special Reward; but if against my Will and only in Obedience to the Command of Christ, a Dispensation or Preaching of the Gospel is committed unto me, and I can expect nothing Extraordinary for doing barely my Duty. 18 What is my Extraordinary Reward then, that I can glory of? Verily this, that when I preach the Gospel, I may also make the Gospel of Christ without Charge, by not exacting the Maintenance I have a Right to, where it will prove prejudicial to the Progress of the Gospel; and Consequently that I abuse not my Power in or by the Gospel. And thus, what I have here already alledg'd, is One pregnant Instance of my Own Practising what I above recommended to you, namely Abstaining from what I may Lawfully do, only for the Good of Others. And there are other Instances also, wherein I do the like.

19 For tho' I be Free from All Men, i. e. under no Obligation by any Command of God to comply with Jews or Gentiles in several respects, yet have I made my self as a Servant to All, i. e. I have comply'd both with Jews and Gentiles in such respects, wherein I was not oblig'd to comply with or humour them, to this end that I might gain the more, either at first to Christianity, or else, if already converted, to stand with me for the Truth of the Gospel. 20 And upon this Motive to the Jews I became as a Jew, (for instance, complying with them so far as to (l) circumcise Timothy,) that I might gain the Jews; to them that in their Opinion are yet under the Obligation of the Law, I became as One under the Law, (complying, for instance, so far as to (m) purify my self in the Temple, but in the mean while being Very sensible of my Not being my self under any Obligation of the Law; however complying thus,) that I might gain them that are under the Law. 21 On the other hand to them that are without, i. e. not under the Law of Moses, viz. the Gentiles, I became as One without the said Law, (however in the mean while being Not without the Law to God, but under the Law to Christ, i. e. doing nothing Inconsistent with the Principal Intention and Spiritual Meaning of the Law now solely regarded by God, but acting so as is truly Agreeable to the said Principal and Spiritual meaning of the Law, wherein it is the same as the Gospel of Christ: Being, I say, thus under the Law to Christ, I acted as without the Law in other respects,) that I might gain them that are without the Law. 22 In like manner, and to bring the matter home to what gave Occasion to this Digression, to

V.
The Apostle observes in general other Instances, wherein he us'd his Christian Liberty for the Good of others.

TEXT.

TRANSLATION.

ἵνα τῆς ἀσθενείας κερδήσω. τοῖς
πᾶσι γένηται πᾶντα, ἵνα † πᾶν-
τας σώσω. 23 † Πάντα δὲ ποιῶ
ὑπὲρ τὸ Εὐαγγέλιον, ἵνα συγκοινωνῶς
αὐτῷ γένωμαι.

24 Οὐκ οἶδατε ὅτι οἱ ἐν ὁδοῖς
τρέχοντες, πάντες μὲν τρέχουσιν,
εἰς δὲ λαμβάνει τὸ βραβεῖον; ὅπως
τρέχετε ἵνα καταλάβετε. 25 Πᾶς
δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρα-
τεύεται· ὁ κέρνει μὲν οὖν ἵνα φθα-
ρῇ. 26 Εγὼ τοίνυν ὅπως τρέχω,
ὡς ὅτι ἀδύνατος. ὅπως πυκλεύω, ὡς ὅτι
ἀέρας δέσμων. 27 Ἀλλ' ὑποπιᾶζω μὲν
τὸ σῶμα, καὶ δαλαῖω γὰρ· μήπως ἄλλοις
κηρύξαι, αὐτὸς ἀδόκιμος γένωμαι.

Κεφ. ι'. Οὐ θέλω † γὰρ ὑμᾶς

as weak, that I might gain the
weak : I * have become All
things to All men, that I might
save * All.

23 And I do All for the Go-
spels sake, that I might be par-
taker thereof with you.

24 Know ye not that they
who run in the race, run All,
but One receives the prize?
So run, that ye may obtain.

25 And every man that
strives for the Mastery, is tem-
perate in all things : Now they
do it to obtain a corruptible
crown, but we an incorruptible.

26 I therefore so run, not
as uncertainly : so fight I, not
as one that beats the air :

27 But I keep under my Bo-
dy, and bring it into subje-
ction : lest that by any means,
when I have preached to o-
thers, I my self should be a
Cast-away.

Chap. X.

For I would not that ye
ἀγνοεῖτε,

ANNOTATIONS.

V. 23. † So Clermont MSS. and Vulg. Syr. and Ethiop. Versions ; as also
Clemens Alexandr. and Tertullian, Ambrose, Augustin, &c. It is more than
probable, that it is the Original Reading, and chang'd afterwards into πάντας
πᾶσι by some one, who conceiv'd it impossible for St Paul to think that He
could be Himself instrumental to the Salvation of *All men*. Whereas it should
have been consider'd, that the same Objection holds against St Paul's becoming
All things to *All men*. And consequently as by *All men* in this last Clause
St Paul meant *All sorts* of Men, whether Jews or Gentiles, Weak or Strong;
so in the other clause he speaks of his Desire to save those of *All sorts* to whom
he preach'd. On the like account πάντας, the Original Reading as appears from
Ancient MSS. and Versions, has been since changed into τῶν.

V. 1. † So Alex. Clerm. and some other MSS. as also Vulg. Lat. Version; and
Iren. Orig. Clemens Alexandr. Epiphanius, Ambrose, &c. Whence appears plain-
ly the Connexion of what is said in this Chapter with the former, and conse-
quently that it is to be taken in the Sense given in the Paraphrase.

(mm) It is observ'd by Mr Mede that Εὐαγγέλιον is sometimes taken to denote
a Reward for bringing glad Tidings, and that in the LXX. 2 Sam. 4. 10. And
he supposes it may be best understood so here, and v. 14. of this Chapter.

P A R A P H R A S E.

the Weak, i. e. Such as have not a Right understanding of their Christian Liberty, became I as Weak, namely condescending so far as to abstain from doing Myself what they judg'd Unlawfull to do, that so I might not make them to Offend: In a word, I have become Compliant in All things Lawfull to All sorts of Men, that I might by such my compliance save some of All sorts. 23 And I do All this for the Gospels sake and its Greater Advancement, that I might be partaker of the (mm) Greater Rewards thereof with you, whom to that end I exhort to follow my Example in so condescending to the Weak Brethren.

24 To convince you farther of the Reasonableness of your thus Acting, I shall add the following Consideration: Know ye not, i. e. ye, who are acquainted with the Isthmian Games, know full well) that they who run in the said Race, run All, but One only receives the prize, and therefore they that run, are wont to run, not after any lazy rate, but with All their Force or as Fast as possibly they can, each endeavouring his utmost to obtain the prize? Now this is sufficient to instruct you, that likewise in your Christian Race ye ought so to run, that ye may obtain the Prize thereof, i. e. that it is not enough for you to run after any Lazy rate, but with All your strength, that you may be Accepted or Approv'd of God, as having Run well. 25 And likewise in respect to Wrestling, another of your Isthmian Games, ye know, that Every man that strives for the Maltrey therein, is Temperate in All things, submitting himself Readily to severe Rules of Exercise and Abstinence. Now they do it to obtain a Corruptible Crown of Bays or Olive; but we Christians have an Incorruptible Crown of Glory propos'd to us as our Reward; which therefore deserves that we should readily endure greater Hardships and use the strictest Abstinence where requisite. 26 I therefore so run, not as Uncertainly, i. e. as not to leave my obtaining the Prize to an Uncertainty, but to make Sure of it: so Fight I, not as One that beats the Air or fights to no purpose: 27 But I keep under my Body, and bring it into subjection, so as to be able to deny my self the Indulging thereof even in things indifferent or lawfull in themselves, when it will prove prejudicial to Others, and the Progress of the Gospel, lest that by any means, when I have preach'd to Others in order to bring them to Heaven, I my self should be a Cast-away, i. e. Disapprov'd and Rejected as Unworthy of Heaven. And if I, who am an Apostle, have yet Reason to be Cautious of this, you may thence infer, that you ought to be no less Cautious, lest notwithstanding your Embracing the Gospel, you should be at last Disapprov'd, as not Walking agreeably thereto.

Chap. X. For, to keep you from presuming too much on God's Favour, and to convince you that tho' you are the People of God, yet you may and will be punish'd and Disapprov'd or Rejected at last by him, if you behave your selves not as becomes you; to this end, I say, I would not

VI.

The Apostle enforces what he had afore said, by another Consideration, viz. of the Abstemiousness & Self-denial practis'd by such as fought for the Prize in the Isthmian Games.

VII.

St Paul observing to them, that they are not to think, that their being Christians or

TEXT.

TRANSLATION.

ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες
 ἡμῶν πάντες ὑπὸ τῇ νεφέλῃ ἦσαν,
 καὶ πάντες διὰ τῆς θαλάσσης διήλθον.
 2 καὶ πάντες εἰς τὸν Μωσέω ἐβαπτί-
 σθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ·
 3 καὶ πάντες τὸ αὐτὸ βρώμα πνευμα-
 τικὸν ἔφαγον· 4 καὶ πάντες τὸ αὐτὸ
 πόμα πνευματικὸν ἔπιον· (ἐπίνον γὰρ
 ἐκ πνευματικῆς ἀκολουθήσεως πέτρας·
 ἡ δὲ πέτρα ἦν ὁ Χριστός.) 5 ΑΛΛ'
 οὐκ ἐν τοῖς πλείοσι αὐτῶν εὐδόκησεν
 ὁ Θεός· κατεγρώθησαν γὰρ ἐν τῇ ἐρή-
 μῳ. 6 Ταῦτα δὲ τύποι ἡμῶν ἐγε-
 νήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ὅπι-
 θυμηταὶ κακῶν, καθὼς καὶ κεῖνοι ἐπε-
 θύμησαν. 7 Μὴδὲ εἰδωλόλατράν τι
 νεοθεῖ, καθὼς πινες αὐτῶν· ὡς γέ-
 γραπται· Ἐκάρησεν ὁ λαὸς φαγεῖν καὶ
 πίνειν, καὶ ἀνέστησαν παίζειν. 8 Μὴδὲ
 πορνεύωμεν, καθὼς πινες αὐτῶν ἐπόρ-
 νύοντο, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκο-
 σιπτεῖς χιλιάδες. 9 Μὴδὲ ἐκπει-
 ράζωμεν τὸν Χριστόν, καθὼς ἡ πινες
 αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφρων
 ἀπώλοντο. 10 Μὴδὲ γογγίζετε, κα-
 θὼς ἡ πινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώ-
 λοντο ὑπὸ τοῦ ὀλοθροῦτος. 11 Ταῦ-
 τα δὲ πάντα τύποι συνέβαινον ἐκεί-
 νοις· ἐγράφη δὲ περὶ νεφεσίαν ἡμῶν,
 εἰς ὅς τὰ τέλη τῶν αἰώνων κατήντησεν.

should be ignorant, Brethren,
 how that * our Fathers were
 All under the Cloud, and All
 pass'd thro' the Sea;

2 And were All baptiz'd un-
 to Moses in the Cloud and in
 the Sea;

3 And did All eat the same
 spiritual meat;

4 And did All drink the
 same Spiritual drink: (for they
 drank of that Spiritual Rock
 that follow'd them; and that
 Rock was Christ.)

5 But with * the greater
 part of them God was not well
 pleas'd: for they were over-
 thrown in the Wilderness.

6 Now these things were our
 Examples, to the end we should
 not lust after evil things, as
 they also lusted:

7 Nor be ye Idolaters, as
 were some of them; as it is
 written: The people sat down
 to eat and to drink, and rose
 up to play.

8 Nor let us commit forni-
 cation, as some of them com-
 mitted, and fell in one day
 three and twenty thousand.

9 Nor let us tempt Christ,
 as some of them * tempted, and
 were destroy'd of Serpents.

10 Nor murmur ye, as some
 of them murmur'd, and were
 destroy'd of the Destroyer.

11 Now all these things
 hapned unto them for Exam-
 ples; and they are written for
 our Admonition, upon whom
 the Ends of the World are
 come.

not that ye should be ignorant, Brethren, how that our Fathers, *i. e.* God's People by Profession, and partaking of the Sacraments of the Gospel is sufficient to set them Right in the Favour of God; but that notwithstanding this they might Sin, and draw God's Wrath and Destruction upon themselves, as appears from the Example of the Israelites of old. the Ancestors of our Jewish Nation, when they came out of Egypt, were All under the Cloud, and All pass'd thro the Sea; 2 and were All baptiz'd unto Moses, *i. e.* initiated into the Mosaical Institution by being as it were baptiz'd in the Cloud and in the Sea; 3 and did All eat the same Manna, which is to be conceiv'd as a Spiritual Meat, *i. e.* as having a Spiritual signification and being Typical of Christ; 4 and did All drink the same Spiritual Drink, *i. e.* of the same Drink which had also a Typical or Spiritual signification: (for they drank of the Water that came out of that Spiritual Rock, and that follow'd them; and that Rock I call likewise Spiritual, because it was a Typical Representation of Christ. 5 But notwithstanding all this, with Many of them God was not well pleas'd: for they were overthrown in the Wilderness for their Sins and Disobedience. 6 Now these things (*i. e.* the Punishments inflicted on them, notwithstanding their being the People of God, and as such partaking of the Sacrament of Baptism, and of the other Sacrament of Meat and Drink) were design'd as our Examples or as Patterns to us, to the end we being warn'd by these Examples, should not presume too much upon our being now the People of God, and as such partaking of the Christian Sacraments of Baptism and the Lord's Supper, as if this were enough to keep us Right in the Sight or Favour of God; but that in order hereto we should be carefull not to lust after Evil things, (for instance Meats or the Heathen Sacrifice-feasts which are Better let alone,) as they also lusted. 7 Nor be ye Idolaters, as were some of them; as it is written: The people sat down to eat and to drink of the Sacrifices offer'd to the Golden Calf, and rose up to play, *i. e.* to dance and use such other sports as was customary at the Heathen Sacrifices. 8 Nor let us commit Fornication, as some of them committed, viz. at the Sacrifices of Baal-peor, and upon that account fell in one day three and twenty thousand. 9 Nor let us tempt and provoke Christ, as some of them tempted, and were destroy'd of Serpents. 10 Nor murmur ye, as some of them murmur'd, and were destroy'd of the Destroyer, *i. e.* the Angel who was authoriz'd to destroy 'em. 11 Now All these things hapned to them for our Examples, and they are written for Our Admonition, upon whom the Ends of the World, *i. e.* the Last of Ages or the Christian Age, is come: And the foremention'd Instances are very proper for our Admonition in reference to the points treated of in this Epistle; forasmuch as the said Instances of Punishment and God's Wrath befel the Israelites on account either of their lusting after Meat and Drink, or of Fornication, or of Idolatry, the Sins which some among you

A N N O T A T I O N S.

V. 9, and 10. † καὶ is not read in either place, either in Alex. Clerm. &c. MSS. or in Vulgar Latin Version, &c.

(mm) Is

TEXT.

TRANSLATION.

12 Ωστε ὁ δοκῶν ἐστάναι, βλέπω μὴ πέσῃ. 13 Πειρασμός ὑμῶν οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμῶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τῇ δυνάμει ὑμῶς ὑπενεγκεῖν. 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας.

15 Ως φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φημι. 16 Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, ἔχι κοινωνία τῇ αἵματι τοῦ Χριστοῦ ὅστις; τὸν ἄρτον ὃν κλῶμεν, ἔχι κοινωνία τῇ σωματι τοῦ Χριστοῦ ὅστις; 17 Ὅτι εἷς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τῆς ἐνὸς ἄρτου μετέχμεν. 18 Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθionτες τὰς θυσίας, κοινωνοὶ τῆς θυσιασθείου εἰσὶ; 19 Τί οὖν φημι; ὅτι εἰδωλον τί ὅστις; ἢ ὅτι εἰδωλόθυτον τί ὅστις; 20 ΑΛΛ' ὅτι ἂν θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. 21 Οὐ δύνασθε ποτήριον Κυρίου πίνειν, καὶ ποτήριον δαιμονίων· ὃ δύνασθε τρα-

12 Wherefore let him that thinks he stands, take heed lest he fall.

13 There has no Temptation taken you, but such as is common to Man: * and God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my *Belov'd, flee from Idolatry.

15 I speak as to Wise men: judge ye what I say.

16 The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ?

17 * Because the Bread is One, we being Many are One body: for we are All partakers of that One bread.

18 Behold Israel after the flesh: are not they who eat of the Sacrifices, partakers of the Altar?

19 What say I then? that the Idol is any thing? or that what is offer'd in Sacrifice to the Idol is any thing?

20 But I say that the things which the Gentiles sacrifice, they sacrifice to Devils and not to God: and I would not that ye should have Communion with Devils.

21 Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers

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you are too much inclin'd to. 12 Wherefore admonish'd by these Examples, let him that thinks he stands or is safe in God's Favour, by being of the Church and partaking of the Christian Sacraments, take heed lest he fall nevertheless into Sin, and so from God's Favour into Destruction.

13 Hitherto there has no Temptation taken or befallen you, but such as is common to Man, *i. e.* ordinary and light: and if any Greater Temptation should befall you, God is faithfull, who will not suffer you, as long as you adhere to him, to be tempted above that ye are able; but will with the Temptation also make a way for you to escape, at least so far as that ye may be able to bear it patiently, and so to avoid the Sin ye are tempted to. 14 Wherefore, my Beloved, flee from Idolatry, and be not drawn to any Approaches near it by any Temptation or Persecution whatever.

15 You are satisfied that you want not Wisdom or Knowledge; wherefore I speak unto you as to Wise or Knowing Men: judge ye, as such, of the Reasonableness of what I am going to say concerning the Ill Consequence or Sinfulness there may be in eating of things offer'd to Idols.

16 The Cup of Blessing which we bless, *i. e.* consecrate and receive at the Sacrament of the Lord's Supper with Thanksgiving, is it not the Communion or Partaking of the Blood of Christ? the Bread which we break, and eat of at the Lord's Supper, is it not the Communion of the Body of Christ? and do we not by eating thereof profess our selves to be All Members of Christ? 17 Namely, Because (mmm) the Bread is One,

We being Many are One Body: for We are All partakers of that One Bread, and thereby Own our selves All Members of that One Body whereof Christ is head. 18 Behold Israel after the Flesh, *i. e.* the Jewish Church which Men are initiated into by the Circumcision of the Flesh; and you will find the same holds good in that also: for are not they who eat of the Sacrifices, partakers of the Altar or Table of God, and so hold Communion with him? 19 What say I then? that the Idol is any thing or Deity in reality? or that what is offer'd in Sacrifice unto the Idol is any thing, which by being barely thus offer'd changes its Nature so, as to affect us in our Use of them? 20 No: But I say this, that the things which the Gentiles Sacrifice, they Sacrifice to Devils and not to God; and I would not that you should have Fellowship or Communion with Devils. 21 Indeed ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table,

VIII.
The Unlawfulness of eating things offer'd unto Idols arises from their being offer'd unto Devils; whereupon to partake of them as such, is to have Communion with Devils, which is inconsistent with our having Communion with Christ.

A N N O T A T I O N S.

(mmm) It has much puzzled Commentators to account for Christians being call'd One Bread here according to the Common Reading: whereas if the words be render'd as I have done, and seems most natural, that Difficulty is remov'd and All easy.

TEXT.

TRANSLATION.

πέζης Κυρίου μετέχων, καὶ τρα-
πέζης δαιμονίων. 22 Ἡ ᾧ ὁρᾷ
λῶμεν τὸ Κύριον; μὴ ἰσχυρότεροι αὐ-
τῷ ἴσμεν;

23 Πάντα μοι ἔξεστιν, ἅλλ' ὃ
πάντα συμφέρει· πάντα μοι ἔξεστιν,
ἀλλ' ὃ πάντα οἰκοδομῇ. 24 Μη-
δεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ
τοῦ ἑτέρου ἕκαστος. 25 Πᾶν τὸ
ἐν μακέλλῳ πωλύμυθον ἐσθίετε, μη-
δὲν ἀνακρίνοντες ἀλλὰ τὴν σωείδῃ-
σιν. 26 Τῷ γὰρ Κυρίῳ ἢ γῇ, καὶ
τὸ πλήρωμα αὐτῆς. 27 Εἰ δέ τις
καλεῖ ὑμᾶς τῷ ἀπίστῳ, καὶ θέλετε
πορεύεσθαι, πάν τὸ ᾧ ὁρᾷ πωλύμυθον
ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες ἀλλὰ
τὴν σωείδῃσιν. 28 Ἐὰν δέ τις ὑμῖν
εἴπῃ· Τοῦτο εἰδωλόθυτόν ἐστι· μὴ
ἐσθίετε, δι' ὅκεῖνον τὸν μνηύσαντα,
καὶ ἀλλὰ τὴν σωείδῃσιν†. 29 Σω-
είδῃσιν δὲ λέγω, ὃ καὶ τὴν ἑαυτοῦ,
ἀλλὰ τὴν τοῦ ἑτέρου. Ἰατί γὰρ ἡ
ἐλευθερία μου κείνεται ὑπὸ ἀλ-
λῆς συνειδήσεως; 30 Εἰ τὸ ἐγὼ χά-
ριτι μετέχω, τί βλασφημῶμαι ὑ-
πὲρ τοῦ ἐγὼ εὐχαριστῶ; 31 Εἴτε οὖν
ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιῶ-
τε, πάντα εἰς δόξαν Θεοῦ ποιῶτε.
32 Ἀποτρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ

of the Lord's table, and of the
table of Devils,

22 Do we provoke the Lord
to jealousy? are we stronger
than he?

23 All things are lawfull
for me, but All things are not
expedient: All things are law-
full for me, but All things edi-
fy not.

24 Let no man seek his
Own, but every man anothers
Welfare.

25 Whatsoever is sold in
the shambles that eat, asking no
question for Conscience sake.

26 For the Earth is the
Lords, and the fulness thereof.

27 If any of them that be-
lieve not, bid you to a feast,
and ye be dispos'd to go, what-
soever is set before you, eat,
asking no question for Con-
science sake.

28 But if any man say unto
you: This is offer'd in Sacri-
fice unto *an Idol; eat not, for
his sake that shew'd it, and for
Conscience sake*:

29 Conscience I say, not
thy Own, but of the other: for
why is my Liberty judg'd of
another man's Conscience?

30 If I by *giving thanks
be a partaker, why am I evil
spoken of for that, for which
I give thanks?

31 Whether therefore ye eat
or drink, or whatsoever ye do,
do All to the Glory of God.

32 Give no offence, neither
to the Jews, nor to the Gen-

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Table, and the Table of Devils: *you can't acceptably to God join these Rites together, they being inconsistent, inasmuch as it is inconsistent to be in Friendship with God and Devils.* 22 Do we provoke the Lord to jealousy by such our Idolatry, which is represented in Scripture as *Spiritual Whoredom*? Are we stronger than he, so that we have no reason to fear our provoking him to jealousy?

23 If it be pleaded, that according to the Christian Liberty All things, *i. e. Meats* are lawfull for me: I answer (as above Chap. 6. 12.) but All things are not expedient: All things are indeed lawfull for me, but All things edify not or tend to the Good of Others, and therefore are to be forborn. 24 For if you will act according to the Rule of Christian Love, let no man seek his Own Welfare only, but every man Another's Welfare. 25 Whatsoever is sold in the Shambles, that eat asking no Question for Conscience sake, *i. e. not making any Enquiry, out of needless Scruple, whether it has been offer'd to any Idol or no.* 26 For the Earth is the Lord's, and the Fulneis thereof, *i. e. All that is therein, All the Products and Creatures thereof, and being given by God to Men for their use, may be eaten without Sin, when you offend not others thereby, or when you eat it only as the Good Creature of God, and not Knowingly as what has been offer'd to the False Deities of the Heathen and so to the Devils, and so offend the Weak Brethren.* 27 In like manner if any of them that believe not, bid you to a Feast, and ye be dispos'd to go; whatsoever is set before you eat, asking no Question for Conscience sake or out of a Scruple of Conscience. 28 But if any man say unto you, This is offer'd in Sacrifice unto an Idol, eat not, for his sake that shew'd or mention'd it, and for Conscience sake: 29 Conscience I say, not thy Own, (for thou knowest thy Liberty, and that an Idol is nothing,) but of the other: for why is my Liberty so ill us'd by me, as that I be judg'd and condemn'd of another Man's Conscience, *i. e. of another Man as being perswaded in his Conscience I do amiss.* 30 If I by or with Giving Thanks be a partaker of God's good Creature and which it is lawfull for me to eat; why am I so Foolish as to order matters so, as to be Evil spoken of for that, for which I give God thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do All to the Glory of God. 32 Give no offence, neither to the Jews, by giving them occasion to think that Christians are permitted to worship Heathen

IX.

Further Rules and Directions, shewing when Things offer'd to Idols might or might not be eaten.

A N N O T A T I O N S.

V. 28. † This sentence, *Τὸ γὰρ Κυρίον ἡ γῆ &c.* is not read in this place, either in Alex. Clerm. or other MSS. or in Vulg. Latin, Syriack, or Ethiop. Versions; or in several Ancient Writers. Indeed it is not to be doubted from hence, and the Disturbance it gives to the Sense, but that it has been added thro' the Heedlessness of some Transcriber.

V. 30. † Δὲ is not read in Clerm. and other MSS. nor in Vulg. and Syr. Versions; nor in Clemens Alex. or Chrysostom, &c.

TEXT.

TRANSLATION.

Ελλοι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ.
 33 καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέ-
 σκω, μὴ ζητῶν τὸ ἐμαυτῷ συμφέ-
 ρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σω-
 θῶσι. Κεφ. ια'. Μιμηταί μου γίνεσθε,
 καθὼς καὶ γὰρ Χριστός.

2 Επαιναί δὲ ὑμᾶς, ἀδελφοί,
 ὅτι πάντα μου μέμνησθε, καὶ καθὼς
 παρέδωκα ὑμῖν, τὰς παραδόσεις κα-
 τέχετε. 3 Θέλω δὲ ὑμᾶς εἰδέναι,
 ὅτι ὁ κύριός ἐστιν ἡ κεφαλὴ ὁ Χρι-
 στός ἐστιν κεφαλὴ δὲ γυναικός, ὡς ἡ ἀνὴρ
 κεφαλὴ δὲ Χριστός, ὁ Θεός. 4 Πᾶς
 ἀνὴρ ὡς ὁ σώματος ἢ ὡς ὁ φρονεῖν,
 ὡς κεφαλῆς ἔχων, καὶ αὐτοῦ ὡς κε-
 φαλῆς αὐτοῦ. 5 Πᾶσα δὲ γυνὴ

tiles, nor to the Church of God:

33 Even as I please All men
 in All things, not seeking my
 Own profit, but the profit of
 Many, that they may be sav'd.

Chap. XI.

Be ye Followers of Me, even
 as I also am of Christ.

2 Now I praise you, Bre-
 thren, that you remember me
 in all things, & keep the * Tra-
 ditions, as I deliver'd them un-
 to you.

3 But I would have you
 know, that the Head of every
 Man is Christ; and the head
 of the Woman is the Man; and
 the head of Christ is God.

4 Every man that prays or
 prophesies having his head co-
 ver'd, dishonours his Head.

5 But every Woman, that

ANNOTATIONS.

(*) It is agreed by Learned Commentators, that to *prophecy* do's in Scripture denote three things, viz. to *foretell things to come*, to *explain the meaning of Scripture*, and lastly to *praise God by Hymns or Psalms or Songs divinely inspir'd*. But yet it is not agreed by the said Commentators in what sense *Praying* and *Prophecy* is here to be understood of *Women*: Some understanding hereby no more than *Women's joyning in Publick prayer and Singing*; forasmuch as *Wo-*
men are expressly forbid by *St Paul* to *speak* in the Church in Chap. 14. of this
 same Epistle, and likewise in his first Epistle to *Timothy* Ch. 2. Others contend-
 ing that it must necessarily denote somewhat More than that, forasmuch as it
 being acknowledg'd that *Women* ought ordinarily to be *Cover'd*, their bare
joyning in the Publick prayers and Singing could not be Ground enough for
 'em to imagin, that they might be then *Uncover'd*: whence by *Praying* and
Prophecy these Commentators understand *Women's Publickly Praying* and
Prophecy in the Church, when mov'd thereto by the *Extraordinary Impulse*
 of the Spirit, and contend that *St Paul's* Prohibition of *Women* to *speak* in the
 Church is only to be understood, that they were not *Ordinarily* to speak. But
 this last Exposition is also liable to Various Objections. For (to pass over ob-
 serving that *Women* might pretend to have an *Extraordinary Impulse* when
 they had not, as is now-adays to be seen in some of those *Women call'd Qua-*
kers) it is evident, that *St Paul* gives that express and plain Command for
Women to keep silence in the Churches, Immediately after he had been treating
 in Chap. 14. of *Prophecy* by the *Extraordinary impulse* of the Spirit; and
 therefore

P A R A P H R A S E.

Heathen Idols; nor to the Gentiles, by giving them occasion to think that you allow of their Idolatry, by partaking of their Sacrifices; nor to the Weak Members of the Church of God, by drawing them by your Example to eat of things offer'd to Idols, of the Lawfulness whereof they are not duly satisfy'd. 33 Even as I please All Men in all things lawfull, not seeking my Own Temporal Profit or Conveniency, but the Spiritual Profit of Many others, that they may be sav'd. Chap. XI. In a word, herein be ye followers of Me, even as I am of Christ, who neglected himself for the Salvation of others.

S E C T I O N IV.

Wherein St Paul justifies the Rule receiv'd and observ'd in the Christian Church, viz. that Women should not Pray or Prophecy Uncover'd.

2 Now I praise you, Brethren, that you remember me in All things I taught you, and keep the Traditions or Rules I deliver'd you, as I deliver'd them unto you. 3 But for your better understanding what concerns Women praying or prophesying I would have you know, that the Head of every man, or he to whom Every man is subordinate is Christ; and the Head of the Woman, and to whom therefore the Woman is subordinate is the Man; and the Head of Christ is God, viz. the Father, to whom Christ is subordinate, not only in respect of his Humanity, but also of his Divinity, there being a Natural and Necessary Subordination of Christ as God the Son to God the Father. 4 Whence it follows that Every man praying or (n) prophesying, i.e. by the immediate and extraordinary Motion of the Holy Spirit speaking in the Church or other Assembly for the Edification or Exhortation or Comfort of the Congregation; Every Man I say performing either of the two foremention'd Actions, and having his head cover'd, dishonours his Head, viz. Christ, by appearing in a Garb not becoming the Authority, which God thro' Christ has given him over all the things of this World, the Covering of the Head being a Mark of Subjection. 5 But on the contrary every Woman that prays

I. Women ought not to be Uncover'd, as being not agreeable to their Subjection to the Man.

A N N O T A T I O N S.

therefore that his Command must in Reason be understood to extend even to the Extraordinary Impulse of the Spirit. Hence that which seems to be the Truest Distinction to solve what St Paul here says of Women's Praying and Propheying, and what he says in chap. 14. (as also in his first Epistle to Tim.) of Women's being not to speak in the Church, is this, viz. That Women were upon No account, even tho' they had an Extraordinary Impulse, to be permitted to speak in the Church, or place set apart for Publick Divine Service, at least during the Time of Publick Divine Service; and if at any Other time in the Church or in any Other place besides the Church, any Woman had an Extraordinary Impulse to speak, either by way of Praying or Propheying, yet she was not to do it Uncover'd.

(nn) That

T E X T.

TRANSLATION.

προσβυχομένη ἢ προφητεύουσα ἀκατακλύπτω τῇ κεφαλῇ, καταιχώνει τὴν κεφαλὴν αὐτῆς· ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξουσίᾳ. 6 Εἰ γὰρ ὃ καὶ ἀκαλύπτεται γυνή, καὶ κείραται· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείραται ἢ ξυρεῖσθαι, καὶ ἀκαλύπτεται. 7 Ἄνθρωπος μὲν γὰρ ὡς ὁφείλει καὶ ἀκαλύπτεται τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπαρχών· γυνὴ δὲ δόξα ἀνδρός ὅτιν. 8 Οὐ γὰρ ὅτιν ἄνθρωπος ὡς γυναικὸς, ἀλλὰ γυνὴ ὡς ἄνδρος. 9 Καὶ γὰρ ὡς ὁκτίσθη ἄνθρωπος ἀπὸ τῆς γυναικὸς, ἀλλὰ γυνὴ ἀπὸ τοῦ ἀνδρός. (10 Διὰ τὸ ὅτιν ἡ γυνὴ ἐξουσίαν ἔχει ὅτι τῆς κεφαλῆς, ἀπὸ τῆς ἀγγέλων.) 11 Πλὴν ὅτιν ἄνθρωπος χωρὶς γυναικὸς, ὅτιν γυνὴ χωρὶς ἀνδρός, οὐκ ὄν. 12 Ὡς γὰρ ἡ γυνὴ ὡς τῷ ἀνδρὶ, ὅτι καὶ ὁ ἄνθρωπος ἀπὸ τῆς γυναικὸς· τὰ δὲ πάντα ὡς τῷ Θεῷ. 13 Ἐν ὑμῖν αὐτοῖς κρίνατε· ὀρέσθαι ὅτι γυναικὶ ἀκατακλύπτῳ τῷ Θεῷ προσεύχεσθαι; 14 Ἡ ὅτι αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἄνθρωπος μὴ εἶναι κομᾶ, ἀπὸ αὐτοῦ ἐστὶν.

prays or prophecies with her head uncover'd, dishonours her Head: for that is even all one as if she were shaven.

6 For if the Woman be not cover'd, let her also be shorn: but if it be a Shame for a Woman to be shorn or shaven, let her be cover'd.

7 For a Man indeed ought not to cover his head, forasmuch as he is the Image and Glory of God; but the Woman is the Glory of the Man.

8 For the Man is not of the Woman, but the Woman of the Man.

9 Neither was the Man created for the Woman, but the Woman for the Man.

(10 For this cause ought the Woman to have * a Covering on her head, because of the Angels:)

11 Nevertheless, neither is the Man without the Woman, nor the Woman without the Man, in the Lord.

12 For as the Woman is of the Man, even so is the Man also by the Woman: but All things of God.

13 Judge in your selves: is it comely that a Woman pray unto God uncover'd?

14 Do's not even Nature it self teach you, that if a Man have long hair, it is a Shame unto him?

15 γυνή

A N N O T A T I O N S.

(nn) That this Expression, *because of the Angels*, is to be understood as in the Paraphrase, seems Reasonable from the Apostle's proceeding v. 11. on the same Argument he had mention'd v. 9. So that v. 10. seems to be added by way of Parenthesis,

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prays or (n). prophecies, i. e. by the immediate and extraordinary Motion or Gift of the Spirit speaketh at any time (not in the Church, for there it was not lawfull for a Woman to speak, but) in any other Assembly with her head Uncover'd, dishonours her Head the Man, by appearing in a Garb that disowns her Subjection to him: for that, viz. to appear Bare-headed in publick, is even all one as if she were shaven, which is the Garb and Dress of the other Sex, not of the Woman. 6 For if the Woman be not cover'd or vail'd, as is usual for her Sex, let her also quit the Covering given her by Nature and be shorn: but if it be a Shame for a Woman to be shorn or shaven, for the same Reason let her be cover'd. 7 For a Man indeed ought not to cover his head or be vail'd, forasmuch as this is a Mark of Subjection, whereas he, i. e. the Man is the Image or Representative of God in his Dominion over the Rest of the World, and so may be stil'd the Glory, i. e. most glorious Creature of God here on Earth; but the Woman is no more than the Glory of the Man, i. e. that Creature wherein Man can glory in, as being made for to be an Help meet for him, and so Subordinate to Man in respect of her First and Original Design and Make. 8 For the Man is not Originally of the Woman, but the Woman of the Man: 9 neither was the Man created for the Woman, but the Woman for the Man. (10 And this speaking of the Order and End, for which the Man and the Woman was made at the Beginning, brings to my mind another Reason why the Woman ought to be cover'd, namely for this cause ought the Woman to have a Covering on her Head, as a Mark of the Power the Man has over her, because of her being first Seduced by (nn) the Prince of the Evil Angels, and the Man by means of her; on which account she was by the express Institution of God subjected to the Man, according to Gen. 3. 16. Thy Desire shall be Subject to thy Husband, and he shall Rule over thee: But in reference to the Consideration I was afore upon, it is to be observ'd that altho' the Man is not of the Woman (&c. as v. 8, 9.) 11 Nevertheless, neither is the Man without the Woman, nor the Woman without the Man, in the Wisdom of the Lord so ordering it, as that one should come out of the other. 12 For as the Woman is originally out of the Man, even so is the Man also propagated by the Woman: but both the One and the Other and All things else originally of God.

13 Judge in your selves, laying aside the former Considerations: Is it comely that a Woman pray in publick unto God Uncover'd? 14 Do's not even Nature it self, which has distinguish'd the Sexes, and would have that Distinction preserv'd, teach you, that if a Man have long hair, and

II.
Nature, by giving Women Longer Hair than Men, teaches that Women ought to be Cover'd.

A N N O T A T I O N S.

Parenthesis, as containing somewhat that had occasionally occur'd to his thoughts by what had been said v. 8, 9. and which being taken notice of, he returns v. 11. to prosecute what he was saying v. 9. Further this interpretation is confirm'd by the Parallel place 1 Tim. 3. 11—13. See Dr Whitby on the place.

(o) From

TEXT.

TRANSLATION.

15 γυνὴ δὲ εἰάν κομᾷ, δόξα αὐτῇ ὅτιν, ὅτι ἡ κόμη ἀπὸ θεοδολαίου δέδοται αὐτῇ; 16 Εἰ δὲ τις δοκῇ φιλονεικος εἶναι, ἡμεῖς ἑαυτῷ συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τῷ Θεοῦ.

17 Τὸ τοῦτο δὲ ὡς ἀγγέλλων οὐκ ἐπαινώ, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥττον συνέρχεσθε. 18 Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω χίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεύω. 19 Δεῖ γὰρ καὶ αἵρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ γένηται ἐν ὑμῖν. 20 Συνερχομένων οὖν ὑμῶν ὅτι τὰ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν. 21 Ἐξάσθω γὰρ τὸ ἴδιον δεῖπνον περιλαβάνει ὁ καθ' ἑαυτὸν φαγεῖν καὶ ὁς μὲν πεινᾷ, ὁς δὲ μεθύει. 22 Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐοικέναι καὶ πίνειν; ἢ τῆς ἐκκλησίας τῷ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τὴν μὴ ἔχοντα; Τί ὑμῖν εἶπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινώ.

15 But if a Woman have long hair, it is a Glory to her: for her hair is given her for a Covering.

16 But if any Man seem to be contentious, we have no such Custom, nor the Churches of God.

17 Now in this that I declare unto you, I praise you not, that you come together, not for the better, but for the worse.

18 For first of all, when ye come together in the Church, I hear that there be Divisions among you; and I partly believe it.

19 For there must be also Heresies among you, that they, who are approv'd, may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's Supper.

21 For in eating every one takes before other his Own supper, and one is hungry, and another is drunk.

22 What have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 Ἐγὼ

ANNOTATIONS.

(o) From what is here said and v. 34. abundantly appears the Unlawfulness of putting the House of God or Place set apart for Divine Worship to any Common use; since in the judgment of St Paul it is not lawfull to Eat or Drink therein, so much as to satisfy our Hunger or Thirst.

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and wear it so as Women, it is a Shame unto him? 15 But if a Woman have long hair, and wear it so as usual by the Direction of Nature, it is a Glory, i. e. Grace to her; for her Hair is given her for a Covering.

16 But if, after all that has been here said, any man seem to contend for the contrary practice, only out of a Love to be Contentious, it will be sufficient to add, that We, i. e. the Churches planted by me, have no such Custom, nor the Churches of God that are planted by other True Apostles or Ministers of the Gospel.

III.
The Practice of the Church, were there no other, is a Sufficient Reason for Women not to pray or prophesy Uncovered.

S E C T I O N V.

Wherein St Paul reproves the Corinthians for partaking of the Lord's Supper Unworthily, and gives some Directions concerning what is to be done in order to receive it Worthily.

17 Now in this other thing, that I am going to declare unto you, I praise you not, viz. that you come together in your settled Assemblies so, as is not for the Better, but for the Worse. 18 For first of all, when ye come together in the Church, I hear that there be Divisions among you, i. e. that you eat not the Lord's Supper All together, but in several Parties, and I partly believe it. 19 For, (according to what our Lord has said Matt. 18. 7.) there must be also Heresies, i. e. Sects, Divisions or Factions in the Church, and so among you, that they who stand Firm upon Trial, and so are approv'd, may on one hand, and consequently they who stand not Firm, and so are not approv'd, may on the other hand, be made manifest among you.

I.
Disorders of some Use in the Church, viz. as serve to distinguish the Orderly from the Disorderly.

20 When ye come together therefore, tho' it be indeed into One place, and you there Eat, yet this your Eating after the manner you do, and I now blame is not to Eat the Lord's Supper as ye ought. 21 For in Eating ye eat not All together, and of the same Supper in common, as the Lord's Supper ought to be eaten, but on the contrary Every one as he comes sooner, so without tarrying for his Fellow-Communicants, takes before and without other what he has brought, as design'd by him only for his Own, either Common Supper or Celebrating of the Lord's Supper; and by this means One is hungry as having nothing to bring, and another who has plenty is drunk. 22 What, have ye (o) not houses to eat and to drink in what you design as your Common Supper, or to satisfy your Common Hunger and Thirst? or despise ye the Church of God, by thus eating your Common Meal in it, and so not shewing due Reverence to it; and withal take a pleasure to shame or put out of Countenance them that have not wherewithal to feast there as you do? What shall I say unto you? shall I praise you as remembering me in this? Indeed whereas I said afore (v. 1.) I praise you that you remember me in All things, that must be understood with this Restriction, viz. that I praise you not in

II.
St Paul reproves them for the Unworthy or Disorderly Receiving of the Lord's Supper, whereof some were guilty.

TEXT.

TRANSLATION.

23 Εγὼ γὰρ παρέλαβον ὅτι ὁ Κυ-
είου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ
Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ἣ
παρεδίδότο, ἔλαβεν ἄρτον. 24 Καὶ
εὐχαριστήσας ἔκλασε, καὶ εἶπε. †
Τοῦτο μου ὅτι τὸ σῶμα τὸ ὑπὲρ
ὑμῶν κλάμνον. Τούτο ποιεῖτε εἰς
τιμὴν ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως
καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι,
λέγων. Τοῦτο τὸ ποτήριον ἡ καινὴ
διαθήκη ὅτι ἐν τῷ ἐμῷ αἵματι.
Τούτο ποιεῖτε, ὅσάκις ἀνὴρ πίνετε, εἰς
τιμὴν ἐμὴν ἀνάμνησιν. 26 Ὅσάκις ὃ
ἀνὴρ ἐσθίητε τὸν ἄρτον τούτον, καὶ τὸ
ποτήριον τούτο πίνετε. τὸν θάνατον ὁ
Κυρίου καταγγέλλετε, ἄχρις οὗ ἀν-
έλθῃ. 27 Ὡστε ὅς ἀνὴρ ἐσθίῃ τὸν ἄρτον
τούτον, ἢ πίνῃ τὸ ποτήριον ὁ Κυρίου
ἀναξίως, ἔνοχος ἔσται ὁ σώματος καὶ ὁ
αἵματος ὁ Κυρίου. 28 Δοκιμαζέτω
δὲ ἄνθρωπος ἑαυτόν, καὶ ὅπως ἐκ τῶ
ἄρτου ἐσθιέτω, καὶ ἐκ ὁ ποτηρίου πι-
νέτω. 29 Ὁ ὃς ἐσθίων καὶ πίνων ἀνα-
ξίως, κῆμα ἑαυτῷ ἐσθίει καὶ πίνει,
μὴ διακρίνων τὸ σῶμα τὸ Κυρίου.
30 Διὰ τούτο ἐν ὑμῖν πολλοὶ ἀσθε-
νεῖς καὶ ἀρρώστοι, καὶ κοιμῶνται ἱκανοί.

23 For I have receiv'd of
the Lord, that which also I
deliver'd unto you: That the
Lord Jesus, the *night in which
he was betray'd, took bread:

24 And when he had given
thanks, he brake it and said:
* This is my Body, which is
broken for you: this do in re-
membrance of Me.

25 After the same manner
also he took the Cup, when he
had supp'd, saying: This Cup
is the New Testament in my
Blood: this do ye, as often as
ye drink it, in remembrance
of Me.

26 For as often as ye eat
this Bread, and drink this Cup,
ye do shew the Lord's Death,
till he come.

27 Wherefore, whosoever
shall eat this Bread, and drink
this Cup of the Lord unwor-
thily, shall be guilty of the
Body and Blood of the Lord.

28 But let a man examine
himself, and * accordingly let
him eat of that Bread, and
drink of that Cup.

29 For he that eats and
drinks unworthily, eats and
drinks * judgment to himself,
not * making a Distinction of
the Lord's Body.

30 For this cause many are
weak and sickly among you,
and many sleep.

31 Εἰ

ANNOTATIONS.

V. 24. † These words, λέγει, φάσκει, are not read in either of the two most
Ancient MSS. viz. Alexandrian and Clermontian. And it is evident from St Am-
brose, that they were not read in the Old Latin Version. And indeed it is most
likely that they have been here added from the Form of Institution, Matt. 26. 26.
since

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reference to this particular, forasmuch as in reference to Eating the Lord's Supper, ye have not kept what I Deliver'd unto you.

23 For I have receiv'd of the Lord, that which also I deliver'd unto you, concerning the Institution of the Lord's Supper, viz. that the Lord Jesus, the night in which he was betray'd, took Bread: 24 And when he had given Thanks, he brake it and said: Take, eat; this is my Body, which is broken for you: this do in remembrance of Me. 25 After the same manner also he took the Cup, when he had sup'd, saying: *The Wine in this Cup is a Representation of the New Testament or Covenant being ratified in my Blood: this do ye, as often as ye drink it, in remembrance of Me.* 26 *These words of our Lord apply'd both to the Sacramental Bread and Wine, viz. This do in Remembrance of me, are in a special manner Observable; for hence ye learn, that as often as ye eat this Bread, and drink this Cup, ye do it, not to satisfy your Hunger and Thirst, but to shew or declare your Commemoration of the Lord's Death, till he come.*

III.
He reminds them of the Manner of our Lord's Instituting the Lord's Supper.

27 Wherefore, whosoever shall eat this Bread and drink this Cup of the Lord Unworthily, i. e. in a manner not suitable to the foremention'd End for which this Sacrament was instituted, shall be guilty of a Mis-use of the Body and Blood of the Lord, and so shall become liable to the Punishment due to such a Mis-use, (of which by and by v. 30.) 28 But in order to avoid such a Mis-use, let a man examin himself, as to his Belief and Practice in other respects, so more particularly as to his Knowledge of the End and Manner of Christ's Institution of the Lord's Supper afore recited, and accordingly to the said End and Manner of Christ's Institution let him eat of that Bread, and drink of that Cup; whereby he will avoid those Irregularities I now find fault with in you, and partake of it Worthily or in a Suitable manner. 29 For he that eats and drinks Unworthily, i. e. after an Unworthy or Unsuitable manner, eats and drinks in such a manner as will bring Judgment to or on himself, not (p) making a Distinction of his Eating of the Lord's Body from his way of Common eating, namely by Eating it after a more Solemn and Religious manner. 30 For this cause it is that Many are Weak and Sickly among you, and Many sleep, i. e. are gone to their Graves.

IV.
From thence infers, that it ought to be Eat Reverently; and that Such as do otherwise, thereby become Guilty of a Sin, and bring God's Judgments upon them.

A N N O T A T I O N S.

since according to All Copies, the Sentence answering thereto, and referring to the Cup in the Form of Institution, (Matt. 26. 27.) viz. Πίπι ἐξ αὐτοῦ πάντες, is here left out by St Paul; and accordingly this Expression, ἐπι· τὸτό μὲ ἐστὶ τὸ σῶμα &c. do's exactly answer to that other Expression of St Paul: λέγων, τὸτό τὸ ποτήριον &c.

(p) Hence it may be reasonably infer'd, that St Paul did blame the Corinthians eating of the Lord's Supper, as a part of their Ordinary Meat; and not making a due Difference between them. And that διακρίνομεν ἑαυτοὺς is to be understood as in the Paraphrase will appear I think evident from considering, that it is not to be doubted, but St Paul uses the word διακρίνομεν in v. 31. with allusion to ἀνακρίνω in v. 29.

TEXT.

31 Εἰ γὰρ ἑαυτοὺς διεκείνομεν, οὐκ
 ἀνέκρινόμεθα. 32 Κρινόμενοι δὲ,
 ὑπὸ τῷ Κυρίου παιδολόμεθα, ἵνα
 μὴ συνὸς τῷ κόσμῳ κατακριθῶμεν.
 33 Ὡστε, ἀδελφοί μου, σιωερχό-
 μνοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκ-
 δέχεσθε. 34 Εἰ δὲ τις πεινᾷ, ἐν
 οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρ-
 χησθε. Τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω,
 ἀνατάξομαι.

Κεφ. ιβ'. Περὶ δὲ τῆς πινού-
 ματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς
 ἀγνοεῖν. 2 Οἶδατε ὅτι ἔθνη ἦτε,
 πρὸς τὰ εἰδωλα τὰ ἄφωνα, ὡς
 ἂν ἤγαθε, ἀπαγρόμνοι. 3 Διὰ
 γνώσκω ὑμῖν, ὅτι ὁδοὶς ἐν Πνεύ-
 ματι Θεοῦ λαλῶν λέγει, ἀνάθε-
 μα Ἰησοῦ. καὶ ὁδοὶς διδάσκει εἰ-
 πεῖν Κύριον Ἰησοῦ, εἰ μὴ ἐν Πνεύ-
 ματι ἁγίῳ.

TRANSLATION.

31 For if we *would behave
 our selves with such a Distin-
 ction, we should not be judged.

32 But when we are judged,
 we are chasten'd of the Lord,
 that we should not be con-
 demn'd with the World.

33 Wherefore, my Brethren,
 when ye come together to eat,
 tarry one for another.

34 And if any man hunger,
 let him eat at home, that ye
 come not together to judg-
 ment. And the rest will I set
 in order when I come.

Chap. XII.

Now concerning * the Spi-
 ritual, Brethren, I would not
 have you ignorant.

2 Ye know that ye were
 Gentiles, carried away unto
 these dumb Idols, even as ye
 were led.

3 Wherefore I give you to
 understand, that no man speak-
 ing by the Spirit of God calls
 Jesus accursed; and that no
 man can say, that Jesus is the
 Lord, but by the Holy Spirit.

4 Διατά-

PARAPHRASE.

Graves. 31 For if we would (p) behave our selves with Such a Dis-
 tinction, viz. in making a due Distinction between eating the Lord's
 Supper and a Common Meal, We should not be judg'd, i. e. bring a Judg-
 ment or Punishment upon Us. 32 But when we are thus judg'd, i. e.
 do by our default in the said matter bring a Judgment upon Us, We are
 thereby chastened of the Lord, like as Children are by their Parents, or
 Scholars by their Masters for their Good, namely that we should not be
 finally (q) condemn'd hereafter with the Unbelieving and Wicked World.

33 Wherefore, my Brethren, when ye come together to eat, i. e. ce-
 lebrate the Lord's Supper, tarry one for another, that ye may eat it All
 together, as Partakers All in Common of the Lord's Table, without Di-
 vision or Distinction. 34 And if any man (o) hunger, let him eat at
 home

v.
 Some Directions
 for Worthily Re-
 ceiving the Lord's
 Supper.

P A R A P H R A S E.

home to satisfy his hunger, that ye come not together to judgment, i. e. that the foremention'd Disorders in these your Meetings to celebrate the Lord's Supper draw not on you the foremention'd judgments. And the rest, which remains to be rectified at least in reference to this matter, I will set in order when I come.

S E C T I O N VI.

Wherein St Paul gives them large Directions, in reference both to their Desiring, and their Exercising Spiritual Gifts, especially that they guide themselves herein as shall be most for the Common Good of the Church.

Chap. XII. Now I proceed to answer that other part of your Letter, viz. concerning the Spiritual whether Persons or Gifts. And as to the former, i. e. such as be assisted and acted by the True Spirit of God, I would not have you ignorant in a matter of such Consequence. 2 Ye know that ye were Gentiles, carried away unto the Worship of these Senseless, as in other respects so particularly Dumb Idols, and which therefore could not enable you to speak any, much less strange or unknown Tongues, as ye are now enabled by the Spirit of God; and yet ye were so Blind as to be carried away to the Worship of these Idols, even as ye were led by those who then seduc'd you, without ever sitting down seriously to consider the Folly ye were guilty of; but suffering your selves to be led by Others as Blind as your selves. 3 Wherefore, this being you know your former State before your Conversion, you might have from thence inferr'd your selves, but since ye have not, I give you to understand, on the one hand that No man speaking by the Spirit of God calls Jesus Accursed, i. e. opposes the Gospel or Christian Religion as not Coming from God; and on the other hand that No man can say or truly own, that Jesus is the Lord, the Messias or Redeemer promis'd under O. T. and now sent by and from God into the World, but by the Holy Spirit. And from this last Consideration it follows, that none of you who are Believers, can have any just pretence to Slight, or think your selves Superior to, any other of your Brethren, as not having the Spirit of God as well as you; tho' not in the same manner.

1. All True Christians are Spiritual in some sense, & therefore no Such is to be Slighted, as not being Spiritual, or not having the Spirit of God.

4 Now

A N N O T A T I O N S.

(q) It is hence evident, that by *κατακρίνω* v. 29. St Paul did not understand Damnation in the Sense, wherein it is now commonly understood among us, viz. for Eternal Damnation; but only some Judgment or Punishment inflicted by God in order to prevent Eternal Damnation. And it is observable that St Paul here uses either *κατακρίνω* or the verb *κατακρίνω*, where he speaks of Such Judgments or Chastisements; but where he speaks (v. 32.) of Final and Eternal Damnation, he uses the verb *κατακρίνω*.

(r) So

TEXT.

TRANSLATION.

4 Διαίσεις δὲ χαρισμάτων εἰσι,
τὸ δὲ αὐτὸ πνεῦμα. 5 καὶ διαίσεις
ἀγκονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος.
6 καὶ διαίσεις ἐνεργημάτων εἰσιν,
ὁ δὲ αὐτὸς ὅςτι Θεός, ὁ ἐνεργῶν τὰ
πάντα ἐν ᾧ ἅσιν. 7 Ἐκάσῳ δὲ δι-
δοται ἡ φανερώσις τοῦ Πνεύματος ὡς
τὸ συμφέρον. 8 Ὡς μὲν ᾧ ἀφ' οὗ
Πνεύματος δίδοται λόγος σοφίας, ἄλ-
λῳ δὲ λόγος γνώσεως, καὶ τὸ
αὐτὸ Πνεῦμα. 9 ἑτέρῳ δὲ πίστις ἐν
τῷ αὐτῷ Πνεύματι. ἄλλῳ δὲ χρί-
σμα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύ-
ματι. 10 ἄλλῳ δὲ ἐνεργήματα δυ-
νάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ
δὲ ἀγκρίσεις πνευμάτων, ἑτέρῳ δὲ
γένη γλωσσῶν, ἄλλῳ δὲ ἐρμηνεία
γλωσσῶν. 11 Πάντα δὲ ταῦτα ἐν-
εργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα,
διαιρῶν ἰδίᾳ ἐκάσῳ καθὼς βούλεται.

12 Καθάπερ ᾧ τὸ σῶμα ἐν ὅσῳ,
καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ μέ-
λη ὅς σῶμα ὅς ἐνὸς πολλὰ ὄντα, ἐν
ὅσῳ σῶμα. ὅπως καὶ ὁ Χριστός. 13 Καὶ
γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς
ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι.
καὶ πάντες εἰς ἐν Πνεῦμα ἐποτίσθημεν.
14 Καὶ ᾧ τὸ σῶμα ὅς ἐστι ἐν μέλος,
ἀλλὰ πολλά. 15 Εἰάν τις ἐπὶ ὁ ὅς.

4 Now there are Diversities
of Gifts, but the same Spirit:

5 And there are *Diversities
of Administrations, but the
same Lord:

6 And there are Diversities
of Operations, but it is the same
God, that worketh All in All.

7 *Now the Manifestation
of the Spirit is given to every
Man to profit withall.

8 For to one is given by the
Spirit, the Word of Wisdom;
to another the Word of Know-
ledge, by the same Spirit;

9 To another Faith by the
same Spirit; to another the
Gifts of Healing by the same
Spirit;

10 To another the working
of Miracles; to another Pro-
phesy; to another discerning
of Spirits; to another divers
kinds of Tongues; to another
the interpretation of Tongues.

11 But All these worketh
that One and the self same
Spirit, distributing to every
man severally as he will.

12 For as the Body is one,
and has many Members; and
all the Members of that one
Body, being Many, are one
Body: so also is Christ.

13 For by one Spirit are we
all baptiz'd into one Body, whe-
ther we be Jews or Gentiles;
whether we be bond or free;
and have been all made to
drink into one Spirit.

14 For the Body is not one
Member, but many.

15 If the Foot shall say,

P A R A P H R A S E.

4 Now there are *indeed* Diversities of Gifts among Christians, but yet there is no Diversity of Spirits, the said Gifts come All from One and the Same Spirit of God. 5 And there are Diversities of Administrations or Offices in the Church, but All the Offices have the Same Lord. 6 And there are Diversities of Operations, i. e. In-workings, whereby Christians are enabled to do Extraordinary things, but it is the Same God that worketh All these Inward Extraordinary Abilities in All that have them. 7 Now the Manifestation of the Spirit in the exercise of these several Gifts and Offices is given to every one, not for his own private Advantage or Honour, but to profit others withall. 8 For, to descend to particulars, to one is given by the Spirit the Word of Wisdom, i. e. the Revelation or Making known the Gospel; to another the Word of Knowledge, i. e. the Knowledge of the True Sense of O. T. for explaining and confirming the Gospel, by the same Spirit; 9 to another Faith, an Undoubting Persuasion of performing what he is going about, by the same Spirit; to another the Gifts of healing all manner of Diseases, by the same Spirit; 10 to another the Working of Miracles; to another Prophecy, i. e. the Power to foretell things Future, or the Understanding and Explaining the mysterious Sense of Scripture by the immediate Illumination and Motion of the Spirit, or speaking and singing by the Dictate of the Spirit; to another Discerning of the Spirits of others, and particularly by what Spirit they perform'd any Extraordinary Operation; to another divers Kind of Tongues; to another the Interpretation of Tongues. 11 But All these Gifts or Abilities worketh that One and the same Spirit, distributing them to every man severally or in particular, as he will or thinks fit for the Good of the Whole Church.

II.
Neither ought Christians to despise one the other, on account of any Extraordinary or Miraculous Gifts of the Spirit; forasmuch as every Such Gift is given by the same Lord, and design'd for the Common Good of the Church.

12 For as the natural Body is One, and yet has many Members; and all the Members of that one Body, being Many, yet are one Body; and therefore the Functions of the said several Members conduce to the Good of the Whole Body; so also is it in respect of the Mystical Body of Christ, viz. the Church, and its several Members. 13 For by one Spirit We are All baptiz'd into One Body, i. e. by receiving One and the Same Spirit at our Baptism We are all united into One Spiritual Society, the Church, whether we be Jews or Gentiles, whether we be Bond or Free, (there being no Pre-eminence to the Former above the Latter in this respect;) and have been All made to drink into one Spirit, i. e. by partaking of the Blood of Christ in the Lord's Supper, We likewise are All made to have One Life, One Spirit, as the Blood diffus'd thro' the Body communicates the same Life and Spirit to all the Members. 14 We All, I say; for as the natural, so the mystical Body is not One Member, but consists of Many Members, All vitally united in one Common Sympathy and Usefulness. 15 If, in the natural Body, the Foot shall say; Because

III.
What is said afore concerning the Church or Mystical Body of Christ, is illustrated by the different Members and their different Offices in the Natural Body, and their tending All to the Common Good of the Whole Body.

TEXT.

TRANSLATION.

Οτι ἔκ ἐμὴ χεὶρ, ἔκ ἐμὴ ὧκ τῷ
 σώματι· ὃ ὡς τὸ ἔκ ἐπὶ ὧκ
 τῷ σώματι; 16 Καὶ ἐὰν εἴπῃ τὸ
 οὖς· Οτι οὐκ ἐμὴ ὀφθαλμός, οὐκ
 ἐμὴ ὧκ τῷ σώματι· ὃ ὡς τὸ
 ἔκ ἐπὶ ὧκ τῷ σώματι; 17 Εἰ
 ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ
 ἀκοή; εἰ ὅλον ἀκοή, πῶς ἡ ὁσφρη-
 σις; 18 Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ
 μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώ-
 ματι, καθὼς ἠθέλησεν. 19 Εἰ δὲ
 ὡς τὰ πάντα ἐν μέλῳ, πῶς τὸ
 σῶμα; 20 Νυνὶ δὲ πολλὰ μὲν
 μέλη, ἐν δὲ σῶμα. 21 Οὐ δύνα-
 ται δὲ ὁ ὀφθαλμός εἰπεῖν τῇ χει-
 ρὶ· ἔχει σὺ ὧκ ἔχω· ἢ πάλιν ἡ κε-
 φαλὴ τοῖς ποσὶ· ἔχει ὑμῶν ὧκ
 ἔχω. 22 Ἀλλὰ πολλῶ μᾶλλον τὰ
 δοκουῦντα μέλη τῷ σώματι ἀσθενέ-
 τερα ὑπάρχειν, ἀναγκαῖά ἐστι. 23 Καὶ
 ὡς δοκῶμεν ἀπαιμότερα εἶναι τῷ σώμα-
 τι, τούτοις πλεονέχοντες ἀποδο-
 τήμεν· ὡς τὰ ἀσχημονα ἡμῶν εὐχη-
 μοσύνην πλεονέχοντα ἔχει. 24 Τὰ
 δὲ εὐχημονα ἡμῶν ὡς ἔχει ἔχει
 ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶ-
 μα, τῷ ὑπερῷον πλεονέχοντα
 δοῦναι πλεονέχον. 25 ἵνα μὴ ἡ ῥί-
 σμα εἴ τῷ σώματι, ἀλλὰ τὸ αὐτὸ
 ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη.

Because I am not the Hand, I
 am not of the Body; is it there-
 fore not of the Body?

16 And if the Ear shall say,
 Because I am not the Eye, I
 am not of the Body; is it there-
 fore not of the Body?

17 If the whole Body were
 an Eye, where were the Hear-
 ing? if the whole were Hear-
 ing, where were the Smelling?

18 But now has God set the
 Members every one of them in
 the Body, as it has pleased him.

19 And if they were All one
 Member, where were the Body?

20 But now are they many
 Members, yet but one Body.

21 And the Eye cannot say
 unto the Hand, I have no need
 of thee: nor again, the Head
 to the Feet, I have no need
 of you.

22 * But those Members of
 the Body, which seem to be
 more feeble, are much more
 necessary.

23 And those Members of
 the Body, which we think to
 be less honourable, upon these
 we bestow more abundant ho-
 nour, & *our less comely parts
 have more abundant comeli-
 ness.

24 For our comely parts have
 no need: but God has temper'd
 the Body together, having giv-
 en more abundant Honour to
 that part which lacked:

25 That there should be no
 Schism in the Body; but that
 the Members should have the
 same care one for another.

T E X T.

T R A N S L A T I O N.

26 Καὶ εἴτε πάσχει ἐν μέλῳ, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέλῳ, συγχαίρει πάντα τὰ μέλη. 27 Ὑμεῖς δὲ εἰτε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέ-
 ρους. 28 Καὶ οὐς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρωτοὺς Ἀποστόλους,

26 And whether one Mem-
 ber suffer, all the Members suf-
 fer with it; or one Member be
 honour'd, all the Members re-
 joyce with it.

27 Now ye are the Body of
 Christ, and Members in par-
 ticular.

28 And God has set some
 in the Church, first Apostles,
 δεύτερους

P A R A P H R A S E.

Because I am not the Hand, I am not of the Body; is it therefore not of the Body? 16 And if the Ear shall say; Because I am not the Eye, I am not of the Body; is it therefore not of the Body? 17 If the Whole Body were an Eye, where were the Hearing? if the Whole were Hearing, where were the Smelling? 18 But now has God set the Members every one of them in the Body, *to such uses and in such places*, as it has pleased him. 19 And if they were All one Member, where were the Body? 20 But now are they many Members, yet but One Body. 21 And the Eye cannot say unto the Hand, I have no need of thee; nor again the Head to the Feet, I have no need of you. 22 But those Members, which seem to be more feeble, are much more necessary; 23 And those Members of the Body, which we think to be less honourable, upon these we bestow more abundant honour *by taking care to keep them always cover'd*; and our less comely parts have *by our so covering them* more abundant, *i. e. a more studied and adven-
 titious* Comeliness. 24 For our Comely parts have no need of any borrow'd Helps or Ornaments: but God has temper'd the Body together, having given more abundant Honour to that Part which lack'd, *i. e. God has so contriv'd the Symmetry of the Body, that he has added ho-
 nour to those parts that might seem naturally to want it*; 25 that there should be no Schism in the Body; but that the Members should have the same Care one for another. 26 And God has so order'd the Body that, whether one Member suffer, all the Members suffer with it; or one Member be honour'd or adorn'd, all the Members *do as it were* rejoyce with it, *as partaking of the said Honour*.

27 Now (agreeably to what is said of the Natural Body, v. 12, 14, 19, 20.) ye in like manner are, taken All together, the Body of Christ, and are Members of the said Body, when consider'd Each in particular. 28 And (agreeably to what is said of the Natural Body v. 18.) God has set some in the Church to be first Apostles; others secondarily to be

I.

Prophets,

IV.

What is afore-
 said of the Natu-
 ral Body, is more
 particularly ap-
 ply'd to the My-
 stical Body of
 Christ, the
 Church.

TEXT.

TRANSLATION.

δευτερον Προφήται, τρίτον διδασκά-
λως, ἔπειτα δυνάμεις, εἴτα χαρίσματα
ιαμάτων, ἀνιλήψεις, κυβερνήσεις, γένη
γλωσσῶν. 29 Μὴ πάντες Ἀπόστο-
λοι; μὴ πάντες ὡροφῆται; μὴ πάν-
τες διδάσκαλοι; μὴ πάντες δυνάμεις;
30 μὴ πάντες χαρίσματα ἔχουσιν ἰα-
μάτων; μὴ πάντες γλώσσαις λαλοῦσι;
μὴ πάντες διερμινεύουσιν; 31 Ζηλοῦτε
δὲ τὰ χαρίσματα τὰ κρείττονα. καὶ ἔπι
καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

Κεφ. ιγ'. Εὰν ταῖς γλώσσαις τῶν
ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,
ἀγάπην δὲ μὴ ἔχω, γέγονα χαλ-
κὸς ἡχῶν, ἢ κύμβαλον ἀλαλάζον.
2 Καὶ εἰ ἔχω ὡροφητείαν, καὶ εἰδῶ
τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν
γῶσιν· καὶ εἰ ἔχω πᾶσαν τὴν πί-
στιν, ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ
μὴ ἔχω, οὐθέν εἰμι. 3 Καὶ εἰ ἔχω ψω-
μίσω πάντα τὰ ὑπάρχοντά μου, καὶ
εἰ ἔχω πᾶσι τὸ σῶμά μου ἵνα καυδή-
σωμαι, ἀγάπην δὲ μὴ ἔχω, ὅδ' ἐν
ὠφελούμην. 4 Ἡ ἀγάπη μακρο-
θυμὴ, χρηστεύεται· ἡ ἀγάπη ὁ ζηλοῖ·
ἡ ἀγάπη ὁ ὑπερεύεται, ὁ φυσῆται,
5 οὐκ ἀσχημονεῖ, ὁ ζητᾷ τὰ ἑαυτῆς,

secondarily Prophets, thirdly
Teachers, after that Miracles,
then Gifts of Healings, Helps,
Governments, Diversities of
Tongues.

29 Are all Apostles? are all
Prophets? are all Teachers?
are all Workers of Miracles?

30 Have all the Gifts of
Healing? do all speak with
Tongues? do all interpret?

31 Now covet earnestly the
best Gifts. And yet shew I
unto you a more excellent
way.

Chap. XIII.

Tho' I speak with the tongues
of Men and of Angels, and have
not Charity, I am become as
sounding brass, or a tinkling
Cymbal.

2 And tho' I have the Gift
of Prophecy, and understand
all Mysteries, and all Know-
ledge; and tho' I have all
Faith, so that I could remove
mountains, and have no Cha-
rity I am nothing.

3 And tho' I bestow all my
goods to feed the poor, and
tho' I give my Body to be
burnt, and have not Charity,
it profiteth me nothing.

4 Charity suffereth long and
is kind; Charity envieth not;
Charity vaunteth not it self, is
not puff'd up,

5 Do's not behave it self
unseemly, seeks not her Own,

ANNOTATIONS.

(r) So it is generally understood; but Dr *Lightfoot* understands thereby Such
as had the Gift of discerning Spirits; because κυβερνήσις in O. T. denotes *Skill in*
judging of things. But this being a very Requisite Qualification for the Govern-
ours

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Prophets; others thirdly Teachers; after that *Workers of Miracles*, then those who have the Gifts of Healing, Helps, i. e. Deacons or Such as take Care of the Poor, and assist the Superior Ministers of the Gospel, Governments (r) or Rulers of the Church, such as are able to speak Diversities of Tongues. 29 (*Agreeably to what is said v. 17. of the Natural Body*) Are All Apostles? are All Prophets? are All Teachers? are All Workers of Miracles? 30 have All the Gifts of Healing? do All speak with divers and strange Tongues? do All Interpret? *What is observ'd v. 15, 16, 21, &c. to 27. of the Natural Body, it will be Easy for you your selves to apply to the Church (without my express mentioning thereof,) namely, it is Easy for you to perceive that thereby is intimated, that if Any one have not That Function or Dignity in the Church which he desires, he must not therefore think that he is not a Member of the Church. There is as much need of distinct Gifts and Functions in the Church, as there is of different Senses and Members in the Natural Body; and the meanest and least honourable would be miss'd, if it were wanting, and the Whole Body of the Church would suffer by it. So that there ought to be no Schism, Emulation or Contest among you, on account of the Excellency of the Gift One has above that of Another; nor ought any One to be the less honour'd or valued for the Gift he has, tho' it be not of the First Rank. 31 Now it appears from this long Discourse, that ye ought to covet Earnestly the Best Gifts, i. e. Such as are most Usefull for the Church. And yet shew I unto you (in the following Chapter or Paragraph) a more Excellent Way, i. e. a Way to become far more Excellent in the Church, than by having one or more of the most Excellent Gifts or Functions therein.*

Chap. XIII. Tho' I speak with *All the Tongues of Men and also with those of Angels*, and have not Charity or Love for others, so as to use them for their Benefit, I am become as or no better than sounding Brass or a tinkling Cymbal, which fills the Ears of others without any Advantage to it self by the sound it makes. 2 And tho' I have the Gift of Prophecy, and understand all Mysteries contain'd in the Scriptures, viz. which be so and which be not, and all Knowledge comprehended in the said Mysteries; and tho' I have All, i. e. the greatest Degree of Faith, so that I could remove Mountains, and have no Charity, I am nothing, i. e. of no Real Value. 3 And tho' I bestow all my Goods to feed the Poor, and give my Body to be burnt for the Testimony of the Faith, and have not Charity to seek herein the Benefit of others, but do it rather out of Vain-glory, to be admir'd and prais'd by Men, it profits me nothing. 4 Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, is not puff'd up; 5 do's not behave it self unseemly, seeks not her Own Advantage in All she do's,

V.
St Paul sets before them the Excellency of Charity above all other Gifts or Graces of the Spirit.

TEXT.

TRANSLATION.

ὃ παροξύνεται, ὃ λογίζεται τὸ κακόν, 6 ὃ χαίρει ὅτι τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ. 7 Πάντα γινώσκει, πάντα πιστεύει, πάντα ὑπομένει. 8 Ἡ ἀγάπη ὁδὸν ποτε ἐκπίπτει. εἴτε δὲ προφητείας, καὶ ἱερουργήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνώσις, καὶ ἱερουργήσεται. 9 Ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ μέρους προφητεύουμεν. 10 Ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καὶ ἱερουργήσεται. 11 Ὅτε ἦμιον ἡνίκα, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογίζομεν. ὅτι δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τῆς νηπίου. 12 Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ ὡς ὄψομαι ὡς ὄψομαι· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ὅτι γινώσκω καὶ ὡς καὶ ἐπεγνώθην. 13 Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα. μείζων δὲ τούτων ἡ ἀγάπη.

Κεφ. ιδ'. Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά· μᾶλλον δὲ ἵνα προφητεύητε. 2 Ὁ γὰρ λαλῶν γλώσσῃ, ὅς τις ἀνθρώποις λα-

is not* highly provok'd, thinks no evil,

6 Rejoyceth not in iniquity, but rejoyceth* with the Truth:

7 *Covers all things, believes all things, hopeth all things, endures all things.

8 Charity never fails: but whether there be Prophecies, they shall be * done away; whether there be Tongues, they shall cease; whether there be Knowledge, it shall be done away.

9 For we know in part, and prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child: but when I became a Man, I put away Childish things.

12 For now we see thro' a glass darkly, but then face to face: Now I know in part, but then shall I know, even as also I am known.

13 And now abides, Faith, Hope, Charity, these three; but the greatest of these is Charity.

Chap. XIV.

Follow after Charity, and *covet earnestly spiritual Gifts, but rather that ye may prophesy.

2 For he that speaks in an unknown tongue, speaks not

λῆ,

ANNOTATIONS.

ours of the Church, as was also the Discerning of Spirits, hence it seems further to confirm the Common Acceptation of the Word in this place for Governours or Rulers of the Church.

(S) It

P A R A P H R A S E.

do's, or is not self-interested, is not highly provok'd or to a degree unsuitable to the Occasion, thinks no Evil, *i. e.* is not apt to put Ill Constructions upon things. 6 Rejoyces not in Iniquity or when any other do's Amis, but rejoyces with the Truth, *i. e.* with others when they do Well. 7 Covers All things, *i. e.* All the Failings of others, believes All things, hopeth All things, *i. e.* is willing to believe and hope Well of All Men, endureth or patiently bears with All things. 8 Charity never fails, *i. e.* will never cease as a thing out of use: but whether there be Prophecies, they shall be done away or laid aside as a Thing of no longer use; whether there be Tongues, they shall cease as of no longer use also; and likewise and for the same reason whether there be Knowledge, it shall be done away. 9 For in this present State we know but in part, and we prophesy but in part. 10 But when that State of Knowledge, which is perfect, is come; then that more Imperfect way, which is instrumental now to our Knowing in part, shall be done away. 11 Thus when I was a Child, *i. e.* in the imperfect State of Childhood, I spake as a Child, I understood as a Child, I thought or reason'd as a Child, *i. e.* after an Imperfect manner: but when I became a Man, *i. e.* to the State and Perfection of Manhood, I put away childish things. And the like Difference will there be between our present and future State. 12 For now we See only as thro' a Glasse darkly or no more than the Dim Representation of things; but then we shall see things not by Reflection as in a glasse, but directly, and as they are in themselves, as a Man sees another when they are face to face: Now I know but in part or superficially, but then shall I know things, not by the obscure and imperfect way of Deductions and Reasoning, but by an intuitive and comprehensive Knowledge of them, even as also I am known, and ly open myself to the View of Superiour Heavenly Beings. 15 And now, till that time come, abideth in All true Christians Faith, Hope, Charity, these three, All great and excellent Virtues, and Superior to the Gifts you set such a Value upon (whence it follows by the way, that he that has the most excellent Gift, ought not to despise the meanest True Believer: but the Greatest even of these three is Charity.

Chap. XIV. Wherefore in the first place and above all follow after Charity, and then in the second place and to Charitable ends ye may lawfully and commendably covet earnestly (f) Spiritual Gifts, but among them ye are to desire rather that ye may prophesy, than that ye may speak in an Unknown tongue, the former being more beneficial to the Good of the Church than the other. 2 For he that speaks in an Unknown Tongue, speaks

VI.
Propheſying is to be preferr'd before speaking in an unknown Tongue.

A N N O T A T I O N S.

(f) It being not to be doubted but St Paul uses here *ζηλῶν*, in allusion to his using the same word in the last Verse of Chap. 12. it follows that it ought therefore to be Render'd in both places alike. And the same is to be said as to v. 39. of Chap. 14.

V. 11.

TEXT.

TRANSLATION.

λα, ἄλλὰ τῷ Θεῷ· ὅσους γὰρ ἀκούει,
πνεῦματι δὲ λαλᾷ μυστήρια. 3 Ο
δὲ προφητεύων, ἀνθρώποις λαλᾷ οἰ-
κοδομῇ καὶ ὁρσίᾳ καὶ ὁρμήσει.
4 Ο λαλῶν γλώσση, ἐαυ-
τὸν οἰκοδομᾷ· ὁ δὲ προφητεύων, ἐκ-
κλησίαν οἰκοδομᾷ. 5 Θέλω δὲ πάν-
τας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον
δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ
προφητεύων, ἢ ὁ λαλῶν γλώσσαις,
ὅς τις εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλη-
σία οἰκοδομῇ λάβῃ.

6 Νυνὶ δὲ, ἀδελφοί, ἐὰν ἔλθω
πρὸς ὑμᾶς γλώσσαις λαλῶν, τί
ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λα-
λήσω, ἢ εἰ ἀποκαλύψῃ, ἢ ἐν γνώσει,
ἢ εἰ προφητεία, ἢ εἰ διδαχὴ;
7 Ὅμως τὰ ἄψυχα φωνῇ διδόντα,
εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν ἀψυχο-
λῶ τοῖς φθόγγοις μὴ δῶ, πῶς γνω-
σθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρι-
ζόμενον; 8 Καὶ γὰρ ἐὰν ἀδῇ φωνή
σάλπιγξ δῶ, τίς ὁρσασθεύσει
εἰς πόλεμον; 9 Οὕτω καὶ
ὑμεῖς ἀφ' τῆς γλώσσης ἐὰν μὴ εὖ-
σημον λόγον δώτε, πῶς γνωσθήσε-
ται τὸ λαλούμενον; ἔσεσθε γὰρ ὡς
ἀέρα λαλοῦντες. 10 Τοσαῦτα,
εἰ τίχοι, γένη φωνῶν ὅστιν εἰ κό-
σμος, καὶ ὅστιν αὐτῷ ἄφωνον.

unto Men, but unto God: for
no man understands *him*, but in
the spirit he speaks mysteries.

3 Now he that prophesies,
speaks unto Men, to edifica-
tion, and exhortation, and
comfort.

4 He that speaks in an *un-
known* tongue, edifies himself;
but he that prophesies, edifies
the Church.

5 I would that ye all spake
with tongues, but rather that
ye prophesied; for greater is
he that prophesies, than he that
speaks with tongues, except he
interpret, that the Church may
receive edifying.

6 Now, Brethren, if I
come unto you speaking with
tongues, what shall I profit
you, except I shall speak to
you, either by Revelation, or
by Knowledge, or by Prophe-
fying, or by Doctrine?

7 Even things without life
giving sound, whether pipe or
harp, except they give a distin-
ction in the sound, how shall
it be known what is pip'd or
harp'd?

8 For if the trumpet give
an uncertain sound, who shall
prepare himself to the battle?

9 So likewise you, except
ye utter by the tongue words
easy to be understood, how shall
it be known what is spoken?
for ye shall speak into the air.

10 There are, it may be, so
many kinds of * Languages in
the World, and none of them
is without signification.

TEXT.

TRANSLATION.

11 Εὰν οὖν μὴ εἰδῶ πῶς δυνάμην
τῆς φωνῆς, ἔσομαι τῷ λαλῶντι βάρ-
βαρος· καὶ ὁ λαλῶν, † ἐμοὶ βάρ-
βαρος.

11 Therefore if I know not
the meaning of the *Language,
I shall be unto him that speaks
a Barbarian; and he that
speaks, shall be a Barbarian
unto me.

12 Οὕτως

PARAPHRASE.

speaks not *properly* or *to any purpose* unto Men, but unto God *only*: for
no man understands him, but in *or by* the Spirit *thus enabling him to*
speak only in an unknown tongue he speaks Mysteries, *i. e. what is not*
understood by those that hear him. 3 Now he that prophesies, *i. e. either*
foretells in a known Tongue some Future event, or explains some myste-
rious or hidden sense of Scripture, or dictates some Spiritual Hymn by
the immediate assistance of the Holy Spirit, such an one speaks unto
Men *so, as what he speaks tends to Their* Edification, and Exhortation,
and Comfort. 4 He that speaks in an unknown Tongue, edifies him-
self *alone*; but he that prophesies, edifies the Church. 5 I would that
ye All spake with Tongues, but rather that ye prophesied: for greater
is he that prophesies, than he that speaks with Tongues, except he in-
terpret *what he delivers in a Tongue unknown to his Hearers*, that the
Church may receive Edifying *thereby*.

6 Now *for example*, Brethren, if I come unto you speaking with
Tongues, what shall I profit you, except, *what I shall speak thus in a*
Tongue unknown to you, either by *way of* Revelation, or by *way of*
Knowledge, or by *way of* Prophecy, or by *way of* Doctrin, *I do also*
interpret unto you. 7 Even things without life giving sound, whether
Pipe or Harp, except they give a Distinction in the sounds, *some notes*
being known to denote Mirth, other Mourning or the like, how shall it
be known what is pip'd or harp'd? 8 For if the Trumpet give an un-
certain sound, *i. e. sound some point of War not understood*, who among
the souldiers shall *know thereby* to prepare himself to the Battle? 9 So
likewise you, except ye utter by the Tongue or Language ye make use of
Words Easy to be understood or of a Known and Clear signification to
your Hearers, how shall it be known *by them* what is spoken *by you*:
for ye shall speak *only* into the Air or to the Wind. 10 There are, it
may be, so many different Kinds of Languages in the World, *as there*
be Nations, and none of them is without signification, *but this signifi-*
cation they have only to them that understand the Meaning of them.
11 Therefore if I know not the Meaning of the Language, I shall be
unto him that speaks a Barbarian, *i. e. One that understands not what*
he says; and he that speaks, will be a Barbarian unto me.

VII.
The Apostle sets
forth the Useless-
ness of the Gift of
Tongues, with-
out that of Inter-
preting.

V. 11. † E, is not read in Clerm. and some other MSS. &c.

V. 18.

TEXT.

TRANSLATION.

12 Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ
 ἐστε πνευματικῶν, ὥστε πρὸς οἰκοδο-
 μὴν τῆς ἐκκλησίας ζητεῖτε ἵνα δοξασ-
 θεύητε. 13 Διόπερ ὁ λαλῶν γλῶσ-
 σῃ, προσευχέσθω ἵνα διερμηνεύῃ.
 14 Εὰν γὰρ προσεύχωμαι γλῶσση,
 τὸ πνεῦμά μου προσεύχεται, ὃ δὲ
 νοῦς μου ἀχαρπὸς ἔστι. 15 Τί οὖν
 ἔστι; προσεύξομαι τῷ πνεύματι,
 προσεύξομαι δὲ καὶ τῷ νοῷ. ψαλῶ
 τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῷ.
 16 Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύ-
 ματι, ὃ ἀναπληρῶν τὸν τόπον τῆς
 ἰδιότητος, πῶς ἔρξῃ τὸ Ἀμήν ἐπὶ τῇ
 σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις ἃ καὶ
 οἶδε. 17 Σὺ μὲν γὰρ χαλῶς εὐ-
 χαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκο-
 δομεῖται. 18 Εὐχαριστῶ τῷ Θεῷ
 μου, πάντων ὑμῶν μᾶλλον ἢ γλῶσση
 λαλῶ. 19 ἀλλ' ἐν ἐκκλησίᾳ ἡ-
 λω πέντε λόγους ἢ τῷ νοῷ μου λα-
 λῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ
 μυρίους λόγους ἐν γλῶσση. 20 Ἀδελ-
 φοί, μὴ παῖδια γίνεσθε ταῖς φρεσίν·
 ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς
 δὲ φρεσὶ τέλειοι γίνεσθε. 21 Ἐν
 τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτερο-
 γλώσσοις, καὶ ἐν χείλεσιν ἑτέροις
 λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ'
 οὕτως εἰσακούσονται με, λέγει Κύριος.

12 Even so ye, forasmuch
 as ye are Zealous of Spiritual
 gifts, seek that ye may excell
 to the edifying of the Church.

13 Wherefore let him that
 speaks in an *unknown* tongue,
 pray that he may interpret.

14 For if I pray in an *un-
 known* tongue, my spirit prays,
 but my understanding is un-
 fruitfull.

15 What is it then? I will
 pray with the spirit, and I will
 pray with the understanding
 also: I will sing with the spi-
 rit, and I will sing with the un-
 derstanding also.

16 Else when thou shalt blest
 with the Spirit, how shall he
 that occupies the room of the
 unlearned, say Amen at thy
 giving of thanks, seeing he un-
 derstands not as thou sayst?

17 Thou verily givest thanks
 well, but the other is not edified.

18 I thank my God, I speak
 with tongues more than you all:

19 Yet in the Church I had
 rather speak five words with
 my understanding, that * I
 might teach others also, than
 ten thousand words in an *un-
 known* tongue.

20 Brethren, be not Child-
 ren in understanding: how-
 beit, in malice be ye Children,
 but in understanding be Men.

21 In the Law it is written:
 With men of other tongues
 and other lips, will I speak un-
 to this people; and yet for all
 that will they not hear me,
 says the Lord.

P A R A P H R A S E.

VIII.

St Paul further
shews the Usefulness
of Prophecy
above that of
Tongues.

12 *Nor as I said above v. 5. that I for my own part would that ye All spake with Tongues, but rather that ye prophesied:* Even so ye, forasmuch as ye are Zealous of spiritual gifts, seek that ye may excell in those that tend most to the Edifying of the Church. 13 Wherefore let him that speaks in an unknown Tongue, pray that he may interpret also what he says. 14 For if I pray in an unknown Tongue, it is true my Spirit accompanies my Words which I understand, and so my Spirit prays, but my Understanding my self what I speak or my Meaning is unfruitfull or of no benefit to others, who understand not my words. 15 What is it then that is to be done in this case? why, I will pray with the spirit, and I will pray with the understanding also, i. e. when I am mov'd thereto by the Spirit, I will pray in an Unknown Tongue, but so that my Meaning may be understood by others; namely I will not do it but when there is some body by to interpret. And in like manner, I will sing with the Spirit, and I will sing with the Understanding also, i. e. I will sing in an Unknown Tongue, but when the meaning of what I sing can be understood by others. And thus should ye do in all like Cases. 16 Else when thou shalt bless God with the Spirit, i. e. by the Impulse of the Spirit in an Unknown Tongue, how shall he that occupies the room of the Unlearned, i. e. how shall thy Hearer who is unlearned in this respect, say Amen at thy giving of Thanks, seeing he understands not what thou say'st. 17 (†) Thou verily givest thanks well, but the Other is not edified at all by it. 18 I thank my God, I speak with Tongues more than you all: 19 yet in the Church I had rather speak five words with my Understanding, i. e. Five words that are understood, that I might teach others also, than ten thousand words in an unknown Tongue. 20 Brethren, be not Children in Understanding, who are apt to be taken with the Novelty and Strangeness of things, as ye are with the Gift of Tongues: howbeit in Malice, i. e. All Ill Temper of Mind be ye Children, but in Understanding be ye Men. And consequently, be not so Zealous for the use of unknown Tongues in the Church, they are not so Proper there. 21 For in the Law it is written; With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, says the Lord. 22 Wherefore
you

A N N O T A T I O N S.

V. 18. † So Alex. Clerm. and other MSS. as also Vulg. Lat. Version, &c.

V. 19. † So Alex. Clerm. and other MSS.

(†) This seems to be a place where *γάρ* is to be understood, not as a Causal, but rather as an Affirmative particle.

TEXT.

TRANSLATION.

22 Ωστε αἱ γλῶσσαι εἰς σημεῖον εἰ-
σιν, ὃ τοῖς πιστεύουσιν, ἀλλὰ τοῖς
ἀπίστοις· ἡ δὲ προφητεία ὃ τοῖς ἀπί-
στοις, ἀλλὰ τοῖς πιστεύουσιν. 23 Εὖν
οὖν συνέλθῃ ἡ ἐκκλησία ὅλη, ὅτι
τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶ-
σιν, εἰσέλθωσι δὲ ἰδιώται ἢ ἀπίστοι,
οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 Εὖν
δὲ πάντες προφητεύουσιν, εἰσέλθῃ δὲ
πῖς ἀπίστος, ἢ ἰδιώτης, ἐλέγχεται
ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων.
25 καὶ ὅτω τὰ κρυπτὰ τῆς καρδίας
αὐτοῦ φανερά γίνονται· καὶ ὅτω πε-
σὼν ὅτι προσώπον, προσκυνήσῃ τῷ
Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως
ἐν ὑμῖν ὅστις.

26 Τί οὖν ὅστις, ἀδελφοί; ὅταν
συνέρχῃσθε, ἕκαστος ὑμῶν ψαλμὸν
ἔχῃ, διδαχὴν ἔχῃ, γλῶσσαν ἔχῃ,
ἀποκάλυψιν ἔχῃ, ἐρμηνείαν ἔχῃ·
πάντα πρὸς οἰκοδομίαν γινέσθω.
27 Εἴτε γλώσση πῖς λαλεῖ, κατὰ
δύο, ἢ τὸ πλεῖστον πρῆς, καὶ ἀνὰ
μέρος, καὶ εἰς διερμηνεύετω. 28 Εὖν
δὲ μὴ ἡ διερμηνευτὴς, σιγάτω ἐν
ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ
τῷ Θεῷ. 29 Προφήται δὲ δύο ἢ
πρῆς λαλείτωσαν, καὶ οἱ ἄλλοι δια-
κρινέτωσαν. 30 Εὖν δὲ ἄλλω ἀπο-
καλυφθῇ κατηχηθῶ, ὁ πρότερος σιγάτω.

22 Wherefore tongues are
for a sign, not to them that be-
lieve, but to them that believe
not: but prophesying serves
not for them that believe not,
but for them who believe.

23 If therefore the Whole
Church be come together into
one place, and all speak with
tongues, and there come in
those that are Unlearn'd or
Unbelievers, will they not say
that ye are mad?

24 But if all prophesy, and
there come in one that believes
not, or one unlearn'd, he is con-
vinc'd of all, he is judg'd of all:

25 And thus are the Secrets
of his heart made manifest;
and so falling down on his face,
he will worship God, & report
that God is in you of a truth.

26 What is it then, Bre-
thren? when ye come toge-
ther, every one of you has a
psalm, has a doctrine, has a
tongue, has a revelation, has an
interpretation. Let all things
be done to edifying.

27 And if any man speak in
an unknown tongue, let it be
by two, or at the most by three,
and that by course; and let
one interpret.

28 But if there be no Inter-
preter, let him keep silence in
the Church; and let him speak
to himself and to God.

29 Let the Prophets speak two
or three, & let the others judge.

30 If any thing be reveal'd
to another that sits by, let the
first hold his peace.

P A R A P H R A S E.

you see that Tongues, (*i. e. the miraculous Power of speaking in strang Tongues,*) are for a sign of the Truth of the Gospel, not to them that believe, but to them that believe not: but Prophefying serves, not for them that believe not, but for them who believe; and therefore is fitter for Christian Assemblies. 23 If therefore the Whole Church be come together into one place, and All speak with Tongues, *i. e. in Unknown Tongues*, and there come in those that are Unlearned, *i. e. understand not the said Tongues*, or Unbelievers, will they not say that ye are Mad? 24 But if All prophefy, (*one after another v. 31.*) and there come in one that believes not, or one unlearned or ignorant, the Discourses he hears from you reaching his Conscience and the secrets of his Heart, he is convinc'd of All that thus prophefy, he is judg'd of All, *i. e. made to judge or discern aright his Own state and Condition*; 25 and thus are the Secrets of his Heart, *i. e. his Inward Conviction of Conscience by the Discourses he has heard*, made manifest unto the whole Assembly, and so, *i. e. as one means to manifest such his inward Conviction*, falling down on his Face, he will worship God with all Reverence presently in the Assembly, and report (*after he is gone out*) to Others, that God is in or among you of a Truth.

26 What is it then, Brethren, that is to be done? why, supposing when ye come together, every one of you Spiritual or Gifted Persons is ready to exercise his peculiar Gift, and one has an impulse by the Spirit to Sing a newly inspir'd Psalm, another has an impulse to communicate a point of Doctrine, another has an impulse to speak in a strang Tongue, another has an impulse to make known a newly inspir'd Revelation, another has an impulse to exercise his Gift of Interpretation: supposing All these Gifts are by the impulse of the Spirit to be exercis'd at One Meeting, nevertheless it is necessarily incombent on you to let care be taken that All these things be done in such a manner as tends to Edifying. 27 And more particularly to this end, if any man is mov'd to speak in an Unknown Tongue; let it, *i. e. his Gift be exercis'd but by Two*, or at the most by Three at one Meeting, and that by course or severally one after the other; and let no more than One interpret, how many soever there be that can interpret. 28 But if there be no Interpreter, let him, that has the impulse to speak in an unknown tongue, keep silence in the Church; and let him speak mentally or within himself to himself and to God. 29 In like manner at one Meeting let the Prophets speak but Two, or at most Three, and let the others, that have the same Gift of Prophefy, judge, *i. e. examin and discuss what is deliver'd by the former that have spoken*. 30 If any thing be reveal'd to another that sits by, let the first, *i. e. he that was prophefying afore*, hold his peace. 31 And Let no one pretend that he can't withstand the impulse of the Spirit, and consequently let not him that is speaking, pretend he can't leave off; nor he that is moved to speak, pretend that he can't stay till the other can leave

IX.
St Paul gives them Directions concerning the Orderly exercising of their Spiritual Gifts, and to the Benefit of the Church.

TEXT.

TRANSLATION.

31 Διούσατε ἄλλ' ἓνα πάντες προ-
φητεύειν, ἵνα πάντες μαρτυρήσωσι, καὶ
πάντες ὑδακαλῶνται. 32 Καὶ πνεύ-
ματα προφητῶν ὑποτάσσονται τοῖς
προφήταις. 33 Οὐ γὰρ ἔστι ἀκατα-
στασίας ὁ Θεός, ἀλλ' εἰρήνης, ὡς ἐν
πάσαις ταῖς ἐκκλησίαις καὶ ὑμῖν.

34 Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκ-
κλησίαις σιγάτωσαν. ὅτι ὡς ὁ Ἰησοῦς
ἡ ἐκκλησία, ἡ ἑαυτῆς ἑαυτῆς λαλεῖν, ἀλλ' ὑποτάσσεται
τῷ Χριστῷ, καθὼς καὶ ὁ νόμος λέγει. 35 Εἰ
δέ τις μαθεῖν θέλῃ, ἐν οἴκῳ τοῦ
ἑαυτοῦ ἀνδρὸς ἐπερωτάτωσαν. αἰσχρὸν γάρ
ἐστι γυναῖξιν ἐν ἐκκλησίᾳ λαλεῖν.

36 Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ
Θεοῦ ἐξηλθεν; ἢ εἰς ὑμᾶς μόνους
κατήντησεν; 37 Εἴ τις δοκεῖ προ-
φήτης εἶναι ἢ πνευματικός, ὅτι γνω-
σκέτω ὅτι πράξω ὑμῖν, ὅτι τὰ Κυ-
ρίου εἰσὶν αἱ ἐντολαί. 38 Εἰ δέ τις
ἀγνοεῖ, ἀγνοείτω. 39 Ὡστε, ἀδελ-
φοί, ζητεῖτε τὸ προφητεύειν, καὶ
τὸ λαλεῖν γλώσσαις μὴ κωλύετε.
40 Πάντα ἃ δὲ εὐχημόνως καὶ κατὰ
τάξιν γινέσθω.

Κεφ. ιε'. Γνωρίζω δὲ ὑμῖν, ἀδελ-
φοί, τὸ Εὐαγγέλιον ὃ εὐηγγελισάμην

31 For ye may all prophesy
one by one, that all may learn,
and all may be comforted.

32 And the Spirits of the
Prophets are subject to the
Prophets.

33 For God is not the au-
thor of Confusion, but of Peace,
as in all Churches of the
Saints.

34 Let your Women keep
silence in the Churches: for it
is not permitted unto them to
speak; but they are command-
ed to be under obedience, as
also says the Law.

35 And if they will learn
any thing, let them ask their
own husbands at home: for
it is a shame for Women to
speak in the Church.

36 What? came the Word
of God out from you? or came
it unto you only?

37 If any man think him-
self to be a Prophet, or Spirit-
ual, let him acknowledge that
the things I write unto you, are
the commandments of the Lord.

38 But if any man be igno-
rant, let him be ignorant.

39 Wherefore, Brethren,
covet earnestly to prophesy,
and forbid not to speak with
tongues.

40 Let all things be done
decently and in order.

Chap. XV.

Moreover, Brethren, I de-
clare unto you the Gospel,
ὡς ἔστιν,

ANNOTATIONS.

V. 40. † Δὲ is not read in Alex. Clerm. and several other MSS. as also in
Vulg. Latin, Syriack, Arabick, and Ethiop. Versions, &c.

P A R A P H R A S E.

off decently or not abruptly: for ye may All, i.e. it is in the power of you All to prophesy orderly one by one, (not confusedly, or several together,) that so All present may learn the better by what is spoken, and all may be Comforted or Exhorted to their Duty, Better than if several spake, either confusedly together in one place, or in several parts of the Place where you meet at the same time; 32 And you are not acted by the Holy Spirit, as the Heathen Priests are by the Devil; for indeed the Spirits by which these are acted, are not subject to them; but on the contrary the Spirits of the Christian Prophets are subject to the said Prophets, i. e. the Holy Spirit do's not so act on them, as not to leave them Masters of their Own Actions, to speak or hold their Peace, as they see Occasion. 33 For God is not the Author of Confusion or Disorder, which would necessarily arise from more than One speaking at a time, or from One interrupting Another, but of Peace, i.e. Order and Quietness; as may be seen by the like Orderly exercises of these Gifts in all the other Churches of the Saints or Christians.

34 Let your Women keep silence in the Churches: for it is not permitted unto them to speak there, but they are commanded to be silent as a mark of being under Obedience or Subjection, as also says the Law, i. e. Old Testament (Gen. 3. 16.) 35 And if they will learn any thing, i. e. have a mind to have any thing that passes in the Church explain'd to them, let them ask their own Husbands at home about it: for it is a shame for Women to speak in the Church, i.e. to perform any part of Divine Service as Chief Speaker; and therefore they must not Read Prayers, or Pray singly, or Prophesy or Preach, but only join in Prayer and Singing.

X.
Women are not to speak in the Church.

36 What? came the Word of God, i. e. the Gospel out from you first? or came it unto you only? that ye thus take upon you to practise herein contrary to all other Churches, as if ye pretended to give Laws to the Whole Church, or to a Right to do what you please among yourselves.

XI.
The Apostle closes this Head of Discourse, with a Reprimand to the Corinthians, for taking too much upon them, and with a general Exhortation to Order and Decency.

37 If any Man among you think himself to be a Prophet or in any other respect a Spiritual Person, let him acknowledge that the things I write unto you, are the Commandment of the Lord. 38 But if any man be ignorant that they are so, let him be ignorant, i. e. I shall have no more to say to him, but shall leave him to his Ignorance. 39 Wherefore, Brethren, to conclude this Subject, covet earnestly to prophesy, and forbid not to speak with Tongues. 40 But let All these things be done Decently and in Order, according to the Directions afore given.

S E C T I O N VII.

Wherein St Paul largely proves the Certainty of the Resurrection, and makes known to the Corinthians some Remarkable Particulars relating thereto, and not before known.

Chap. XV. Moreover, Brethren in reference to that great Article of our Christian Religion, the Resurrection from the Dead, which it seems some among you deny, what I declare unto you now concerning the same,

I.
St Paul proves the Certainty of Christ's Resurrection.

TEXT.

TRANSLATION.

ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐθήκατε. 2 δι' ᾧ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε. Ἐκτός ἐστι μὴ εἰκὴ ὀπιτεύσατε. 3 Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῆς ἡμῶν ἁμαρτιῶν καὶ τὰς γραφάς. 4 καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ καὶ τὰς γραφάς. 5 καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα. 6 Ἐπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, πινὲς δὲ καὶ ἐκοιμήθησαν. 7 Ἐπειτα ὤφθη Ἰακώβῳ· εἶτα τοῖς Ἀποστόλοις πᾶσιν. 8 Ἐξαὶον δὲ πάντων, ὡς περὶ τῷ ἐκτεσώματι, ὤφθη καὶ μοί. 9 Ἐγὼ γὰρ εἰμι ὁ ἐλαχίστος τῶν Ἀποστόλων, ὅς οὐκ εἰμι ἱκανὸς καλεῖσθαι Ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. 10 Χάρις δὲ Θεοῦ εἰμι ὃ εἰμι καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ, οὐ κενὴ ἐγενήθη, ἀλλὰ πλεονέκτηρον αὐτοῦ πάντων ἐκοπίασα. ὅτι ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. 11 Εἴτε οὖν ἐγὼ, εἴτε ἄλλοι, ἔτι καὶ κηρύσσομεν, καὶ ἔτι καὶ ὀπιτεύσασθε. 12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέ-

which I preach'd unto you, which also you have receiv'd, and wherein ye stand;

2 By which ye are sav'd, if ye keep in memory what I preach'd unto you, unless ye have believ'd in vain.

3 For I deliver'd unto you first of all, that which I also receiv'd, how that Christ died for our sins, according to the Scriptures;

4 And that he was buried, and that he rose again the third day according to the Scriptures;

5 And that he was seen of Cephas, then of the twelve.

6 After that he was seen of above five hundred brethren at once; of whom the greater part remain to this present, but some are fallen asleep.

7 After that he was seen of James; then of all the Apostles.

8 And last of all he was seen of Me also, as of one born out of due time.

9 For I am the least of the Apostles, that am not meet to be call'd an Apostle, because I persecuted the Church of God,

10 But by the Grace of God I am what I am: and his Grace, which was bestow'd upon me, was not in vain; but I labour'd more abundantly than they all: yet not I, but the Grace of God, which was with Me.

11 Therefore, whether it were I or they, so we preach, and so ye believ'd.

12 Now if Christ be preach'd that he rose from the Dead,

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is no other than the Gospel which I preach'd unto you formerly, which also you have receiv'd, and wherein, *i. e. in the profession whereof ye have hitherto stood and do for the generality of you still stand*, 2 by which also ye are to be Sav'd; if ye keep in memory what I preach'd unto you so, as to act accordingly, unless it is to be acknowledg'd after all, that not only there is no Resurrection, but also in general that the Whole System of Christianity is False, and consequently that ye have Believ'd in vain. 3 For (u) I deliver'd unto you first of all, and principally insisted on that which I also receiv'd concerning this point, viz. how that Christ died for our Sins according to the Scriptures; 4 and that he was buried, and that he rose again the third day according to the Scriptures; 5 and that he was seen of Cephas or Peter, then of the other Apostles, who, from the Number of them that were at first Instituted, usually are denoted by the name of the Twelve. 6 After that he was seen of above five hundred Brethren, *i. e. Christians* at once; of whom the greater part remain alive to this present, but some are fallen asleep, *i. e. dead*. 7 After that he was seen of James; then of all the Apostles. 8 And last of all he was seen of Me, as of (w) one born out of due time. 9 For I am the Least of the Apostles, that am not meet to be call'd an Apostle, because I persecuted the Church of God. 10 But by the Grace of God I am what I am; and his Grace, which was bestow'd upon Me, was not in vain; but I labour'd more abundantly in the ministry of the Gospel than they All, *i. e. All the other Apostles*: yet it is not I, but the Grace of God which was with me, to whom is to be ascrib'd the Praise and Success of Such my Labours. 11 Therefore, whether it were I or they that preach'd, so we All preach, and so ye believ'd, viz. that Christ died and rose again the third day.

12 Now if concerning Christ it be thus preach'd, viz. that he Rose from

II.
From Christ's Resurrection St Paul proves the Certainty of Our Resurrection.

A N N O T A T I O N S.

V. 4. † So Alex. Clerm. MSS. &c.

(u) By the word *παρρησια* here us'd, St Paul seems to denote that his Doctrine concerning the Resurrection was one of the *Παραδοσεις* he mentions Chap. 10. 2.

(w) It is well enough observ'd, that as *ἐκτετακται* denotes an Abortive Birth that comes before it's Time, so such a Birth is usually Sudden and Unawares, and is also Weak and Feeble, scarce deserving to be call'd or counted a Man. The former part agrees to the manner of St Paul's being made a Christian and an Apostle; and in regard of the latter it is that St Paul here calls himself Abortive.

TEXT.

TRANSLATION.

γὰρ οἱ πῆρες οὐ ὑμῖν, ὅτι ἀνάστασις νε-
κρῶν οὐκ ἔστιν; 13 Εἰ δὲ ἀνάστασις
νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται.
14 Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν
ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ
πίστις ὑμῶν. 15 Εὐρισκόμεθα δὲ καὶ
ψευδομάρτυρες τοῦ Θεοῦ· ὅτι ἐμαρτυ-
ρήσαμεν καὶ τοῦ Θεοῦ ὅτι ἤγειρε ὁ Χρι-
στὸν· ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ
οὐκ ἐγείρονται. 16 Εἰ γὰρ νεκροὶ οὐκ
ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται.
17 Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, μα-
ταία ἡ πίστις ὑμῶν· ἐπὶ ἐστὶ οὐ ταῖς
ἀμαρτίαις ὑμῶν. 18 ἄρα καὶ οἱ
κοιμηθέντες ἐν Χριστῷ, ἀπόλονται.
19 Εἰ ἐν τῇ ζωῇ τούτῃ ἡλπιότες
ἐσμέν ἐν Χριστῷ μόνον, ἐλεεινότεροι
πάντων ἀνθρώπων ἐσμέν. 20 Νυνὶ
δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρ-
χὴ τῆς κεκοιμημένων †.

21 Επειδὴ γὰρ δι' ἀνθρώπου θάνα-
τος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.
22 Ὡς περ γὰρ ἐν τῷ Ἀδὰμ πάντες ἄπο-
θνήσκουσιν, ὥτω καὶ ἐν τῷ Χριστῷ πάν-
τες ζωοποιηθήσονται. 23 Ἐκαστος δὲ
ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χρι-
στὸς, ἔπειτα οἱ Χριστοὶ ἐν τῇ παρ-
σίᾳ αὐτοῦ. 24 εἶπα τὸ τέλος,
ὅταν ᾤξω τὴν βασιλείαν τοῦ Θεοῦ
καὶ πατρὶ· ὅταν χαλαρήσῃ πάντα

how say some among you, that
there is no Resurrection of the
Dead?

13 But if there be no Re-
surrection of the Dead, then is
Christ not risen:

14 And if Christ be not
risen, then is our Preaching
vain, and your Faith is also
vain.

15 Yea, and we are found
false Witnesses of God; because
we have * witness'd of God,
that he rais'd up Christ: whom
he rais'd not up, if so be that
the Dead rise not.

16 For if the Dead rise not,
then is not Christ rais'd:

17 And if Christ be not
rais'd, your Faith is vain; ye
are yet in your sins.

18 Then they also who are
fallen asleep in Christ, are perish'd.

19 If in this Life only we
have hope in Christ, we are of
all men most miserable.

20 But now is Christ risen
from the Dead, *the First-fruits
of them that slept.

21 For since by Man *came*
Death, by Man *came* also the
Resurrection of the Dead.

22 For as in Adam all dy,
even so in Christ shall all be
made alive.

23 But every man in his own
order: Christ the First-fruits,
afterwards they that are Christ's
at his Coming.

24 Then *comes* the End,
when he shall deliver up the
Kingdom to God even the Fa-
ther; when he shall have put

ἀρχὴν

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from the Dead; how say some among you, that there is no Resurrection of the Dead. 13 *This is what I hear some stick not to assert:* But if there be No Resurrection of the Dead, then is Christ not risen. 14 And if Christ be not risen, then is our Preaching vain or *Idle Talk*, and your Faith is also vain or *to no purpose*. 15 Yea, and we are found to be False Witnesses of God; because we have witnessed of God, that he rais'd up Christ, whom he rais'd not up, if so be that the Dead rise not. 16 For it is an *Evident and undeniable Proposition*, that if the Dead rise not, then is not Christ rais'd. 17 And if Christ be not rais'd, your Faith in him is vain; ye are yet in or under the guilt of your Sins, his Resurrection being the special Proof or Evidence of our Justification. 18 Then they also, who are slain asleep in Christ, i. e. died either in or for this Faith in Christ, are perish'd, so as never to rise up out of this sleep, or to be recompenc'd for their Sufferings. 19 In short, If in this Life only We Christians have hope of Advantage in or thro' Christ, We are of all men most miserable, not only for his Sake denying our selves Many things gratefull to Flesh and Blood here, but even frequently exposing our selves to the greatest Sufferings. 20 But now is Christ certainly and without all reasonable doubt Actually risen from the Dead, being as it were the (x) First-fruits of them that slept, namely inasmuch as He not only was the First that rose from the Dead or Grave, never to return to it again, but by Him is also procur'd the Resurrection of All mankind, and his Own Resurrection is a Pledge of the other.

21 For according to the Wisdom of God since by Man came Death, by Man came also the Resurrection of the Dead. 22 For as in or by the Sin of Adam in eating the forbidden Fruit All dy, even so in or by means of what Christ has done and Suffer'd, shall All be made alive: 23 not All at one and the same time, but Every man in his own or proper order: Christ as being the First-fruits is already risen first: afterwards next after Christ himself shall they rise that are Christ's, i. e. the truly Faithfull and Pious Christians, namely at his, i. e. Christ's Second Coming. 24 Then, not till some time after Christ's Second Coming, comes the End or Final Judgment, when All, that were not afore rais'd at Christ's Second Coming, even the Wicked shall also be rais'd to receive Judgment; when, after the said Universal Judgment, He, i. e. Christ shall deliver up the Kingdom (he now governs as Mediator and Man as well as God) to God even the Father; forasmuch as that will be the Time, when he shall

III.
The Apostle takes notice to them of Several Particulars relating to the Resurrection.

A N N O T A T I O N S.

V. 20. † *Εξήγητο* is not read in Alex. Clerm. and some other MSS. nor in Vulg. Latin Version, or Irenæus; nor in Orig. Chrysost. &c. It is hardly to be doubted but it has been added.

(x) St Paul alludes here to the Nature and Design of the First-fruits under the Law, Levit. 19. 24. Deut. 26. 2. All the Harvest was consecrated and sanctified by the First-fruits being offer'd.

TEXT.

TRANSLATION.

ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύνα-
μιν. 25 Δὲ γὰρ αὐτὸν βασιλεύειν,
ἄχρις ὅτου ᾗ τῇ πάντας τοὺς ἐχθρούς
ὑπὸ τοὺς πόδας αὐτοῦ. 26 Ἐχθα-
τὸς ἐχθρὸς καταργεῖται ὁ θάνατος.
27 Πάντα ᾗ ὑπέταξεν ὑπὸ τοὺς
πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάν-
τα ὑποτέτακται, δῆλον ὅτι ἐκτὸς
τοῦ ὑποτάξοντος αὐτοῦ τὰ πάντα.
28 Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάν-
τα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται
τοῦ ὑποτάξοντος αὐτοῦ τὰ πάντα, ἵνα
ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

29 Επεὶ τί ποιήσουσιν οἱ βαπτίζο-
μενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅπως νεκροὶ οὐκ
ἐγείρονται; τί καὶ βαπτίζοντες ὑπὲρ τῶν αὐτῶν;

30 Τί καὶ ἡμεῖς κινδυνεύομεν πᾶ-
σαν ὥραν; 31 Καθ' ἡμέραν ὑπο-
θήσκω, ἵνα πλεονέξω ὑμετέραν χαύνη-
σιν, ἀδελφοί, ὡς ἔχω ἐν Χριστῷ Ἰησοῦ
τῷ Κυρίῳ ἡμῶν. 32 Εἰ κατὰ ἀνθρω-
ποὺς ἐθρηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ
ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φά-

down all rule and all autho-
rity and power.

25 For he must reign, 'till
he has put All enemies under
his feet.

26 The last Enemy, that
shall be destroy'd, is Death.

27 For he has put All things
under his feet. But when he
says, All things are put under
him, it is manifest that he is ex-
cepted, who did put All things
under him.

28 And when All things
shall be subdu'd unto him, then
shall the Son also himself be
subject unto him that put all
things under him, that God
may be All in All.

29 Else what shall they do
who are baptiz'd for the Dead,
if the Dead rise not at all?
Why are they then baptiz'd
* for them?

30 And why stand we in
jeopardy every hour?

31 I protest by your *Glo-
rying, which I have in Christ
Jesus our Lord, I dy daily.

32 If after the manner of
men I have fought with beasts
at Ephesus, what advantageth
it me, if the Dead rise not? let

ANNOTATIONS.

V. 29. † So Alex. Clerm. and several other MSS. as also Vulg. Latin Version,
and Origen, &c. V. 31. † So Alex. Clerm. and several other MSS. and also
Vulg. Lat. and Syr. and Arab. Versions, &c.

(y) That the Sense of this place given in the Paraphrase is the most Easy or
Agreeable to the Literal Signification of the Words, must be confest by All.
And that the same was probably design'd by St Paul, will appear by considering,
not only that this Sense is follow'd by Tertullian and Ambrose, but also that there
seems to be no great Difference, between being thus Baptiz'd in the stead of
a Deceas'd Person, and making the Baptismal Sponson in the stead of an In-
fant, but that One may be allow'd of as well as the Other.

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shall have put down All Rule and All Authority and Power *that oppos'd him.* 25 For he must according to what is foretold in the Scriptures (Psal. 110. 1.) reign, 'till he has put All Enemies under his feet. 26 The last Enemy, that shall be destroy'd, is Death, *which accordingly shall be at this time universally destroy'd by the Universal Resurrection, as of the Just afore, so of the Wicked also now.* 27 For we are told in Scripture that He, *i. e. God the Father* has put All things under his Feet. But when he, *i. e. the Psalmist* says (Ps. 110. 1.) to this effect, *viz. All things are put under him; it is manifest that He, i. e. God the Father* is excepted from such a Subjection, who did put All things under him. 28 And when All things shall be subdued unto him, *i. e. Christ*, then, *i. e. after that* shall Christ the Son also himself be subject unto him, *i. e. God the Father*, that put all things under him *the Son, i. e. shall no longer act as the more immediate King of the Church and Universe, but resign such his Kingly power vouchsaf'd to him as Mediator and Head of the Church, that thenceforward God may be All in All, i. e. may alone govern and order All, immediately or without the interposition of Christ as Mediator, there being no further occasion for Christ to act as Mediator.*

29 Having incidentally taken notice (from v. 20. to v. 29.) of several particulars relating to the Resurrection, and proper for you to know, I now return to the principal Subject matter I was speaking of v. 20. *viz. the Certainty of the Resurrection.* And as a further Argument of the same I ask, Else what shall they do, *i. e. to what purpose do they so, who are baptiz'd for the Dead, i. e. for those Christians who have hapned (y) to dy before they could be baptiz'd, if the Dead rise not at all? Why are they then baptiz'd for them, since it is manifest that they can thereby advantage them nothing? Whereas on the contrary this Practice of some living Friend being baptiz'd for or in the person of One, that has hapned to Dy before he could himself be baptiz'd, is an Argument that it is suppos'd some Advantage will thereby accrue to the Dead Person in reference to the Future State after the Resurrection, and consequently that there is a Resurrection.*

IV.
The Apostle returns to prove further the Resurrection.

30 And why stand We in jeopardy every hour, *i. e. why do we Christians expose our very Lives to continual Danger for the sake of the Gospel, if there be no Resurrection to a Future state wherein we shall be rewarded in the Body for the same?* 31 As for my self in particular, I protest by, *i. e. I need no other than appeal to your Glorifying or Boasting in your New Leaders who oppose and vilify me, which I have in Christ Jesus, i. e. which usage befalls me only for the sake of Christ Jesus, that by such ill Treatment I may be said to dy daily, it being more grievous to me than Death.* 32 Besides, if after the manner of Men, *i. e. according to the usual manner among the Heathen to punish Malefactors*, I have been expos'd to and fought with beasts at Ephesus, and so hazarded my Life, what advantageth it me, if the Dead rise not? It will then be

V.
Other Considerations tending to prove the Resurrection.

TEXT.

TRANSLATION.

γῶμεν καὶ πίνωμεν· αὐριον γὰρ ἔσπο-
θνήσκομεν. 33 Μὴ πλανᾶσθε· φθεί-
ρουσιν ἡδὴ ἡ χρεῖσά· ὁμιλίᾳ κακᾷ.
34 ἐκινήσατε δικαίως, καὶ μὴ ἀμαρ-
τάνετε· ἀγνοσίαν γὰρ Θεὸς τινες ἔχουσιν·
ὡς ἐν τῷ πτωχῷ ὑμῖν λέγω.

35 ΑΛΛ' ἐρεῖ τις· Πῶς ἐγείρον-
ται οἱ νεκροί; ποίῳ δὲ σῶματι ἔρ-
χούσιν; 36 Αφρον, σὺ δ' ἀπερείς,
ὃ ζῶοποιεῖται, εἰ μὴ ἔσποθάνῃ.
37 Καὶ δ' ἀπερείς, καὶ τὸ σῶμα τὸ
γενησόμενον ἀπερείς, ἀλλὰ γυνὸν
κόκκον, εἰ πύρι, σίτε ἢ πικρὸν τῷ
λοιπῶν. 38 Ὁ δὲ Θεὸς αὐτῷ δι-
δωσι σῶμα κατὰ τὴν ἡτέλειαν, καὶ
ἐκάστῳ τῷ σπέρματι τὸ ἴδιον σῶ-
μα. 39 Οὐ πάντα σὰρξ ἡ αὐτὴ
σὰρξ· ἀλλὰ ἄλλη μὲν σὰρξ ἀν-
θρώπων, ἄλλη δὲ σὰρξ κτηνῶν,
ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν.
40 Καὶ σώματα ἐπουρανία, καὶ σώ-
ματα ὀψίγεια· ἀλλ' ἑτέρα μὲν ἡ
τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ
τῶν ὀψιγείων. 41 Ἀλλὴ δόξα ἡλίου,
καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη
δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος ἀφ-
φέρει εἰς δόξαν. 42 Οὕτως καὶ ἡ
ἀνάστασις τῶν νεκρῶν. σπείρεται ὁ

us eat and drink; for to mor-
row we dy.

33 Be not deceiv'd: Evil
Communications corrupt good
manners.

34 Awake to Righteousness,
and sin not; for some have not
the knowledge of God: I speak
this to your shame.

35 But some man will say;
How are the Dead rais'd up?
and with what Body do they
come?

36 Thou fool, that which
thou sowest, is not quicken'd,
except it dy.

37 And that which thou
sowest, thou sowest not that
Body which shall be, but bare
grain, it may chance, of Wheat
or of some other grain.

38 But God gives it a Body
as it has pleas'd him; and to
every seed his own Body.

39 All flesh is not the same
flesh: but there is one kind of
flesh of Men, another flesh of
beasts, another of fishes, and
another of birds.

40 There are also Celestial
bodies, and bodies Terrestrial:
but the glory of the Celestial is
one, and the glory of the Ter-
restrial is another.

41 There is one glory of the
Sun, and another glory of the
Moon, and another glory of
the Stars; for one star differs
from another star in glory.

42 So also is the Resurre-
ction of the Dead. It is sown

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Wiser to act according to that Common and Laconick Saying: Let us eat and drink: for to morrow we dy. 33 But be not deceiv'd with such Sayings, but rather remember that other Saying of the Greek Comedian Menander: Evil Communications corrupt Good Manners. 34 Awake therefore from such Dreams to Righteousness, and sin not in allowing your selves the sinfull Enjoyments of this Life: of which Advice there is the more need, for that some among you have not the Knowledge of God, as ye ought. I speak this to your shame.

35 But some man will say, How are the Dead rais'd up? and with what Body do they come? *intimating that these are Questions not to be solv'd, and consequently that there can be No Resurrection. 36 Thou fool, who thus imaginest; since Daily Experience teaches thee, that that Seed which thou sowest, is not quicken'd, i. e. do's not spring up again, except it dies first. And consequently 'tis absurd to think it impossible for Dead men to be rais'd to Life again. 37 And as for the other part of the Question, viz. with what Body do the Dead come again at the Resurrection? in answer hereunto it is likewise to be observ'd to thee, that as to that which thou sowest, thou sowest not the Body which shall be, but the bare grain, it may chance, of Wheat or of some other grain: 38 But God gives it, i. e. the Seed sown, when it grows up again a Body as it has pleas'd him; and to every Seed his own Body, i. e. of a peculiar Size, Shape, &c. 39 In like manner as to Animals, All Flesh or every Body is not the Same sort of Flesh or Body: but there is one kind of Flesh or Body of Men, another flesh of Beasts, another of Fishes, and another of Birds. 40 Further yet there are also Celestial Bodies, and Bodies Terrestrial: but the Glory, i. e. Beauty and Excellency of the Celestial is of one sort, and the Glory of the Terrestrial is of another. 41 Nay among the Celestial Bodies themselves, there is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars: for even one star differs (z) from another star in Glory. 42 So also is the Resurrection of the Dead, (i. e. (a) of the Righteous*

VI.
The Apostle proceeds to explain the Manner of the Resurrection, & illustrates the Feasibility of it by the Dying of Seed Sown, before it springs up again.

A N N O T A T I O N S.

V. 33. † It is read, not *χρησθ'*, but *χρησι*, in Alex. MSS. and almost all other Copies. And indeed it is very likely, that St Paul had not Regard so much to the Meter, as to the Sense of the said Sentence.

(z) Tho' the main Design of the Apostle here is to set forth the Great Difference there will be, as to their Glory and Excellency, between our Animal Bodies here, and our Spiritual Bodies hereafter; it is not improbable, but by what the Apostle here observes concerning *One star differing from Another star in Glory*, he design'd to denote also, that among the Spiritual Bodies of Saints after the Resurrection, there should be likewise a Difference in Glory or Excellency.

(a) That by *the Resurrection of the Dead* can't be here included the Resurrection of the Wicked, is evident, inasmuch as the Bodies of the Wicked will not be rais'd in Glory, or in Power, &c.

TEXT.

TRANSLATION.

φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.
 43 σπείρειται ἐν ἀτιμίᾳ, ἐγείρεται ἐν
 δόξῃ· σπείρειται ἐν ἀδυνείᾳ, ἐγείρε-
 ται ἐν δυνάμει. 44 σπείρειται σῶμα
 ψυχικόν, ἐγείρεται σῶμα πνευμα-
 πικόν. ἔτι σῶμα ψυχικόν, καὶ ἔτι
 σῶμα πνευμαπικόν. 45 Οὕτω καὶ γέ-
 γραπται· Εγένετο ὁ πρῶτος ἄνθρωπος
 Ἀδάμ εἰς ψυχὴν ζῶσαν· ὁ ἕκτος
 Ἀδάμ εἰς πνεῦμα ζωοποιόν. 46 Ἀλλ'
 ὁ πρῶτος τὸ πνευμαπικόν, ἀλλὰ τὸ
 ψυχικόν, ἔπειτα τὸ πνευμαπικόν.
 47 Ὁ πρῶτος ἄνθρωπος ἐκ γῆς,
 χυλικός· ὁ δεύτερος ἄνθρωπος, ὁ
 οὐρανοῦ. 48 Οἷος ὁ χυλικός, τοιοῦτοι
 καὶ οἱ χυτικοί· καὶ οἷος ἐπεφάνητο,
 τοιοῦτοι καὶ οἱ ἐπεφάνητοι. 49 Καὶ
 καθὼς ἐφορέσαμεν τὴν εἰκόνα ἡ
 χυκοῦ, φορέσομεν καὶ τὴν εἰκόνα τῆς
 ἐπεφανίας. 50 Τὸν δὲ φημι, ἀδελ-
 φοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν
 Θεοῦ κληρονομήσαι οὐ δύναται, οὐδὲ

in Corruption, it is rais'd in
 Incorruption:

43 It is sown in dishonour,
 it is rais'd in glory: it is sown in
 weakness, it is rais'd in power:

44 It is sown an *Animal
 body, it is rais'd a Spiritual bo-
 dy. There is an *Animal body,
 and there is a Spiritual body.

45 And so it is written:
 The first man Adam was made
 a living Soul; the last Adam
 was made a quickning Spirit.

46 Howbeit, that was not
 first, which is spiritual, but
 that which is animal, and after-
 ward that which is spiritual.

47 The first man is of the
 Earth, earthy: the second man
 is * from Heaven.

48 As is the earthy, such
 are they also that are earthy;
 and as is the heavenly, such are
 they also that are heavenly.

49 And as we have born the
 image of the earthy, we shall
 also bear the image of the hea-
 venly.

50 Now this I say, Brethren,
 that flesh and blood cannot in-
 herit the kingdom of God; nor

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which shall be rais'd to Eternal Happiness; for of Them only is it re-
 quisite to speak here:) the Bodies wherein they shall be rais'd, being
 of a much more Glorious Nature than those we have here at present:
 Namely the Body which is here sown, it is sown in Corruption, i. e. a
 Corruptible State; when it is rais'd again, it is rais'd in Incorruption,
 i. e. an Incorruptible state: 43 It is here sown in Dishonour, it is here-
 after rais'd in Glory: it is sown in Weakness, it is rais'd in Power.
 44 It is sown an Animal Body, i. e. a Body endow'd with an Animal
 Life, which unless supported with a constant supply of Food and Air
 will fail and perish; and at last, do what we can, will dissolve and
 perish;

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perish; it is rais'd a Spiritual Body, i. e. a Body having an essential and natural inseparable Life in it, which shall continue and subsist perpetually, without the help of Food and Air, without Decay or any tendency to Dissolution. There is an Animal, and there is a Spiritual Body. 45 And so it is written: The First man Adam was made a living Soul, i. e. was a mere Man of an Animal Nature endow'd with an Animal Life; whereas Christ from whom we All derive our Spiritual Life, as we do from Adam our Animal, and who therefore may be fitly stil'd the Last Adam, was made a quickning Spirit, i. e. was God as well as Man, Essentially of a Spiritual Nature as to his Divinity, and on account of Such his Divine Nature, as well as of what he did and suffer'd for Us in our Flesh, he became the Author of a Spiritual and Eternal Life unto Us. 46 Howbeit of the said two Adams, that was not first, which is Spiritual; but that which is Animal, and afterward that which is Spiritual: And so it is in respect of Our selves, we are first to live here the Animal Life in our Animal Bodies; and afterwards the Spiritual and Incorruptible Life in our Spiritual Bodies. 47 The First Man, i. e. the Parent of Man as to his Animal Constitution is of the Earth, earthy, i. e. made up of no other than Dust or Earthy Particles; and consequently could confer on his Children no more than an Animal Nature: the Second Man, i. e. the Parent of Man as to his Spiritual Constitution is no other than the Son of God, who as Such came from Heaven, and who consequently being of a Spiritual and Immortal Nature, can confer on his Children a like Spiritual and Immortal Nature. 48 Hence it comes to pass, that as is the Earthy Man or Parent of Man, such are they also that are Earthy, i. e. have no higher Principle or Nature than they derive from him; and as is the Heavenly Man or Parent of Man to a Spiritual Life, such are they also that are Heavenly, i. e. are regenerated and have the Seed of the Holy Spirit for a Principle of an Higher and Heavenly Life, which they derive from the said Heavenly Man. 49 And as we have here in this Mortal State born the Image of the Earthy Adam, so We, i. e. the true Christians shall also at the Resurrection and in the Future State bear the Image of the Heavenly Adam, i. e. live as the Spirits in Heaven do, without need of Food, without Decay, Sickness, Death, &c. 50 Now in short then this is what I say, Brethren, to satisfy those that ask with what Bodies the Dead shall come (as v. 35.) that at the Resurrection We shall not have such Bodies as we Now have; for that Flesh and Blood cannot inherit the Kingdom of God, is not adapted

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V. 47. † Ο Κόσμος is not read in the Clermont MSS. nor in Vulg. Lat. and Ethiop. Versions; nor in Hippolytus, Athanasius, Tertullian, Cyprian, &c. We learn from Tertullian, that it was first inserted instead of ἄνθρωπος by the Heretic Marcion; and afterwards was taken into other Copies, because it carried in it a sound sense, together with ἄνθρωπος.

(b) *Isai.*

TEXT.

TRANSLATION.

ἡ φθορὰ πρὸς ἀφθαρσίαν κληρονομεῖ.

51 Ἰδοὺ, μυστήριον ὑμῖν λέγω· Πάντες μὲν ὃ κοιμηθήσόμεθα, πάντες δὲ ἀλλαγήσόμεθα. 52 ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σαλπύγι· σαλπύξ γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγήσόμεθα. 53 Δὲ γὰρ τὸ φθαρτὸν τῆτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τῆτο ἐνδύσασθαι ἀθανασίαν.

54 Ὅταν δὲ τὸ φθαρτὸν τῆτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τῆτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νίκην. 55 Πᾶς, θάνατε, τὸ κέντησον; ὡς σὺ, ἄδην, τὸ νικᾷ; 56 Τὸ δὲ κέντησον τῆς θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος. 57 Τῷ δὲ Θεῷ χάρις πρὸς διδόντι ἡμῖν τὸ νικᾷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, ἀεισυνήντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν ἔστι κενὸς ἐν Κυρίῳ.

Κεφ. ις'. Περὶ δὲ τῆς λογίας τῆς εἰς τῆς ἀγάπης, ὡς περ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, ὅπως καὶ ὑμεῖς ποιήσατε. 2 Κατὰ μίαν σαββάτων

do's Corruption inherit Incorruption.

51 Behold, I *tell you a mystery: We shall not All sleep, but we shall All be chang'd,

52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the Dead shall be rais'd incorruptible, and we shall be chang'd.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 * And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the Saying that is written; Death is swallow'd up in victory.

55 O Death, where is thy Sting? O Grave, where is thy Victory?

56 The sting of Death is Sin; and the strength of Sin is the Law.

57 But thanks be to God, who gives us the Victory thro' our Lord Jesus Christ.

58 Therefore, my belov'd Brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Chap. XVI.

Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do ye.

2 Upon the first day of the

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adapted to tast or enjoy the Spiritual Pleasures of Heaven; neither do's Corruption inherit Incorruption, i. e. our present Corruptible Bodies are not fitted to that State of Incorruptibility.

§1 Behold, I tell you further in relation to the Resurrection a Mystery, i. e. somewhat that has never been afore discover'd or reveal'd to you: We shall not All sleep or dy before the Resurrection, but some shall be then Alive; and We shall All, viz. the then Living as well as Dead be chang'd, §2 in a moment, in the twinkling of an Eye, at the sounding of the Last Trumpet: for the Trumpet shall sound, and the Dead shall be rais'd with Incorruptible Bodies; and We, i. e. the Christians who then shall be Alive, shall be chang'd likewise, so as to have Incorruptible Bodies. §3 For this Corruptible Frame and Constitution of Ours must put on Incorruption, and this Mortal must put on Immortality.

VII.

The Apostle makes known unto them, what was afore Unknown, viz. that Some shall be still living at the Resurrection.

§4 And when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying (b) that is written; Death is swallow'd up in Victory, i. e. Death is so perfectly conquer'd, that there shall be No Death Any more. §5 So that Christians may break out into this Triumphant Song in respect of that Blessed Time: O Death, (c) where is now thy Sting, i. e. the Power whereby thou deprivest Men of Life? O Grave, where is thy Victory, i. e. what is now become of that Dominion, whereby thou detainedst Men within thee? §6 The Sting of Death, i. e. that which gives Death power over Men, is Sin; and the Strength of Sin, i. e. that whereby Sin has such a Power, is the Law, whereby Death is made the Punishment of Sin. §7 But Thanks be to God, who gives us the Victory over Sin and Death, thro' our Lord Jesus Christ. §8 Therefore, my beloved Brethren, be ye stedfast, unmovable in the true Christian Faith, always abounding in the Work of the Lord, i. e. in your Obedience to the Precepts of Christ, and in performing All Duties you owe to Him; forasmuch as ye know that your Labour is not in vain in the Lord, i. e. will not be lost, but whatsoever you shall do or suffer for Christ's sake, will be abundantly rewarded by your being Rais'd up to enjoy an Eternal Life of Bliss and Glory.

VIII.

The Apostle takes notice of a Prophecy, that will be fulfill'd by the Resurrection, & concludes by way of Triumph over Death and the Grave, and of Thanks to God thro' Christ.

The C O N C L U S I O N.

Chap. XVI. Now having said enough to set you Right, as to those Particulars which are to be rectified among you, it is time for me to draw to a Conclusion, wherein it remains to add a Word concerning the Collection for the Saints, i. e. Converts at Jerusalem; namely as I have given order to the Churches of Galatia, even so do ye. 2 Upon the First day of the Week, as being the stated Day when ye come All to-

I.

The Apostle gives some Directions concerning the Collections for the Saints at Jerusalem.

(b) Isai. 25. 8.

(c) Hos. 13. 14.

TEXT.

TRANSLATION.

ἕκαστος ὑμῶν παρ' ἑαυτοῦ πηξέτω, θησαυρίζων ὅ, τι ἀν' εὐδοκίᾳ· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται.

3 Ὅταν δὲ ᾤξω γένωμαι, ὅς ἐάν δοκιμάσῃτε, δι' ὀπισθολῶν τέττας πέμψω ἀπενεγκεῖν ἢ χάειν ὑμῶν εἰς Ἱερουσαλήμ. 4 Εἰάν δὲ ἢ ἄξιον τῆ καμῆ πορεύεσθαι, σὺ ἐμοὶ πορεύσονταί.

5 Ελευσόμεθα δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω. (Μακεδονίαν γὰρ διέρχομαι.) 6 Πρὸς ὑμᾶς δὲ τυχὸν ᾤξω μὲν, ἢ καὶ πᾶσαι χειμάσω, ἵνα ὑμεῖς με προπέμψῃτε ὅς ἐάν πορεύωμαι. 7 Οὐ γέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον πινὰ ὀπιμῆναι πρὸς ὑμᾶς, εἰάν ὁ Κύριος ὀπιτρέπῃ. 8 Ἐπιμῶν δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς. 9 Θύρα γὰρ μοι ἀνέωγε μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

10 Εἰάν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς καὶ ἐγώ. 11 Μὴ τις οὖν αὐτὸν ἔξωθήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλῶ ὁ ἀδελφεός, πολλὰ πᾶρεχάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν καὶ πάντας

Week, let every one of you put into the Treasury what he has laid aside, as God has prosper'd him, that there be no Gatherings when I come.

3 And when I come, whomsoever you shall approve, them will I send with Letters to carry your Liberality unto Jerusalem.

4 * But if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass thro' Macedonia, (for I do pass thro' Macedonia :)

6 And it may be that I will abide, yea and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will stay at Ephesus until Pentecost.

9 For a great door and effectual is open'd unto me, and there are many adversaries.

10 Now if Timothy come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but * bring him on his journey in peace, that he may come unto me; for I look for him with the Brethren.

12 As for the brother Apollos, I greatly desir'd him to come unto you with the brethren: but his Will was not at

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gether to perform Divine Service, let every one of you put into the Common (d) Treasury of the Church, what he has laid aside by him the Week before, according as God has prosper'd him in his Calling, that there be no need of any Gatherings when I come. 3 And when I come, whomsoever you shall approve, them will I send (e) with Letters to carry your Liberality unto Jerusalem. 4 But if it be meet, i. e. if your Liberality be so great as to deserve that I go also, they shall go with me, and then there will be no need of my Writing any Letters by them.

5 Now I will come unto you, when I shall pass thro', i. e. have been in Macedonia, (for I do intend to pass thro' Macedonia in my way to you:) 6 And it may be that I will abide or make some Stay, yea and winter with you; that ye may bring me on my journey, whithersoever I go. 7 For I will, i. e. do intend not only to just see you now by the way, but I trust to tarry a while with you, if the Lord permit. 8 But I will stay at Ephesus until Pentecost, i. e. Whitsuntide. 9 For a Great door and Effectual is open'd unto me, i. e. I have a very fair and promising Opportunity given me of propagating the Gospel, and that altho' there are not wanting many Adversaries or Opposers.

10 Now if Timothy come to you, see that he may be with you without fear or in Easyness: for he worketh the Work of the Lord, as I also do. 11 Let no man therefore despise him (f) on account of his Youth, but bring him on his journey in Peace, i. e. in a kind and friendly manner, that he may come unto me; for I look for him with the Brethren. 12 As for the Brother Apollos, I greatly desir'd him to come unto you with the Brethren: but his Will was not at all to come

II.
He acquaints them with his Intention to come to them, and stay with them for some time.

III.
He directs them to receive and treat Timothy with all Kindness and Respect.

ANNOTATIONS.

(d) Against the Common Reading of this Place there lies this plain and obvious Objection, viz. that if every one was only to lay aside at home, what he design'd to contribute, then there would nevertheless be need of a Collection, when the Apostle came; whereas the Design or Meaning of the Apostle in what he here says is evidently this, that there should be no Gatherings when he came. Wherefore it is requisite to understand this place as in the Paraphrase, and not only the word *συναγίζων* do's favour it, but it will be very easy, if we suppose, *ἐκαστος ὑμῶν παρ' ἑαυτοῦ πρὶν τὴν συνάγειαν*, to be equivalent to, *ἐκαστος ὑμῶν παρ' ἑαυτοῦ πρὶς συναγίζετω*. And (if I mistake not) there are not wanting other Instances of such a promiscuous Use of the like Expressions.

(e) There being no Occasion for the Corinthians to approve by Letters of Any to St. Paul, when he was come to them; it seems more natural to refer δι' ἐπιστολῶν to the following, not foregoing Words.

(f) See 1 Tim. 4. 12.

TEXT.

TRANSLATION.

ὅκιν ἡμεῖς ἵνα νῦν ἔλθῃ· ἐλεύ-
σεται δὲ ὅταν εὐκαιρήσῃ.

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει,
ἀνδρίζεσθε, κραταιῶσθε. 14 Πάν-
τα ὑμῶν ἐν ἀγάπῃ γινέσθω.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
(οἶδατε τὴν οἰκίαν Στεφάνου, ὅτι ὅστιν
ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς
ἁγίοις ἑτάξαντο ἑαυτοὺς.) 16 ἵνα καὶ
ὑμεῖς ὑποτάσσῃτε τοῖς ἱερέσι, καὶ παντὶ
τῷ συνεργῶντι καὶ κοπιῶντι. 17 Χαί-
ρω δὲ ὅτι τῇ παρυσίᾳ Στεφάνῳ, καὶ
Φορτυνάτῳ, καὶ Ἀχαϊκῷ, ὅτι τὸ ὑμῶν
ὑστέρημα ἔστω ἀνεπλήρωσαν. 18 ἀνε-
παυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
ὅτι γινώσκετε οὖν τὰς ἰσχύας.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
τῆς Ἀσίας. ἀσπάζονται ὑμᾶς καὶ Κυρία
πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ
καὶ οἶκον αὐτῶν ἐκκλησίᾳ. 20 Ἀσπά-
ζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπά-
σασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύ-
λου. 22 Εἴ τις ὁ φιλεῖ τὸ Κύριον Ἰη-
σοῦν Χριστόν, ἢ τὸ ἀνάθεμα, μαρὰν ἀθά.
23 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ
ὑμῶν. 24 Ἡ ἀγάπη μὴ μετὰ πάν-
των ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

Πρὸς Κορινθίους πρῶτη ἐγράφη
ἀπὸ τοῦ Εφῆσου ἀπὸ Στεφάνου, καὶ
Φορτυνάτου, καὶ Ἀχαϊκοῦ.

all to come at this time; but
he will come, when he shall
have convenient time.

13 Watch ye, stand fast in the
faith, quit you like men, be strong.

14 Let all your things be
done with Charity.

15 I beseech you, Brethren,
(ye know the house of Stepha-
nas, that it is the First-fruits of
Achaia, and that they have ad-
dicted themselves to the Mini-
stry of the Saints;)

16 That ye submit yourselves
unto such, & to every one that
helpeth with us, and laboureth.

17 I am glad of the Coming
of Stephanas, and Fortunatus,
and Achaicus: for that which
was lacking on your part, they
have supply'd:

18 For they have refresh'd my
Spirit and yours: therefore ac-
knowledge ye them that are such.

19 The Churches of Asia sa-
lute you. Aquila & Priscilla sa-
lute you much in the Lord, with
the Church that is in their house.

20 All the Brethren salute
you. Salute ye one another
with an holy kiss.

21 The Salutation of Me
Paul with my own hand:

22 If any man love not the
Lord Jesus Christ, let him be
anathema, maran-atha.

23 The Grace of our Lord
Jesus Christ be with you.

24 My love be with you all
in Christ Jesus. Amen.

The First Epistle to the Co-
rinthians was written from
Ephesus by Stephanas, and
Fortunatus, and Achaicus.

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at this time: but he will come, when he shall have convenient time.

13 Watch ye, *i. e. be upon your Guard by reason of the Enemies of Christianity and Seducers*, stand fast in the Faith, quit you like men, be strong or courageous. 14 Let All your things be done with Charity or Love one to another, an happy End being put to the present Divisions and Factions among you.

15 I beseech you, Brethren, (*inasmuch as ye know the house of Stephanas, that it is the First-fruits of the Gospel in, i. e. that they are the First Converts of Achaia, and that they have addicted or given themselves to the Ministry of the Saints;*) 16 that ye submit your selves unto such, and to every one that helpeth with us, and laboureth in the Ministry of the Gospel. 17 I am glad of the Coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supply'd: 18 for they have refresh'd or quieted my Spirit by the account they have given me of you, and also yours by their taking upon them to come and bring me this Account. Therefore acknowledge ye, *i. e. shew a due Regard to them that are such.*

19 The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, *i. e. with much Christian Affection*, with the Church that is (g) in their house, *i. e. their whole Christian Family.* 20 All the Brethren here salute you. Salute ye one another with an holy Kifs.

21 What follows is the salutation of me Paul written (*not as the Rest of this Epistle by Another, but*) with my own hand. 22 If any man love not the Lord Jesus Christ, *but is an Enemy to his Gospel*, let him be Anathema, *i. e. Accurs'd or Devoted to Destruction*; Maran-atha, *i. e. the Lord comes to execute Vengeance on him.* 23 The Grace of our Lord Jesus Christ be with you. 24 My Love be with you All that are in Christ Jesus, *i. e. true Christians.* Amen.

The First Epistle to the Corinthians was written from Ephesus, and sent to Corinth by Stephanas, and Fortunatus, and Achaicus.

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† So Athanasius, Chrysostom, Theodoret, Oecumenius; as also the Syriack Version. And indeed this is agreeable to what is said Chap. 16. v. 8, and 19. The Occasion of supposing this First Epistle to have been written from Philippi might possibly be no other, than because it is confessedly True, that the Second Epistle was written thence, as is mention'd in the Subscription or Postscript to the said Epistle.

(g) The Learned Mr Mede has well observ'd in his Treatise concerning Churches, that this expression, *σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ*, may denote, *σὺν τῇ συνερχομένη κατ' οἶκον αὐτῶν ἐκκλησίᾳ*; that is, may be understood spoken, not of their Families, as it is commonly expounded, but of the Congregation of Christians that were wont to assemble in their House for the performance of Divine Service. And the Reasons he offers for preferring this latter Exposition are not without Weight.

S Y N O P S I S.

S Y N O P S I S

I. The Introduction. Chap. I. 1 — 9.

1. Christians have All but *One common Lord*, and therefore ought not to *Divide* into Parties on account of any particular Teachers. Chap. I. 10 — 17.
2. Christ made choice (and why) of Men to be Preachers of the Gospel, not for their *Eloquence* or *Skill in Human Learning*; and therefore *One Preacher* ought not to be *Preserr'd* before Another on this Account. Ch. I. 17 — Ch. II. 5.
3. The Gospel is in reality the *Greatest Wisdom* and *Learning*, as not discoverable by the *Natural Faculties* of Men, but by the *Spirit of God*. Ch. II. 6. to the end.
4. The Reason why St Paul did not teach the *Corinthians* the more *Sublime Doctrines* of Christianity, was because they were not *fit to receive* them. Ch. III. 1 — 4.
5. The Preachers of the Gospel are All but *Ministers* of God, and *Fellow-labourers* in God's Husbandry or Building, and therefore *One* not to be *gloried* in more than Another. Ch. III. 5 — 9.
6. The *Preference* is due to St Paul, if to Any, as being the *Master-builder* or *First Planter* of the Gospel among them. Ch. III. 10.
7. The False Apostles teach them *Unsound Doctrins*, which tho' they did not now discover, yet would be discover'd at the Last day. Ch. III. 10 — 20.
8. Preachers are for their *Service*, and therefore not to be *gloried in*, but they ought to glory only, that *they are Christ's*, and *Christ is God's*. Ch. III. 21. to the end.
9. Ministers are *Stewards* only, and the great Qualification requisite in Stewards is *Faithfulness*, of which not Men, but God alone could be a Competent Judge. Ch. IV. 1 — 5.
10. St Paul uses a *Figurative* way of Speaking to them in this matter, out of *Kindness* to them. Ch. IV. 6 — 7.
11. He observes the Difference between his *Behaviour* to them, and the False Teachers; and that his *Sufferings* are an Evidence of his *True Apostleship*. Ch. IV. 8 — 13.
12. He observes that he ought to be *preserr'd* before his Opposers by them, as being their *Spiritual Father*, and having a *Fatherly Affection* for them. Ch. IV. 14 — 17.
13. The *Miraculous Power* he was endued with, was an Evidence of his *True Apostleship*; and the *Want* of it in his Opposers an Evidence of their being *False Apostles*. Ch. IV. 18. to the end.
14. Their Proceedings in respect of the *Fornicator* or *Incestuous Person* were not agreeable to Christianity, and consequently their *Admir'd new Leaders*, who had so advis'd them, were highly Blamable. Ch. V. 1. — Ch. VI. to the end.

II. The Main Design of this Epistle, viz. to Support St Paul's Authority, and to lessen That of his Opposers, and so to put an End to the Faction among them, by reuniting them All to St Paul in Affection and Obedience: which the Apostle endeavours to do by these several Considerations, viz.

III. Answers to certain Questions, or the Solution of certain Doubts, viz.

1. Concerning *Matrimony*. Ch. VII.
2. Concerning *Eating* of things offer'd in Sacrifice unto *Idols*. Ch. VIII. 1. — Ch. XI. 1.
3. Concerning *Women's Praying* or *Propheying Uncover'd*. Ch. XI. 2 — 16.
4. Concerning the *Manner* of partaking of the *Lord's Supper*. Ch. XI. 17. to the end.
5. Concerning *Spiritual Persons*, Gifts and Graces. Ch. XII. — Ch. XIV. to the end.
6. Concerning the *Resurrection*. Ch. XV.

IV. The Conclusion, wherein St Paul

1. Gives Directions concerning the *Collection* for the poor Christians in Judea. Ch. XVI. 1 — 4.
2. Acquaints them with his Intention to come to, and stay with them for some time. Ch. XVI. 5 — 9.
3. Directs them to receive and treat Timothy with all Respect and Kindness. Ch. XVI. 10 — 12.
4. Exhorts them to *Stedfastness* in the Faith, and mutual Love. Ch. XVI. 13, 14.
5. Directs them to shew Respect to *Stephanas*, &c. Ch. XVI. 15 — 18.
6. Salutations. 19. to the end.

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

THE PREFACE.

IT is agreed by the Learn'd, that this Epistle was written in no long time after the former, within the space of a year; and also that it was written from *Philippi*, according to the Subscription (or Post-script) adjoin'd to the end of this Epistle.

I.
The Time when,
and Place where,
this Epistle was
written.

The Main *Design* of this Epistle is the Same as That of the Former. Only it is to be observ'd, that whereas St *Paul* writ the Former to try what Power he had still with the Church of *Corinth*, so having by *Titus* receiv'd an Account, of their Repentance upon his Former Epistle, of their Submission to his Orders, and Good Disposition towards him, He takes Courage, speaks of Himself more freely, justifies Himself more boldly, and deals more roundly and sharply with his Opposers, than he had done in his Former Epistle.

II.
The Design of
this Epistle.

ΠΑΥΛΟΥ

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΚΟΡΙΝΘΙΟΥΣ
ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE
SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ ΧΡΙ-
ΣΤΟΥ ΔΙΑ ΤΗΣ ΘΕΛΗΜΑΤΟΣ ΘΕΟΥ, ΚΑΙ
ΤΙΜΟΘΕΟΣ Ο ΑΔΕΛΦΟΣ, ΤΗ ΕΚ-
ΚΛΗΣΙΑ ΤΩ ΘΕΩ ΤΗ ΨΟΗ ΕΝ ΚΟΡΙΝΘΩ, ΣΥΝ
ΤΟΙΣ ΑΓΙΟΙΣ ΠΑΣΙ ΤΟΙΣ ΨΙΝ ΟΙ ΟΛΗ ΤΗ
ΑΧΑΪΑ. 2 ΧΑΡΙΣ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΔΥΟ
ΘΕΩ ΠΑΤΕΡΟΣ ΗΜΩΝ, ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ.

3 ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ΤΩ
ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, Ο ΠΑΤΗΡ ΤΩ
ΟΙΚΟΝΟΜΩΝ, ΚΑΙ ΘΕΟΣ ΠΑΣΗΣ ΠΡΟΚΛΗΣΕΩΣ.

4 Ο ΠΡΟΚΑΛΩΝ ΗΜΑΣ ΕΝ ΠΑΣΗ ΤΗ ΘΛΙ-
ΨΙ ΗΜΩΝ, ΕΙΣ ΤΟ ΔΥΝΑΤΟΝ ΗΜΑΣ ΠΡΟΚΑ-
ΛΕΪΝ ΤΗΣ ΕΝ ΠΑΣΗ ΘΛΙΨΙ, ΔΙΑ ΤΩ ΠΡΟ-
ΚΛΗΣΕΩΣ ΗΣ ΠΡΟΚΑΛΕΣΜΕΘΑ ΑΥΤΟΙ ΥΠΟ
ΤΩ ΘΕΟΥ. 5 ΟΤΙ ΚΑΘΩΣ ΠΕΡΙΣΤΕΥΕΙ ΤΑ

PAUL an Apostle of Je-
sus Christ by the will
of God, and Timothy
* the Brother, to the
Church of God which is at Co-
rinth, with all the Saints who
are in all Achaia.

2 Grace be to you and Peace
from God our Father, and the
Lord Jesus Christ.

3 Blessed be * the God and
Father of our Lord Jesus Christ,
the Father of Mercies, and the
God of all Comfort;

4 Who comforts us in all
our tribulation, that we may
be able to comfort them who
are in any trouble, by the Com-
fort wherewith we our selves
are comforted of God.

5 For as the Sufferings of
παθήματα

ANNOTATIONS.

(a) See Gal. 1. 1, 12, 15, 16.

(b) See note (b) on 1 Cor. 1.

(c) Concerning this City see my Geography of N. T. Part. 2. Chap. 3. §. 19.

(d) Concerning the Import of the word *Achaia* in N. T. see my Geogr. of
N. T. Part. 2. Chap. 5. Sect. 2. §. 4.

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

PARAPHRASE.

THE INTRODUCTION.

Chap. I. **P**AUL an Apostle of Jesus Christ by (a) the Will of God, and Timothy the (b) Brother of *more than ordinary Note in the Ministry of the Gospel*, to the Church of God which is at (c) Corinth, with All the Saints, *i. e. Christians* who are in (d) *All the province of Achaia, whereof Corinth is the Metropolis or Chief Town*, 2 Grace be to you and Peace from God our Father, and the Lord Jesus Christ.

SECTION I.

St Paul largely justifies himself from the Several Imputations of the Faction or Party that oppos'd him in the Church of Corinth; principally by shewing his Sincerity and Integrity in the discharge of his Ministry, and that he acted not out of Worldly Interest; but that All he had said or done to them, proceeded from True Love to them, and a Tender Concern for their Spiritual Welfare.

I.
St Paul observes, of what Use both his Affliction and his Consolation may be to the Corinthians.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father or Fountain of all Mercies, and the God of *whom proceeds all true and solid Comfort*; 4 who comforts us, *i. e. me Paul* in all our Tribulation, that we may be able to comfort them who are in any Trouble for the sake of the Gospel, by the comfort wherewith we our selves are comforted of God. 5 For as the Sufferings on account of Christ abound
P in

TEXT.

TRANSLATION.

παθήματα τῷ Χριστῷ εἰς ἡμᾶς, ἕτω
διὰ Χριστοῦ περισσεύει καὶ ἡ παράκλησις
ἡμῶν. 6 Εἴτε δὲ θλιβόμεθα, ὑπὲρ
τῶν ὑμῶν παρακλήσεως καὶ σωτηρίας, καὶ
ἐνεργημάτων ἐν ὑπομονῇ τῶν αὐτῶν πα-
θημάτων ὧν καὶ ἡμεῖς πάρομεν· εἴτε
παραχάλασθαι, ὑπὲρ τῆς ὑμῶν παρα-
κλήσεως καὶ σωτηρίας. 7 καὶ ἡ ἐλπίς
ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι
ὡς κοινωνοὶ ἐστέ τῶν παθημάτων, ἕτω
καὶ τῆ παρακλήσεως.

8 Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν,
ἀδελφοί, ὡς ὑπὲρ τῆ θλίψεως ἡμῶν καὶ
γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι κατ'
ὑπερβολὴν ἐβαρύνθημεν, ὑπὲρ δυνά-
μιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ ὁ ζῆν.

9 Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ σπῆκει-
μα τοῦ θανάτου ἐσχέσαμεν, ἵνα μὴ πε-
ποιθότες ᾖμεν ἐφ' ἑαυτοῖς, ἀλλ' ὅτι
τῷ Θεῷ τῷ ἐγείροντι τὸς νεκρούς.

10 ὅς ἐκ τηλικούτου θανάτου ἐρρύσατο
ἡμᾶς, † εἰς ὃν ἠλπίζαμεν ὅτι καὶ ἐπι-
ρύσεται. 11 συνυπεργύντων καὶ ὑμῶν

ὡς ὑπὲρ ἡμῶν τῇ δέήσει, ἵνα ἐκ πολ-
λῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα
διὰ πολλῶν εὐχαριστητῶν ὡς ὑπὲρ ἡμῶν.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ὅτι,
τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν,
ὅτι οὐκ ἀπλότηται καὶ εὐλικρινεῖται
Θεῷ, ὅτι ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν

Christ abound in us, so our
Consolation also abounds by
Christ.

6 And whether we be af-
flicted, *it is for your Consola-*
tion and Salvation, which is
* effected in the enduring of
the same Sufferings, which we
also suffer: or whether we be
comforted, *it is for your Con-*
solation and Salvation.

7 And our hope of you is
steadfast; knowing that as you
are partakers of the Sufferings,
so shall ye be also of the Con-
solation.

8 For we would not, Bre-
thren, have you ignorant of
our trouble which came to us
in Asia, that we were press'd
above measure, above strength,
insomuch that we despair'd
even of life.

9 But we had the Sentence
of Death in our selves, that
we should not trust in our
selves, but in God who raises
the Dead:

10 Who deliver'd us from
so great a Death, * in whom
we trust, that he will yet de-
liver us.

11 You also helping toge-
ther by prayer for us, that for
the gift bestow'd upon us by
the means of many persons,
thanks may be given by many
on our behalf.

12 For our rejoicing is this,
the testimony of our Consci-
ence, that in simplicity and
godly sincerity, not with flesh-
ly wisdom, but by the grace of

TEXT.

TRANSLATION.

χάριτι Θεοῦ ἀνεσφάφημεν ἐν τῷ
κόσμῳ, περισσώτερος δὲ πρὸς ὑ-
μᾶς. 13 Οὐ γὰρ ἄλλα γράφο-

God, we have had our con-
versation in the World, and
more abundantly towards you.
13 For we write no other

μεν

PARAPHRASE.

in Us, so Our Consolation also abounds by Christ. 6 And *both these are for your Benefit*: namely whether we be Afflicted, it is for your Consolation and Salvation, which is effected in *or by* the Enduring of the same Sufferings, which we also suffer, *and which by our Example ye are encourag'd to endure*; or whether we be Comforted, it is *likewise* for your Consolation and Salvation, *who are thereby encourag'd to expect the same from the same Compassionate God and Father*. 7 And upon this ground Our hope of, *i. e. concerning* you is stedfast, knowing that as you are partakers of the Sufferings *of the Gospel*, so shall ye be also of the Consolation.

8 For we would not, Brethren, have you ignorant of our Trouble, which came to us in (e) Asia, that we were press'd *thereby* above measure, above *our* strength, insomuch that we despair'd even of Life. 9 But we had the Sentence of Death in our selves, that we should not trust in our selves; but in God who raises *even* the Dead; 10 who deliver'd us from so great a *danger of* Death; in whom we trust, that he will yet deliver Us: 11 You also helping together *with other Churches* by your prayer for Us, that for the Gift, *i. e. gracious Deliverance* bestow'd upon us by the means, *viz. prayers* of Many Persons, Thanks may be given by Many on our behalf.*

II.
He acquaints them with the Greatness of the Danger he was in; and ascribes his Deliverance in part to their Prayers.

12 For we cannot doubt of the Concern and Prayers of you and others for Us, since our Glorifying is this, the Testimony of our Conscience, that in Simplicity or Plainness of Heart and Godly Sincerity, *i. e. Sincerity before God*, not with fleshly Wisdom, *i. e. Human Eloquence and Worldly Designs or Ends*, but by the Grace of God influencing me to despise such fleshly Wisdom, and enabling me to perform Miracles for the Propagation of the Gospel, we have had our Conversation in the several Parts of the World where we have been preaching, and more abundantly towards you. 13 For we write no other thing, *i. e. have*

III.
Which he can't doubt the continuance of, since they could not but be sensible of his Sincerity and Integrity.

no

ANNOTATIONS.

V. 10. † Καὶ ῥύεμαι is not read either in Alex. or Clerm. MSS. or in the Syriack Version, or in St Ambrose, whence it appears that it was not read in the Old Latin Version. Nor do any of the Greek Commentators, as Grotius observes, take notice of it. So that it is not to be doubted but it has been added.

(e) Concerning the Acceptation of the word Asia in N. T. see my Geogr. of N. T. Part. 2. Chap. 5. Sect. 1. § 1.

TEXT.

TRANSLATION.

μεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ὅτι γινώσκετε· ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ὅτι γινώσεσθε· 14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τῇ Κυρίου Ἰησοῦ † Χριστοῦ.

15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε· 16 καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν περὶ με φθῆναι εἰς τὴν Ἰουδαίαν· 17 Τὴν οὖν βεβλῦόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βεβλεύομαι, καὶ σὰρκα βεβλεύομαι, ἵνα ἢ πρὸς ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ;

18 Πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ· 19 Ὁ γὰρ τῷ Θεῷ υἱὸς Ἰησοῦς Χριστός, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλβανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν. (20 Ὅσαι γὰρ ἐπαγγελίαί τοι τοῦ Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ Ἀμήν,) τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. 21 Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ ἁγιάσας ἡμᾶς, Θεός·

things unto you, than what you read or * even acknowledge; and I trust you shall acknowledge even to the end.

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus * Christ.

15 And in this confidence I * purpos'd to come unto you before, that you might have a second * Gratification.

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore * thus purpos'd, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But as God is true, our Word toward you was not yea and nay.

19 For the Son of God Jesus Christ, who was preach'd among you by us, even by me and Silvanus and Timothy, was not yea and nay; but in him was yea.

(20 For all the promises of God in him are Yea, and in him Amen,) unto the glory of God by us.

21 Now he that establishes us with you in Christ, and has anointed us, is God:

P A R A P H R A S E.

no other Design or Meaning in what we write unto you, than what lies open and is legible in what you read, or than what ye even acknowledge to be so; and I trust I shall always so behave my self as that you shall acknowledge the same Sincerity and Simplicity in me even to the End: 14 As also you have acknowledg'd Us in part, i. e. some of you have acknowledg'd that We are your Glorifying, even as ye also are at present and will be much more Ours, viz. Our Glorifying, in the day of the Lord Jesus Christ, when being my Converts and adhering to the Doctrin deliver'd to you by me ye shall be sav'd.

15 And in this Confidence of your Love and Esteem of me, I purpos'd to come unto you before this, that you might have a Second Gratification, i. e. the like Satisfaction in my being with you, as the First, so this Second time without any Uneasiness to you or my self, on the account of any Severity necessary to be us'd in respect of any Misde-meanours. 16 And in order hereto I purpos'd to pass by you, i. e. to take you in my way to (f) Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward (g) Judea. 17 When I therefore thus purpos'd, did I use Lightness or am I to be condemn'd of Fickleness, in changing my Mind, because it fell out otherwise? or the things that I purpose, do I purpose according to the Flesh, i. e. my Worldly Interest, that with me there should be yea, yea, and nay, nay, i. e. that I should have no Regard to my Word, but say and unsay, as it suits with my Worldly Interest?

18 But as God is True, Our Word toward you, i. e. whatever we have said to you, was not yea and nay, i. e. deceitfull and changeable thus at our pleasure. 19 For, as to the Doctrin of the Gospel which is of greatest concern, the Son of God Jesus Christ, who was preach'd among you by Us, even by Me and Silvanus and Timothy, was not yea and nay, sometimes One thing and sometimes Another, but in him was Yea, i. e. the Doctrin of Christ or the Gospel has been shewn to be all along Uniformly One and the Same in the Counsel and Revelation of God. (20 For All the Promises of God in him, i. e. Christ, are Yea, and in him Amen, i. e. do all consent and stand firm in him,) unto the Glory of God by Us, i. e. our preaching. 21 Now that you may not think that I rashly or presumptuously thus appeal to God v. 18. for the Truth of my Simplicity and Sincerity, I have this other weighty Consideration to add in order to convince you thereof, namely that He that establishes or confirms us with or amongst you in and for the preaching of the Gospel of Christ, and has anointed us, i. e. set me Paul apart to be an Apostle by an Extraordinary Call,

IV.
His Not coming to them as he purpos'd, did not proceed from Fickleness or Insincerity in him.

V.
He appeals to God for a Witness of his Truth and Sincerity; and observes that the Miraculous Gifts of the Spirit, and the Effects of his Ministry among them, were Evident Proofs of his Sincerity in preaching the Truth of the Gospel.

A N N O T A T I O N S.

V. 14. † So Clerm. and other MSS. as also Vulg. Syr. and Ethiop. Versions, &c.

(f) Concerning Macedonia see my Geogr. of N. T. Part 2. Ch. 5. Sect. 2. §. 4.

(g) Concerning Judea see my Geogr. of N. T. Part. 1. Chap. 1. §. 4.

(b) Of

TEXT.

TRANSLATION.

22 ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δὸς
τὸν ἀρράβωνα τῷ Πνεύματι ἐν ταῖς
καρδίαις ἡμῶν.

23 Ἐγὼ δὲ μάρτυρα ἔχω Θεὸν ὅτι
καλῶμαι ὅτι ἔμελλεν ψυχὴν, ὅτι φει-
δόμενος ὑμῶν ἐκέλευεν ἡλθόν εἰς Κόρινθον.

24 Οὐχ ὅτι κυριεύομεν ὑμῶν τῇ πίστεως,
ἀλλὰ συνεργοί ἐσμεν τῇ χαρᾷ ὑμῶν.
τῇ ᾗ πίστις ἐστὶν ἐσθλὴ. Κεφ. Β'. Ἐκρινά
δὲ ἑμαυτῷ τὸτο, τὸ μὴ πάλιν ἐλθεῖν
ἐν λύπῃ πρὸς ὑμᾶς. 2 Εἰ γὰρ ἐγὼ
λυπῶ ὑμᾶς, καὶ τίς ἐστὶν ὁ εὐφραίνων με,
εἰ μὴ ὁ λυπέμενος ἔξ ἐμοῦ;

3 Καὶ ἔγραψα ὑμῖν τούτο αὐ-
τὸ, ἵνα μὴ ἐλθὼν λύπῃ ἔχω ἀφ'
ὑμῶν ἕως ἃς με χαίρειν πεποιθὼς ὅτι
πάντα ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ, πάν-
των ὑμῶν ὅστις. 4 Ἐκ γὰρ πολ-
λῆς θλίψεως καὶ συνοχῆς καρδίας
ἔγραψα ὑμῖν ὅσα πολλῶν δακρύων,
οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγά-
πην ἵνα γνῶτε ὅτι ἔχω περισσοτέρως
εἰς ὑμᾶς.

5 Εἰ δὲ τις λελύπηκεν, ἔκ ἐμὲ λε-

22 Who has also sealed us,
and given the earnest of the
Spirit in our hearts.

23 Moreover I call God to
* Witness upon my Soul, that
to spare you I came not as yet
unto Corinth:

24 Not for that we have do-
minion over your Faith, but
are helpers of your Joy: for
by Faith ye stand.

Chap. II.

But I determin'd this with
my self, that I would not come
again unto you in * Sorrow.

2 For if I make you sorry,
who is he then that makes me
glad, but the same that is made
sorry by me?

3 And I wrote this same
unto you, * that when I came,
I might not have sorrow from
them, of whom I ought to re-
joyce; having confidence in
you all, that my Joy is the joy
of you all.

4 For out of much affliction
and anguish of heart, I wrote
unto you with many tears,
not that you should be grieved,
but that ye might know the
love, which I have more abun-
dantly unto you.

5 But if any have caus'd
grief, he has not griev'd me,
λύπηκεν,

PARAPHRASE.

Call, is God; 22 Who has also seal'd the Truth of what is preach'd
by Us, by the miraculous Gifts of the Holy Ghost vouchsaf'd not only to
my self, but to you upon your receiving my Doctrin, and given the
Earnest of his Spirit, i. e. given not only me, but also you upon receiving
my Doctrin, his Spirit as the Earnest of Eternal Life, in our Hearts.
Which things being so, as can't but be acknowledg'd by you, they are a
sufficient

P A R A P H R A S E.

sufficient Evidence that I being thus approv'd by God, cannot be possibly such a Deceitfull, Shuffling, Self-interested Person, as my Adversaries would represent me, and can't Reasonably be suspected of dealing Doubly with you in any thing relating to my Ministry.

23 Moreover or besides what I have already said to convince you, that my Not Coming to you as I purpos'd, has not been occasion'd by my Fickleness, I now proceed to tell you the True Cause of it, and for your fullest Satisfaction and to keep you from giving any heed to the Surmises and Misrepresentations of my Adversaries in this matter, I shall attest the Truth of what I am going to say in the most solemn manner: Wherefore I call God for a Witness, and that upon my Soul, i. e. may I dy if it be not so, that it was to spare you by not using severity towards such Offenders as had not yet amended, that I came not as yet unto Corinth:

24 It was Not for that we pretend to have Dominion over your Faith, so as to Require you to Believe what we have taught you without Coming to you, when it is expected we should come and maintain and make it Good; but the Reason of our not coming was, because we are willing to be Helpers of your Joy, and so not to occasion any Grief among you by being forced to use Severity, and to come with a Rod, as we must if we had come afore. For it is only by the True Doctrin of Faith or Christianity, which ye have receiv'd of us, that ye stand in the Favour of God; and therefore had we come sooner, there had been absolute need of using Severity among you to maintain the said True Faith, and so of causing Grief and Heaviness among you. Chap. II. But I determin'd this with my self, as judging it more expedient, that I would not come again unto you at a time, when I must come in such a manner as would cause Sorrow among you. 2 For if I make you Sorry, who is he then that makes me Glad, while I am with you, but the same that is made Sorry by me?

3 And I did not come afore, but rather wrote this same Order and Direction unto you concerning the Punishment to be inflicted on the incestuous Person, that when I came, I might not have Sorrow from them, of whom I ought to rejoyce; having this Confidence in you All, that my Joy is the Joy of you All, i. e. that you make my Joy and Satisfaction so much your own, as that you would remove all Cause of Sorrow from me before I came. 4 For what I then wrote unto you, out of much affliction and anguish of heart I wrote unto you, and that too with many Tears; I wrote it not that you should be griev'd thereby, but that ye might thereby know the Love which I have more Abundantly unto you, in taking such Care to remove whatever was Offensive among you, notwithstanding the Great Opposition made against me.

5 But if Any one among you, i. e. the Fornicator or Incestuous Person have caus'd Grief, he has not griev'd me, but in part only; namely in respect only of those that defended what he had done; and this I take particular

VI.

He acquaints them with the True Reason of his Not coming, as he purpos'd.

VII.

He observes to them, that he wrote his Former Epistle to them, out of the Greatest Love and Affection to them.

VIII.

As a proof thereof, he now directs them to forgive the Incestuous person upon his Repentance, and to comfort and confirm their Love to him.

TEXT.

TRANSLATION.

λύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ὀπιβαρῶ πάντας ὑμᾶς. 6 Ἰκανὸν τῷ τοῖστω ἢ ὀπιτιμία αὐτῇ ἢ ὑπὸ τῆς πλειόνης. 7 Ὡστε εὐναντίον μᾶλλον ὑμᾶς χαίρσασθαι, καὶ πρὸς χαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοῖστω. 8 Διὸ παρὰ χαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπῃ. 9 Εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γινώσκω δοκιμῶν ὑμῶν, εἰ εἰς πάντα ὑπακούετε. 10 Ὡς δὲ περὶ χαρίζεσθε, καὶ ἐγὼ καὶ γὰρ ἐγὼ, εἴπερ κεχαρίσμαι, κεχαρίσμαι, δι' ὑμᾶς, ὡς προσώπῳ Χριστοῦ, 11 ἵνα μὴ πλεονεκλήσῃμεν ὑπὸ τοῦ Σατανᾶ· ὃ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ Εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ὡς Κυρίῳ, 13 ὅτε ἔρχομαι ἀνέσιν ἐν τῷ πνεύματί μου, τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν. 14 Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ὡς τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανερωῦν δι' ἡμῶν ὡς παντὶ τόπῳ.

15 Ὅτι Χριστὸς εὐωδία ἐσμὲν τῷ Θεῷ, ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολ-

but in part; that I may not overcharge you All.

6 Sufficient to such an one is this punishment, which was inflicted of * the majority.

7 So that on the contrary, ye ought rather to forgive him, & comfort him, lest perhaps such an one should be swallow'd up with overmuch sorrow.

8 Wherefore I beseech you, that ye would confirm your love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for I, if I forgave any thing, to whom I forgave it, for your sakes I forgave it, in the person of Christ;

11 Lest Satan should get an advantage: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's Gospel, and a door was open'd unto me of the Lord,

13 I had no rest in my Spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 But thanks be to God, who always causeth us to triumph in Christ, and makes manifest the favour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

λυμδνους

λυμδνους
τὸ εἰς

particular
in general
sufficient
Majority
you therefore
and comfort
with too much
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end all
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gave it
Name
too much

12 I
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Gospel

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(b) C

TEXT.

TRANSLATION.

ἀνθρώποις· 16 οἷς μὲν, ὁσμὴ θανά-
του εἰς θάνατον· οἷς δὲ, ὁσμὴ ζωῆς

16 To the one we are the fa-
vour of death unto death; and
to the other, the favour of life
eis

PARAPHRASE.

particular notice of, that I may not be thought to overcharge you All in general, as equally Guilty in the matter. 6 And as to him himself sufficient to such an one is this Punishment, which was inflicted of the Majority of you. 7 So that on the Contrary to what I understand you think ought to be done More to him, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallow'd up with too much Sorrow. 8 Wherefore I beseech you, that ye would confirm your Love towards him; which I doubt not of. 9 For to this end also did I write, that I might know the Proof of you, whether ye be Ready to be Obedient in all things. 10 To whom ye forgive any thing, I forgive also: for I, if I forgave any thing, to whom I forgave it, for your sakes I forgave it, in the person, i. e. Authority and Name of Christ. 11 Lest Satan should get an Advantage by our using too much Severity in this case; for we are not ignorant of his Devices.

12 Furthermore, when I came to (b) Troas to preach Christ's Gospel, and a Door was there open'd unto me of the Lord, i. e. I had a fair Opportunity of preaching the Gospel there put into my hands by the Lord; 13 notwithstanding this I had no rest in my Spirit, because I found not Titus my Brother in the Ministry, whom I expected to have found there with News of you: but taking my leave of them of Troas, I went forthwith from thence into Macedonia. 14 But Thanks be to God, who always causeth us to Triumph in or thro' Christ, by means of the Success he vouchsafes me in preaching the Gospel, and also in obtaining the Better of my Adversaries among you; and who makes manifest the Savour of his Knowledge, i. e. spreads the Knowledge of the Gospel by us in every place.

15 For we are unto God a sweet Savour of Christ, i. e. our Ministry is an acceptable Service or as a sweet smelling Sacrifice to God thro' Christ, in respect both of them that are sav'd, and in respect of them that perish. 16 To the one we are the Savour of Death unto Death, i. e. Our Preaching is Unacceptable and Offensive, by rejecting whereof they are already Spiritually dead, and will draw on themselves Eternal Death or Misery hereafter: and to the other we are the Savour of Life unto Life, i. e. Our Preaching is Acceptable, and by receiving and embracing our Doctrine they receive Spiritual Life here, and shall receive Eternal Life hereafter.

IX.
He acquaints them with his great Concern and Uneasiness, till he heard by Titus of their Good Disposition towards him: whereupon he breaks out into a Thanksgiving to God for the same.

X.
He observes, that whatever Effect his Preaching had upon Others, yet it was Acceptable to God, on the account of his Sincerity and Integrity in the same.

ANNOTATIONS.

(b) Of Troas see my Geogr. of N. T. Part. 2. Chap. 4. Sect. 1. §. 10.

TEXT.

TRANSLATION.

εἰς ζωὴν· καὶ πρὸς ταῦτα τίς ἱκανός;
17 Οὐ γὰρ ἐσμεν, ὡς οἱ πολλοί, κα-
πιλεύοντες τὸ λόγον τοῦ Θεοῦ, ἀλλ' ὡς
ἐξ εὐλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατέ-
νωπιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν.

Κεφ. γ'. Αρχόμεθα πάλιν ἑαυτοὺς
συνιστάνειν; † ἢ μὴ ζηρομεν, ὡς πινες,
συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ
ἕξ ὑμῶν συστατικῶν; 2 Ἡ ἐπιστολὴ
ἡμῶν ὑμεῖς ἐστε, ἐκγεγραμμένη ἐν ταῖς
καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγι-
γνωσκομένη ὑπὸ πάντων ἀνθρώπων.
3 φανερόμενοι ὅτι ἐστὶ ἐπιστολὴ Χριστοῦ
ἀφ' ἡμῶν, ἐκγεγραμμένη
ἐν μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος·
ὅτι ἐν πλαξὶ λιθίναις, ἀλλ' ἐν πλαξὶ
καρδίας σαρκίναίς. 4 Πεποίθησιν δὲ
τοιαύτην ἔχομεν ἀπὸ τοῦ Χριστοῦ πρὸς τὸ
Θεόν· 5 ὅτι ἱκανοί ἐσμεν ἀπὸ ἑαυ-
τῶν λογισασθαι τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἢ
ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ. 6 ὅς καὶ ἱκά-
νωσεν ἡμᾶς διακόνους καινῆς διαθήκης,

οὐ γράμματός, ἀλλὰ πνεύματός·
τὸ γὰρ γράμμα σκοτίζει, τὸ δὲ πνεῦ-
μα ζωοποιεῖ. 7 Εἰ δὲ ἡ ἀφρονία

unto life: and who is sufficient
for these things?

17 For we are not as many,
who corrupt the word of God;
but as of Sincerity, but as of
God, in the sight of God speak
we in Christ.

Chap. III.

Do we begin again to com-
mend our selves? or need we,
as some *others*, epistles of Com-
mendation to you, or * epistles
of Commendation from you?

2 Ye are our epistle written
in our hearts, known and read
of all men:

3 *Forasmuch as ye are mani-
festly declar'd to be the epistle
of Christ, minister'd by us,*
written not with ink, but with
the Spirit of the living God;
not in tables of Stone, but in
the fleshly tables of the heart.

4 And such trust have we
thro' Christ toward God:

5 Not that we are sufficient
of our selves, to think any
thing as of our selves; but our
Sufficiency is of God:

6 Who also has made us able
Ministers of the New Testa-
ment; not of the Letter, but of
the Spirit: for the Letter kills,
but the Spirit gives life.

7 But if the ministration of

ANNOTATIONS.

V. 1. † So Clerm. MSS. and some others; as also Vulg. Syr. and Arab. Versions.
(bb) St Paul seems here, and in the like passages of this Epistle, to have an
eye to his Opposers among them.

P A R A P H R A S E.

hereafter. And who of himself is sufficient for these great and weighty things? and yet, as I said, our Service in the Gospel is well pleasing unto God. 17 For we are not as (hb) Many are, who corrupt the Word of God, like Hucksters thereof preaching it only for Worldly Gain, and so not scrupling to mix and adulterate it with false Doctrins that will make it suit better to the Vicious Inclinations of others; but as Men of Sincerity, but as Persons inspir'd and commission'd of God, and as in the sight or presence of God speak we in Christ, i. e. do we preach the Gospel.

Chap. III. But what do we (by what we said Chap. 2. v. 17.) begin again in this Epistle, as in some places of our former, to commend our selves? or need we, as some others who oppose us, Epistles of Commendation to you, or Epistles of Commendation from you? 2 Ye are our Commendatory Epistle, written as it were in our hearts, (we there having always a Tender Concern for you, and) known and read of All men: 3 forasmuch as ye are manifestly declar'd to be the Commendatory Epistle of Christ on our behalf, minister'd by us, i. e. whereof we were (i. e. I am) as it were the Amanuensis, your Conversion being the Effect of our Ministry, written not with Ink, but with the Spirit of the living God, whereof ye became partakers upon your Conversion by my Preaching; not in Tables of Stone, as was the Law, but in the fleshly Tables of the Heart. 4 And whereas we say thus much, yet mistake us not as Commending or Boasting of Our selves absolutely, for such Trust have we, not in our selves, but thro' Christ toward God: 5 Not that we are sufficient of our selves to think, i. e. to reckon upon, or by our own Natural Reasonings to discover any thing, or to bring Men to the Faith, as of our selves: but our Sufficiency in these matters is from God: 6 Who also has made us Able Ministers of the New Testament.

Now to be thus made Ministers of the N. T. is the same in effect as to be made Ministers of the Law understood in its True Sense, namely Ministers not of the Letter or literal and outer Sense of the Law, but of the Spirit or Spiritual meaning of the Law: for the Letter kills, i. e. the Law understood only in its Literal Sense, or as a Civil Instrument for the better Administration of the Jewish Government, do's tend only to Condemn to Death Malefactors or Transgressors thereof; it vouchsafes no Grace, either of Remission for Sins past, or of Spiritual Strength to enable Men for the future to withstand Sin; but the Spirit gives life, i. e. the Gospel which is no other than a plain Revelation of the Spiritual Sense of the Law, is accompanied not only with Promise of Pardon for Sins past upon Repentance, but also with the Assistance of God's Spirit, enabling such as receive it for the future to withstand Sin, and to live Virtuously and Piously, and so is the means of attaining Spiritual Life here, and Eternal Life hereafter. 7 But if the Law, which is no other than the Ministration of Death for the reason aforesaid, and was

XI.
He observes, that the Effect his Preaching had among them, was Proof and Commendation enough of his Sincerity & Integrity.

XII.
He observes the Excellency of the Gospel above the Law; and thence intimates to them another Proof or Argument of his Sincerity and Integrity, forasmuch as by the Hope of the Eternal Blessings of the Gospel, He is set above all Mean Considerations.

TEXT.

TRANSLATION.

τῆ θοράτῃ ἐν γραμμασιν, ἐν τε τυπω-
 μένῃ ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥτε
 μὴ διώσθαι ἀτενίσαι τὴς ὕψους Ἰσραὴλ
 εἰς τὸ πρόσωπον † Μωυσέως, ἀλλ' ἢ
 δόξαν τῆς προσώπου αὐτοῦ † καταρ-
 γυμένῃ. 8 ὥς ὅχι μᾶλλον ἢ
 ἀφρονία τῆς πνεύματος ἔσται ἐν δόξῃ;
 9 Εἰ γὰρ ἡ ἀφρονία τῆς κατακρί-
 σεως δόξα, πολλῶ μᾶλλον περισσείῃ
 ἡ ἀφρονία τῆς δικαιοσύνης ἐν δόξῃ.
 10 Καὶ γὰρ ὅδε δεδέξαται τὸ δεδο-
 ξασμένον, ἐν τῷ τῷ μέρει, ἐνεκεν
 τῆς ὑπερβαλλούσης δόξης. 11 Εἰ γὰρ
 τὸ καταργημένον, ἀλλ' ἡ δόξης. πολλῶ
 μᾶλλον τὸ μένον, ἐν δόξῃ. 12 Εχον-
 τες οὖν βιαστέω ἐλπίδα, πολλῇ παρ-
 ῥησίᾳ χρώμεθα.

13 Καὶ ὡς καθάπερ Μωυσὴς ἐτίθει
 κάλυμμα ὅτι τὸ πρόσωπον αὐτοῦ, ὡς
 τὸ μὴ ἀτενίσαι τὴς ὕψους Ἰσραὴλ εἰς τὸ
 τέλος ὅτι καταργημένον. 14 Ἀλλ' ἐπω-
 ρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον
 † ἡμέρας τὸ αὐτὸ κάλυμμα ὅτι τῇ ἀνα-
 γνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνα-
 καταργημένον, ὅ,τι ἐν Χριστῷ καταργεῖται.

death written and engraven in
 stones, was glorious, so that
 the Children of Israel could
 not steadfastly behold the face
 of Moses, for the glory of his
 countenance, which glory was
 to be done away;

8 How shall not the mini-
 stration of the Spirit be rather
 glorious?

9 For if the ministration of
 Condemnation be glory, much
 more do's the ministration of
 Righteousness exceed in glory.

10 For even that which was
 made glorious, had no glory in
 this respect, by reason of the
 glory that excels.

11 For if that which is done
 away, was glorious; much
 more that which remains, is
 glorious.

12 Seeing then that we have
 such hope, we use great Plain-
 ness of Speech:

13 And not as Moses put a
 vail over his Face, * denoting
 that the Children of Israel did
 not steadfastly look to the End
 of that which is abolish'd.

14 But their Minds were
 blinded: for until this day re-
 mains the same vail untaken
 away, in the reading of the
 Old Testament; which vail is
 done away in Christ.

15 Ἀλλ'

ANNOTATIONS.

V. 7. † So it is writ in most Copies, and not Μωσῆος; and so v. 13. Μωυσῆς,
 not Μωσῆς.

V. 14. † Alex. Clerm. and several other MSS. read expressly ἡμῶν.

(i) See Exod. 34. 29, 30.

(k) It seems very Remarkable, that the Apostle here says, that the Vail was,
 not upon the Mind or Understanding of the Israelites or Jews, but upon their

Hearts;

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P A R A P H R A S E.

written and engraven *only* in Stones, was glorious, so that the Children of Israel could not (i) stedfastly behold the face of Moses *who deliver'd it to them from God*, for the Glory of his Countenance, which Glory was to be done away; 8 how shall not *the Gospel, which is the Ministration of the Spirit for the reason aforemention'd*, be rather glorious? 9 For if the Ministration of Condemnation, *i.e. the Law* be Glory, *i.e. thus glorious*, much more do's the Ministration of Righteousness, *i.e. the Gospel whereby we become Righteous before God*, according to the Nature of things, exceed in Glory. 10 For even That *ministration of Condemnation, viz. the Law* which was made Glorious *at the first delivery of it*, may be said to have had no Glory in this respect, *namely* by reason of or *in comparison with* the Glory of the Gospel that excells, and so eclipseth it. 11 For if that Law which is temporary and to be done away, was deliver'd in so glorious a manner; much more that Gospel which remains without being ever to be done away as long as Time it self lasteth, is to be esteem'd (according to the different Natures of the said things thus compar'd) Glorious. 12 Seeing then that we are the Ministers of the Gospel, a Ministration of the Spirit (v. 8) and so of Righteousness (v. 9.) and consequently of perpetual Duration (v. 11.) and therefore upon all these accounts of Transcendent Glory: Seeing, I say, that we are the Ministers of the Gospel, and consequently have such Hope, viz. of Eternal Bliss and Glory, as sets us above all mean Considerations and Compliances, we use great Plainness, *i.e. both Freedom and Clearness of speech in things relating to our Ministry, such Plainness of speech being a good Proof of our Sincerity and Integrity, which can't be maintain'd without the other.*

13 And having thus Occasion to take notice of our Plainness, *i.e. Clearness (as well as Freedom) of Speech*, I am thereby led to observe, that we do Not put a Vail over our Faces, *i.e. deliver not the Truths of God and Religion in an Obscure manner*, as Moses put a Vail over his Face to hide the shining of it, thereby denoting that the Children of Israel did not stedfastly look to Christ who is the End of that which is abolish'd, viz. the Law. 14 But the Reason hereof is, because their Minds were and still are blinded: for untill this day remains the same Vail untaken away (k) from their Hearts and Understandings, in the Reading of the Old Testament, which Vail is done away in Christ, *i.e. Christ now he is come, so exactly answers all the Types and Predictions of O. T.* that to any Unprejudiced Person he plainly appears to be the Person design'd,

A N N O T A T I O N S

Hearts; denoting thereby, that the Cause of their not seeing to the End of the Law, or receiving the Gospel, was not thro' Ignorance, or want of Information or at least Helps and Means to inform themselves aright, but thro' Obstinacy and Wilfulness. Hence *οὐκ ἔστιν αἰσίωνος* &c. (v. 13.) denotes, not that they could not, but that they would not or should not look to the end of the Law.

V. 17.

XIII.

The Apostle observes, that the Knowledge of God is more Clearly set forth in the Gospel, than in the Law; and intimates, that this is Another Argument of his Sincerity and Integrity on the one hand; and withall on the other hand it is an Argument, that they who receive not the Truth of the Gospel, are Guilty of greater Blindness, than the Israelites, who understood not the End of the Law.

TEXT.

TRANSLATION.

15 ΑΛΛ' ἕως σήμερον, ἡνίκα ἀναγι-
νώσκουσι Μωυσῆς, κάλυμμα ὅτι τῇ
καρδίᾳ αὐτῶν κεῖται. 16 Ἡνίκα
δ' ἀν' ὀπιστρέψῃ πρὸς Κύριον, ἀφαι-
ρεῖται τὸ κάλυμμα. 17 Ο δὲ
Κύριος τὸ πνεῦμά ἐστιν. ὃ δὲ τὸ πνεῦ-
μα, † Κυεῖς ἐλευθερία. 18 Ἡμεῖς
δὲ πάντες ἀνακακαλυμμένοι ὡς ὁπώ-
πω τιῶν δόξαν Κυεῖς κατοπτριζό-
μενοι, τὴν αὐτὴν εἰκόνα μεταμορφό-
μεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ
Κυεῖς πνεύματος. Κεφ. δ'. Διὰ τῶν
το ἔχοντες τῇ διακονίᾳ ταύτῃ, κατὰ
ἡλεήθημεν, ὅτι ἐκκακῶμεν. 2 ἀλλ'
ἀπειπάμεθα τὰ κρυπτά τῇ αἰσχύνῃ,
μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ
δολῶντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ

15 But unto this day, when
Moses is read, the veil is upon
their heart.

16 Nevertheless, when it
shall turn to the Lord, the veil
shall be taken away.

17 Now the Lord is That
Spirit; and where * That Spi-
rit is, there is the Liberty of
the Lord.

18 And we All with * face
unvail'd beholding as in a glass
the Glory of the Lord, are
chang'd into the same Image
from Glory to Glory, even as
by the Lord the Spirit.

Chap. IV.

Therefore seeing we have
this ministry, as we have re-
ceiv'd mercy, we faint not:

2 But have renounc'd the
hidden things of dishonesty,
not walking in craftiness, nor
handling the word of God de-
ceitfully; but by manifestation

φανέρωσις

PARAPHRASE.

sign'd, and all the Obscurity of those Passages, which before were not
understood, is taken away and ceases. 15 But notwithstanding unto
this day, when Moses is read, the Vail is upon their (k) Heart, i. e.
they will not thro' Prejudice and Obstinacy see the Spiritual and Evan-
gelical Truths contain'd in them. 16 Nevertheless, as when Moses
turn'd (or went in) unto the Lord, the Vail was then taken away (Exod.
34. 34.) from off his Face, so when it, i. e. their Heart (v. 15.) laying
aside all Prejudice and Obstinacy, shall turn to the Lord, i. e. Christ, the
Vail shall be taken away from off it, i. e. they shall perceive the Law all
along to lead and bring them to Christ, both by its Types and Predictions.
17 Now this will be so, because the Lord is That (l) Spirit (mention'd
v. 6.) of the Law, i. e. Christ is the Spiritual Meaning or End of the
Law; and where that Spirit is, there is the Liberty which is vouchsafed
unto Us of the Lord, viz. Christ, i. e. wherever the Spiritual Meaning
of the Law is rightly understood, and consequently the Gospel is embrac'd,
such thereby understand, not only that they are now Freed from the Yoke

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P A R A P H R A S E.

of the Ritual Law, but also that there be so Great Rewards laid up for those that obey the Gospel, and in a special manner for such as Faithfully preach the Gospel to Others, that hereby as other Common Christians, so especially the True Ministers of the Gospel, are set above all Worldly Considerations, and fear not to teach the Plain Truth of the Gospel, or to use (as is said v. 12.) great Plainness of Speech in Defence of the Gospel. 18 And, whereas under the Law Moses only went in unto the Lord, and beheld his Glory with his face Unvail'd, now under the Gospel We All that embrace it truly, with face unvail'd beholding as in a glass, i. e. clearly tho' not perfectly the Glory of the Lord, are chang'd into the same Image with the Lord, even from Glory to Glory, even as or namely by the Lord the Spirit, i. e. We are chang'd into the Image of Christ Here, by imitating his Holiness, and we shall therefore be chang'd Hereafter into his Image, by having our Vile Bodies chang'd into Glorious Bodies like unto His, and by being made Coheirs with Him of Eternal Happiness; and so we shall be chang'd from Glory to Glory, namely from the Glory of Holiness here to a greater and perfect Degree, not only of Holiness, but also of Happiness hereafter; and Both these Changes are wrought in Us by the Lord Christ, who is (as is intimated afore v. 6. and again said more plainly v. 17.) the Person denoted and intended to be set forth by the Law, when understood not according to the Letter, but the Spirit, i. e. Spiritual Meaning of it. Chap. IV. Therefore seeing we have this so glorious a Ministry, as we have receiv'd Mercy from God in calling Us thereto, we faint or flag not, i. e. are not afraid to speak plainly, freely, and openly what concerns the Truth of the Gospel: 2 forasmuch as We are not wrought upon by those base Considerations which work upon Others, but have renounc'd the hidden things of Dishonesty, i. e. all such Dishonest Designs as will not bear the Light, not walking in Craftiness, nor handling the Word of God deceitfully, i. e. mixing it with false Doctrins to please men; but by a free

A N N O T A T I O N S.

V. 17. † See the following note (l).

(l) These two Verses, viz. 17, 18. of this Chap. 3. have much perplex'd Commentators; and One great, if not the Chief, Reason seems to be from their not observing the Difference of the Common Reading from that of the two most Ancient MSS. viz. Alex. and Clerm. as also of the Copy made use of by the Syriack Interpreter; for in All these *ἐν* is not read. And therefore since the present Punctuation is of no great Authority, and seems to have been occasion'd by *ἐν* coming in between *Κυρίου* and *ἐκδοθείς* it follows that *ἐν* being rather to be omitted upon the foremention'd Authority, the Comma may very well be plac'd after *τὸ πνεῦμα*, and so make *Κυρίου* refer to *ἐκδοθείς* by which means That which was wont to perplex Commentators will be taken away, and All will be made easy and agreeable to the Scope of the Apostle; *τὸ πνεῦμα* here in the latter part of v. 17. being not to be refer'd to *Κυρίου*, and so understood of the Holy Spirit, but to *τὸ πνεῦμα* in the Clause immediately foregoing in the same verse, as also in v. 6.

(m) St Paul

TEXT

TRANSLATION.

φανερῶς ἡ ἀληθείας συνιστῶντες ἑαυ-
 τὰς πρὸς πᾶσαν συνείδησιν ἀνθρώπων,
 ἐνώπιον τοῦ Θεοῦ. 3 Εἰ δὲ καὶ ἐστὶ κε-
 καλυμμένον τὸ Εὐαγγέλιον ἡμῶν, ὡς
 τοῖς ἀπολλυμένοις ὅτι κεκαλυμμένον.
 4 ὡς οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύ-
 φλωσε τὰ νοήματα τοῦ ἀπίστων, εἰς
 τὸ μὴ αὐγάσαι αὐτοῖς τὸ φωτισμὸν τοῦ
 Εὐαγγελίου ἡ δόξης τοῦ Χριστοῦ, ὅς ἐστιν
 εἰκὼν τοῦ Θεοῦ. 5 Οὐ γὰρ ἑαυτὰς
 κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύ-
 ριον· ἑαυτὰς δὲ, ὡς ἄνθρωποι ἀπὸ
 Ἰησοῦ. 6 Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ
 σκοτῆς φῶς λάμψαι, ὅς ἐλάμψεν ἐν
 ταῖς καρδίαις ἡμῶν, ὥστε φωτισμὸν
 τὴν γνώσεως καὶ δόξης τοῦ Θεοῦ ἐν προσώ-
 πῳ Ἰησοῦ Χριστοῦ.

7 Ἐχομεν δὲ τὴν θησαυρὸν τούτον ἐν
 ὀσπρίοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ
 τῆς δυνάμεως ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν.
 8 ἐν παντί θλιβόμενοι, ἀλλ' ἐπνο-
 χούμενοι· ἀπορούμενοι, ἀλλ' ἐκ ἔξ-
 απορούμενοι· 9 διωκόμενοι, ἀλλ' ἐκ
 ἐγκαταλειπόμενοι· καταβαλλόμενοι,
 ἀλλ' ἐκ ἀπολλύμενοι· 10 πάντοτε ἡ
 νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι
 περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰη-
 σοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

of the truth, commending our
 selves to every man's Consci-
 ence in the sight of God.

3 But if our Gospel be hid,
 it is hid to them that are
 lost:

4 In whom the God of this
 World has blinded the Minds
 of them that believe not, so
 that the light of the Glorious
 Gospel of Christ, who is the
 Image of God, do's not shine
 unto them.

5 For we preach not our
 selves, but Christ Jesus the
 Lord; and our selves your
 servants for Jesus sake.

6 For God, who command-
 ed the light to shine out of
 darkness, has shin'd in our
 hearts, to give the Light of
 the Knowledge of the glory
 of God in the face of Jesus
 Christ.

7 But we have this treasure
 in earthen vessels, that the ex-
 cellency of the power may be
 of God, and not of Us.

8 We are troubled on eve-
 ry side, yet not *brought to
 extremities; we are perplex'd,
 but not in despair;

9 Persecuted, but not for-
 saken; cast down, but not de-
 stroy'd;

10 Always bearing about in
 the body the dying of the Lord
 Jesus, that the life also of Jesus
 might be made manifest in our
 body.

P A R A P H R A S E.

free and plain Manifestation of the Truth commending our selves, as to the Sincerity of our Dealing and Doctrin, to every Man's Conscience, as acting *All I do* in the sight of God. 3 But if after all this Our Gospel be vail'd or hid, i. e. not understood, it is hid only to them that are lost; 4 in Whom the God of the Men of this World, i. e. the Devil has blinded their Minds, namely the Minds of them that believe not, so that the Light of the Glorious Gospel of Christ, who is the Image of God (as in other respects so in this, that the Brightness or Clear Knowledge of his Father's Glory shines forth or is made known by him,) do's not shine unto them, i. e. they understand not and so receive not the Gospel, tho' it be so plainly and clearly preach'd unto them; and consequently such are guilty of Groffer Blindness, than the Israelites were in not seeing to the End or Spiritual Meaning of the Law. 5 For we preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus sake. 6 For God, who at first commanded the Light to shine out of Darkness, has shin'd in Our hearts, i. e. in the heart of Me Paul, who was before my Conversion in Darkness, so as not to discern the End of the Law, to give, i. e. that We might communicate to others the Light of the Knowledge of the Glory of God shining as it were in (m) the Open or Unvail'd face of Jesus Christ, more clearly than in that of Moses, who vail'd his Face to hide the Light or Shining thereof, i. e. the Knowledge of the Glory of God is reveal'd most clearly by the Gospel, whereas it was only obscurely reveal'd by the Law.

7 But We have this Treasure in Earthen Vessels, i. e. We to whom this Treasure of the Knowledge of the Glory of God, viz. the Gospel of Christ, is committed to be propagated in the World, are but Frail Men, that the Excellency of the Power that accompanies it may appear the better to be of God, and not of Us. 8 We are troubled on every side, yet by Virtue of the said Power not brought to Extremities; We are perplex'd, but not in Despair; 9 Persecuted, but not forsaken; cast down, but not destroy'd. 10 Always bearing about in the Body the Dying, i. e. a Representation of the Sufferings of the Lord Jesus, that the Life also of Jesus risen from the Dead might be made manifest by the Efficacy that accompanies our Preaching in our frail Body. 11 For We, XIV. St Paul here gives another Proof of his Sincerity in preaching the Gospel, viz. the Sufferings and Dangers of Death he daily incurs thereby; which he is encourag'd to undergo, by the Hope and Assurance of the Reward of Eternal Glory he shall receive for the same.

A N N O T A T I O N S.

(m) St Paul seems to intimate, that by the Vail covering Moses's Face were denoted two things, viz. that the Knowledge of God was not so clearly made known by the Law, as it was to be by the Gospel; and that the Israelites or Jews would not make use of such Helps as they might, to attain to a True Understanding of the End of the Law. From what is said here in reference to the Law and Gospel, and in some other parts of this Epistle, it is with great reason suppos'd, that at least some principal Person among the False Apostles or Teachers, that disturb'd the Church of Corinth, was a Convert Jew, who was zealous for the Law.

TEXT.

TRANSLATION.

11 Αὐτὸ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παροδιδόμεθα διὰ Ἰησοῦ, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γραμμένον· Εἰσέλθα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 14 Εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγείρει, καὶ παροδείξει σὺν ὑμῖν. 15 Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ, διὰ τὸ πλεόνων τὴν εὐχαρίστησιν, περισσέσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. 16 Διὸ ἡμεῖς ἐκχακῶμεν· ἀλλ' εἰ καὶ ὁ ἕξω ἡμῶν ἄνθρωπος ἀφαιρεῖται, ἀλλ' ὁ ἔσωθεν ἀνακαινίζεται ἡμέρα καὶ ἡμέρα. 17 Τὸ ὃ παρὰ τὴν ἐλαφρότητα τῆς θλίψεως ἡμῶν, καθ' ὅσον ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιον βάρους δόξης κατεργάζεται ἡμῖν. 18 μὴ σκοπέντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα. τὰ γὰρ βλεπόμενα, ὥσπερ αἶμα· τὰ δὲ μὴ βλεπόμενα, αἰώνια.

Κεφ. ε'. Οἶδαμεν γὰρ, ὅτι, εἰ ἡ ἐπίγειος ἡμῶν οἰκία ὥσπερ σκηνὴς καταλυθῇ, οἰκοδομηθῇ ἐκ Θεοῦ ἔχομεν,

11 For we, while we live, are always deliver'd unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then Death* is wrought in us, but Life in you.

13 * Now we having the same Spirit of Faith, according as it is written, I believ'd, and therefore have I spoken: we also believe, and therefore speak:

14 Knowing that he who rais'd up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might, thro' the thanksgiving of * the More, redound to the glory of God.

16 For which cause we faint not, but tho' our outward man perish, yet the inward man is renew'd day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.

Chap. V.

For we know, that if our earthly house of this tabernacle were dissolv'd, we have a building of God, an house not made

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Chap. V
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TEXT.

TRANSLATION.

οὐκ ἔχουσιν ἀχειροποίητον, αἰώνιον ἐν τοῖς
οὐρανοῖς. 2 Καὶ γὰρ ἐν τούτῳ στενά-
ζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐ-

with hands, eternal in the hea-
vens.

2 For in this we groan earn-
estly, desiring to be cloath'd up-
exvof

PARAPHRASE.

We, while we live, are always deliver'd, *i. e.* shall be always expos'd unto Death for Jesus sake, that the Life also of Jesus risen from the Dead might be made manifest by our Preaching and Suffering in our Mortal flesh. 12 So then Death, *i. e.* Sufferings and the Danger of Death is wrought or procur'd in Us by the preaching of the Gospel, but Life is thereby wrought or procur'd in You, *i. e.* you are thereby converted and so put into a state of Spiritual Life here, which if persisted in, will end in Life Eternal hereafter. 13 But altho' Suffering and Death thus accompany our Preaching, yet We having the same Spirit of Faith as David had, when he said, according as it is written psal. 116. 10. I believ'd, and therefore have I spoken; We also believe, and therefore speak: 14 Knowing that he, who rais'd up the Lord Jesus from Death, shall raise up Us also tho' actually put to Death for the Gospel by Jesus, and shall present Us with you unto the Enjoyment of his Heavenly Kingdom. 15 For All things which We suffer, are suffer'd by Us for your sakes; that the Abundant Grace of God might, thro' the Thanksgiving of the More, redound to the Glory of God, *i. e.* I am the more willing to Suffer, that thereby I may make the more Converts, that so the More partaking of the Mercy and Grace of God, of which there is an Inexhaustible store, the More may likewise give Thanks unto him, it being more for the Glory of God, that a Greater Number should give Thanks unto him. 16 For which cause we faint not; but tho' our Outward Man, *i. e.* Body perish, yet the Inward Man, *i. e.* our Soul is renew'd day by day with Vigour and Alacrity, to go on in the Preaching of the Gospel. 17 For our light Affliction here, which is but for a Moment in comparison with Eternity, worketh, *i. e.* procureth for Us a far more exceeding and eternal Weight of Glory: 18 Which Affliction we are encourag'd to undergo, while we look not at the things which are seen, but at the things which are not seen; for the things, which are seen, are Temporal; but the things, which are not seen, are Eternal.

Chap. V. For we know, that if our Earthly house of this Tabernacle, *i. e.* if our Body, which is the Tabernacle or Tent wherein our Soul dwells here upon Earth as in its house, were dissolv'd, we have a Building, *i. e.* a Celestial Body provided us of God, wherein our Soul shall likewise dwell as in an house, and which shall not like houses made with hands come at last to decay, but shall remain Eternal in the Heavens. 2 For in this our Earthly house, *i. e.* Body we groan earnestly, desiring,

XV.
St Paul observes to them his Desire to be with Christ, and that if it pleased God without Dying; however, notwithstanding his Natural Desire to escape Death, he

TEXT

TRANSLATION.

θανοὺ ἐπενδύσασθαι ὑποποθοῦντες.

3 Εἴπερ καὶ † ἐκδυσάμενοι, ὃ γυμνοὶ εὐρεθισόμεθα. 4 Καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει † οὕτως στενάζομεν βαρυόμνητοι † ἐφ' ᾧ ὃ ἔχουμεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5 Ὁ δὲ καταργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὃ καὶ δόσιν ἡμῖν τὸν ἀρράβωνα ἃ Πνεύματος. 6 Θαρρουντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημουῦντες ἐν τῷ σώματι, ἐκδημούμεν ἔκ τῃ Κυρίου. (7 Διὰ πίστεως γὰρ περιπατοῦμεν, ὃ ἀλλ' εἰδώς.) 8 Θαρρῶμεν δὲ, καὶ εὐδοκῶμεν μᾶλλον ἐκδημῆσαι ἐκ τῃ σωματίῳ, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον. 9 Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημῶντες εἴτε ἐκδημῶντες, εὐάρεστοι αὐτῷ εἶναι. 10 Τῆς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τῃ βήματι τῃ Χειρὶ, ἵνα κομισθῇ ἕκαστος τὰ ἀλλ' τῃ σωματίῳ, πρὸς ᾧ ἑώραξεν, εἴτε ἀγαθὸν εἴτε κακόν. 11 Εἰδότες ὅτι τὸν φόβον τῃ Κυρίου, ἀνθρώπους πείθομεν.

Θεῷ δὲ πεφανερῶμεθα, ἐλπίζω δὲ

on with our house which is from heaven.

3 Albeit being even uncloth'd we shall not be found naked.

4 For we, that are in this tabernacle, do groan being burden'd: not for that we would be uncloth'd, but cloth'd upon, that mortality might be swallow'd up of life.

5 Now he that has wrought us for the self same thing, is God, who has also given unto us the earnest of his Spirit.

6 Therefore we are always *undaunted, knowing that while we are at home in the body, we are *abroad from the Lord:

7 (For we walk by faith, not by sight.)

8 We are *undaunted, I say, and willing rather to be *abroad from the body, and to be *at home with the Lord.

9 Wherefore we labour, that whether at home or abroad, we may be accepted of him.

10 For we must all appear before the Judgment-seat of Christ; that every one may receive the things *done* in his body, according to that he has done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men. And we are made manifest unto God; and I trust

ANNOTATIONS.

V. 3. † So it is read in Clerm. MSS. and some others; as also Tertullian, Ambrose, &c. It seems to be the Truest Reading.

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without being first uncloath'd; i. e. without putting off first this Body by Death, to be cloath'd as it were upon this Body, with our house which is from Heaven, i. e. our Celestial Body. 3 Albeit being even Uncloath'd, i. e. even tho' we put off this Body by Death, we shall not be found Naked, but shall be cloath'd with our House from Heaven or Celestial Body. But notwithstanding this will be our happy State, altho' we should undergo the Dissolution of this Body by Death, yet this is not what we Principally desire. 4 For altho' We, that are in this Tabernacle of our present Body, do groan being burden'd with the Inconveniencies and Afflictions that attend it; yet we so groan, not for that we would be uncloath'd; i. e. yet we are not willing or do not at least principally desire to put off this Body by Death, but that which is our Chief Desire is to be cloath'd upon, i. e. without dying to have this Body chang'd into a Celestial Body, that Mortality might be swallow'd up of Life, i. e. an End might be put to this Mortal State immediately, or without the passage of Death to an Immortal State. 5 Now he that has wrought us for the self same thing, i. e. he that fits and prepares us for this Immortal State, is God, who has also given unto us the Earnest of the Spirit, i. e. his Spirit as an Earnest of our Immortality. 6 Therefore we are always Undaunted, knowing that while we are as at Home in the Body, we are as it were Abroad from the Lord, where is our proper Home: (7 For we walk, i. e. regulate our Conduct, by Faith, i. e. the Hope and Expectation of the Invisible things of the World to come, not by Sight, i. e. not by the Enjoyment of the Visible things of this World.) 8 We are Undaunted, I say, in preaching the Gospel with all Plainness and Sincerity; and We are so, as being Willing rather to be Abroad from the Body, i. e. to quit the Body, and to be at our proper Home with the Lord. 9 Wherefore we labour or make this our only Aim, that whether staying in this Body as at Home or departing out of this Body as it were Abroad, We may be accepted of him. 10 For we must all appear before the Judgment-seat of Christ; that every one may receive the Reward of the things done in his Body, according to that he has done, whether it be Good or Bad. 11 Knowing therefore the Terror, i. e. this Terrible Judgment of the Lord, we persuade Men to become Christians, and that with all Sincerity in preaching the Truth of the Gospel.

And in reference to the Integrity wherewith we discharge our Duty in preaching the Gospel, therein we are made manifest unto God, i. e.

XVI.
St Paul tells them the True Reason, why he took occasion to speak so much in his Own Commendation.

A N N O T A T I O N S.

V. 4. † So Clerm. and other MSS. as also the Old Versions, Vulg. Syr. Arab. and Ethiop. &c. Ibid. † So Clerm. and several other MSS. as also Theodor. Oecumenius; the last of which observes by way of note, Εφ' ὧ, ἀπὸ τῆς, ἰσχυρῶς so that the Explication is slipt into the Text instead of the Original Reading.

(n) This

TEXT.

TRANSLATION.

καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερωθήσεται. 12 Οὐ γὰρ πάλιν ἑαυτὸς σιωπῶμεν ὑμῖν, ἀλλὰ ἀφορμὴν δίδοντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν· ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχώμενους, καὶ οὐ καρδίᾳ. 13 Εἴτε γὰρ ἔζητήμεν, Θεῷ· εἴτε σωφρονούμεν, ὑμῖν. 14 Ἡ δὲ ἀγάπη τοῦ Χριστοῦ συνέχεται ἡμᾶς· κείνου χάριν τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον. 15 Καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. 16 Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν ὁδόν αἰσθάνομεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκ ἐπιγινώσκουμεν. 17 Ὡστε εἴτις ἐν Χριστῷ, καινὴ κτίσις. τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γίνονται καινὰ πάντα.

18 Τὰ δὲ πάντα ἐκ Θεοῦ καὶ ἀλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χρι-

also, are made manifest in your Consciences.

12 For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them, who glory in appearance, and not in the heart.

13 For whether we be beside our selves, it is to God; or whether we be sober, it is for your cause.

14 For the love of Christ constrains us; because we thus judge, that if one dy'd for all, then were all dead:

15 And that he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, tho' we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new Creature. Old things are past away; behold, all things are become new.

18 * Now all things are of God, who has reconcil'd us to himself by Jesus Christ, and has

ANNOTATIONS.

(n) This expression, κατὰ σάρκα *after the flesh*, may be and is by some understood to refer to Circumcision, and other external Rites of the Law or Privileges of the Jews. And then the Meaning of this place will be, that how much soever St Paul might once value himself on account of Circumcision, and the National external Privileges of the Jews, and particularly that of them was Christ or the Messias to be born, yet now he did not value himself upon any such accounts. And in this sense the Words of St Paul may be well understood to be levelled against that False Apostle, which was a Jew by Descent, and still a Judaizer,

P A R A P H R A S E.

the same is manifest unto God; and I trust also, are made manifest in your Consciences, i. e. you are convinc'd of our Integrity. 12 For I can't but frequently inculcate this, in saying whereof we commend not i. e. we do it not with a design only to commend our selves again here, as in other parts of this and in the former Epistle; but we do it to give you occasion not to be asham'd of Us, but to glory on our behalf; and that you may have somewhat to answer them, who oppose me and glory in appearance, and not really in the Heart, as having no solid ground of Glorifying. I say, that the Reason of my thus insisting on my Integrity is, that you may have somewhat to answer to my Opposers. 13 For whether we be besides our selves, (as our Opposers pretend, thereto attributing our Commending our selves,) it is to God, i. e. he only can truly know; or whether we be sober, and what I thus say of my self be really true, it is for your Cause or Advantage that I say it.

14 For the Love of Christ in dying for Us constrains us to do thus Undauntedly, whatever may tend to promote his Glory and the Good of others, even to the hazard of our Own Life: because we thus judge or reason with our selves; namely, that if One, i. e. Christ died for All, then were All dead, i. e. obnoxious to Eternal Death. 15 And that he died for All, that they who live, i. e. by his Death attain to a State of Eternal Life, should not henceforth live unto themselves, seeking only their own private Advantage, but unto him who died for them and rose again; namely by employing their Lives in promoting his Gospel and Kingdom. 16 Wherefore henceforth know we, i. e. regard we no man (n) after the flesh, i. e. in respect of any Worldly Advantages: yea, tho' we have known Christ after the flesh, i. e. tho' we formerly before our Conversion expected and desir'd the Coming of the Messiah, on account of the Temporal Grandeur and Glory we thought he would appear in, yet now henceforth know we him so no more, i. e. now we serve him out of no Temporal Ends, as knowing his Kingdom is not of this World. 17 Therefore if any man be in Christ, i. e. truly a Christian, he is a New Creature: Old things are pass'd away, i. e. his former Affections to the things of this World and his former Designs to promote his Worldly Interest are ceas'd; behold, All things are become New, i. e. he is become as a New or quite Different Man in all these respects, setting his Affections on things above, and pursuing his Spiritual Advantage.

XVII.

St Paul gives another Reason of his Dis-interested Carriage, and Sincerity in his Ministry, viz. his Love to Christ, who having died for him, he concludes that in Gratitude he ought not to live to himself any more.

XVIII.

The Apostle further observes, that God having graciously made him a Minister of the Gospel, he minded only the Faithfull Discharge of his Duty.

18 Now All these things belonging to this New Creature, as this Change of Affections and Designs &c. are of God, who has reconcil'd us thus become New Creatures to himself by Jesus Christ, and

has

A N N O T A T I O N S.

daizer, and so still valued and vaunted himself on account of those Particulars, which St Paul here renounces as of no Value with him now.

TEXT.

TRANSLATION.

τῷ, καὶ δόντος ἡμῖν τιτὸν ἀγκυρίαν
τῆς καταλλαγῆς. 19 ὡς ὅτι Θεὸς ἦν
ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυ-
τῷ, μὴ λογιζόμενος αὐταῖς τὰ ὀφθα-
λμάματα αὐτῶν, καὶ θεῖος ἐν ἡμῖν
τὸ λόγον τῆς καταλλαγῆς. 20 Ὑπὲρ
Χριστοῦ οὕτως ἀρεσβεύομεν, ὡς ὅτι Θεὸς
παρακαλεῖντος δι' ἡμῶν· δεόμεθα ὑπὲρ
Χριστοῦ, καταλλάγητε τῷ Θεῷ. 21 Τὸν
ὃς μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν
ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γνώ-
μεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

Κεφ. ε'. Συμμερχόμενοι δὲ καὶ παρα-
καλῶμεν μὴ εἰς κενὸν τιτὸν χάριν
τοῦ Θεοῦ δεξασθαι ὑμᾶς. (2 Δέξαι-
γάρ. Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ
ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.
ἰδὲ νῦν καιρὸς ἐν ᾧ ἀρεσδεκίῃ, ἰδὲ
νῦν ἡμέρα σωτηρίας.) 3 Μηδε-
μίαν ἐν μηδενὶ δίδόντες ἀρεσκοπλῶ,
ἵνα μὴ μωμηθῇ ἡ ἀγκυρία ἡμῶν.
4 ἀλλ' ἐν παντί σιωπῶντες ἑαυ-
τῶς ὡς Θεοῦ ἀγκυνοί. ἐν ὑπο-
μονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάλ-
καις, ἐν πενοχωρίαις, 5 ἐν πλη-
γαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις,
ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νητεῖαις.
6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μα-
κροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύ-
ματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτως,

given to us the ministry of Re-
conciliation;

19 To wit, that God was in
Christ, reconciling the World
unto himself, not imputing
their trespasses unto them; and
has committed unto us the
word of Reconciliation.

20 Now then we are Am-
bassadors for Christ, as tho'
God did beseech *you* by us; we
pray *you* in Christ's stead, be ye
reconcil'd unto God.

21 For he has made him to
be Sin for us, who knew no
sin; that we might be made the
Righteousness of God in him.

Chap. VI.

We then as workers toge-
ther *with him*, beseech *you* also,
that ye receive not the Grace
of God in vain:

(2 For he says, I have heard
thee in a time accepted, and in
the day of Salvation have I
succour'd thee: behold, now
is the accepted time, now is
the day of Salvation.)

3 Giving no offence in any
thing, that our Ministry be not
blam'd:

4 But in all things approv-
ing our selves as the Ministers
of God, in much patience, in
afflictions, in necessities, in dis-
tresses,

5 In stripes, in imprison-
ments, in tumults, in labours,
in watchings, in fastings;

6 By pureness, by know-
ledge, by long-suffering, by
kindness, by the holy Ghost,
by love unfeign'd,

TEXT.

TRANSLATION.

7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει
 Θεοῦ. διὰ τῆς ὀπλῶν τῆς δικαιο- 7 By the word of Truth, by
 σύνης τῆς δεξιῶν καὶ ἀριστερῶν, the armour of Righteousness
 on the right hand and on the
 left,

διὰ

PARAPHRASE.

has given to us also the Ministry of Reconciliation, i. e. Commission to preach the Gospel to others, the Sum whereof in short is this: 19 To wit, that God was in Christ reconciling the World unto himself, i. e. that God, on account of what Christ had done and suffer'd, was Ready to be reconcil'd to All Mankind, upon their Receiving and Obeying the Gospel of Christ, not imputing their Trespases how great soever, which they had been guilty of before their Conversion, unto them; and that in order to bring about this Reconciliation, God has committed unto Us the word of Reconciliation, i. e. the Preaching of the Gospel, by the observance whereof the Reconciliation is Actually to be effected. 20 Now then we are Ambassadors for Christ, as tho' God did beseech you by Us, we pray you in Christ's stead, be ye duly Obedient to the Precepts, and unfeignedly believe the Truth of the Gospel, that thereby as being the Terms of Reconciliation ye may be actually reconcil'd unto God. 21 For he has made him to be sin for Us, i. e. he has dealt for our sake with Christ as a Sinner, who knew no sin; that we might be made the Righteousness of God in him, i. e. that we for Christ's sake may be dealt with by God as perfectly Righteous, altho' we are not so.

Chap. VI. We then as Workers together with Him, beseech you also, that ye receive not the Grace of God, i. e. the Gospel and Assistance and Gifts of the Spirit attending it, in vain, viz. by your not walking according to the Gospel, and so missing of the end thereof, your Salvation.

(2 For he says, *Isai. 49. 8.* I have heard thee in a time accepted, and in the day of Salvation have I succour'd thee. Behold, now is the accepted time, now is the day of Salvation :) 3 We, I say, as Workers together with him do thus beseech you, withall giving no just offence in any thing, that our Ministry be not blam'd: 4 but in all things approving our selves as the Ministers of God, in much Patience, in Afflictions, in Necessities, in Distresses or Streights, 5 in Stripes, in Imprisonments, in Tumults or being toss'd up and down, in Labours, in Watchings, in Fastings: 6 by Pureness of Life, by Knowledge, by Long-suffering, by Kindness, by the Gifts of the Holy Ghost, by Love unfeign'd, 7 by preaching the Word of Truth, by the Power of God assisting my Ministry, by the armour of Righteousness on the right hand and on the left, i. e. by Righteousness, whereby I am as it were arm'd to do or suffer, or arm'd against Temptations arising either from Prosperity

XIX.

The Apostle proceeds to prove his Sincerity in the Ministry, by his Behaviour in the several Contingencies of Life.

TEXT.

TRANSLATION.

8 διὰ δόξης καὶ ἀπμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· 9 ὡς ἀγνοούμενοι, καὶ ὅτι γνωστούμενοι· ὡς ὑποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδεύόμενοι, καὶ μὴ θανάτουμενοι· 10 ὡς λυπόμενοι, αἰεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλὰς δὲ πλεονάζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

11 Τὸ εὖμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνθη. 12 Οὐ στενοχωρεῖσθε ἐν ἡμῖν· στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν. 13 Τίω δὲ αὐτὴν ἀντιμαθίαν ὡς τέκνοις λέγω· πλατύνθητε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἐπερὶ ζυγῶντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς δὲ κοινωνία φωτὶ πρὸς σκότος; 15 Τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαλ; ἢ τίς μερὶς πιστῶ μετὰ ἀπίστων; 16 Τίς δὲ συγκατάθεσις ναῶ Θεοῦ μετ' εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντες· καθὼς εἶπεν ὁ Θεός· Οἱ οἰκήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτοῖς Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. 17 Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος· καὶ ἀκαθάρτα μὴ ἄπτεσθε· καὶ γὰρ εἰσδέξομαι ὑμᾶς.

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and behold we live; as chasten'd, and not kill'd;

10 As sorrowfull, yet always rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarg'd.

12 Ye are not straiten'd in us; but ye are straiten'd in your own bowels.

13 Now for a recompence in the same, I speak as unto my Children; be ye also enlarg'd.

14 Be ye not unequally yok'd together with unbelievers: for what fellowship has Righteousness with Unrighteousness? and what Communion has light with darkness?

15 And what concord has Christ with Belial? or what part has *a Believer with an Unbeliever?

16 And what agreement has the Temple of God with Idols? for ye are the Temple of the living God; as God has said: I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, says the Lord, and I will receive you,

T E X T.

T R A N S L A T I O N.

18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς
ἔσεσθέ μοι εἰς υἱὸς καὶ θυγατέρας, λέγει
Κύριος παντοκράτωρ. Κεφ. ζ'. Ταῦτα
οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί,
καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυ-
σμοῦ σαρκὸς καὶ πνεύματος, ὅπως τελειώ-
σῃς ἀγωνισίῳ ἐν φόβῳ Θεοῦ.

18 And will be a Father unto
you, and ye shall be my Sons
and Daughters, says the Lord
Almighty.

Chap. VII.

Having therefore these Pro-
mises, Beloved, let us cleanse
our selves from all filthiness of
the Flesh and Spirit, perfect-
ing holiness in the fear of God.

2 Χωρή-

P A R A P H R A S E.

vity or Adversity: 8 by Honour and Dishonour, by evil Report and
good Report: as Deceivers, and yet True; 9 as *Obscure and Un-*
known, and yet well known *and own'd by God and Good men*; as *often*
in danger of Dying, and behold we Live; as Chasten'd, and not Kill'd;
10 as Sorrowfull, yet always Rejoycing; as poor *in respect to the things*
of this World, yet making many *Spiritually* Rich; as having Nothing,
and yet possessing All things.

11 O ye Corinthians, Our mouth is open unto you, *willing to praise*
and commend you; our heart *or affection* is enlarg'd, *i. e. is large or*
great towards you. 12 Ye are not straiten'd in us, *i. e. ye have a large*
Room in our affection, but ye are straiten'd in your own bowels *or af-*
fections to Us. 13 Now for a Recompence in the same, *i. e. of my af-*
fection to you, I speak as unto my Children, Be ye also enlarg'd *in your*
affections to Me as your Spiritual Father.

14 Be ye not unequally *or unsuitably* yok'd together with Unbe-
lievers, *by associating your selves with them in their Vices or Worship*,
or by joining your selves with them in Matrimony: for what fellowship
has Righteousness with Unrighteousness? and what communion has
Light with Darknes? 15 And what concord has Christ with Belial,
i. e. any false god of the Heathens? or what part has a Believer with
an Unbeliever? 16 And what agreement has the Temple of God with
Idols? *You therefore must have none with them*: for ye are the Temple
of the living God, as God has said: I will dwell in them and walk in
or among them; and I will be their God, and they shall be my People.
17 Wherefore come out from among them, and be ye separate, says the
Lord, and touch not the Unclean thing, and I will receive you.
18 And will be a Father unto you, and ye shall be my Sons and Daughters,
says the Lord Almighty. Chap. VII. Having therefore these Promises,
Beloved, let us cleanse our selves from All Filthiness of Flesh and Spi-
rit, perfecting, *i. e. still making progress in* Holiness, in the Fear of God.

XX.

St Paul assures
them of his Great
Affection to them,
which is a fur-
ther Argument of
his Sincerity to-
wards them.

XXI.

He exhorts them
not to associate
with Unbelievers.

TEXT.

TRANSLATION.

2 Χωρήσατε ἡμῶς· ὁδὲνα ἠδικήσαμεν, ὁδὲνα ἐφθείραμεν, ὁδὲνα ἐπλεονεκλήσαμεν. 3 Οὐ πρὸς καλὰ κρισιν λέγω· περὶ ἧκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔτε εἰς τὸ σὺν-αποθανεῖν καὶ συζῆν. 4 Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπεριστέομαι τῇ χαρᾷ ὅτι πάση τῇ θλίψει ἡμῶν. 5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, ὁδεμίαν ἔχην ἀνέσιν ἢ σαρξ ἡμῶν, ἀλλ' εἰς παντὶ θλιβόμενοι· ἔσωθεν μάχη, ἔσωθεν φόβοι. 6 Αλλ' ὁ παρακαλῶν τὰς ταπεινὰς, παρεκάλεσεν ἡμᾶς ὁ Θεός, ἐν τῇ παρυσίᾳ Τίτου. 7 Οὐ μόνον δὲ ἐν τῇ παρυσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἢ παρακλήσει ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθισιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζήλον ὑπὲρ ἐμῶν· ὥστε με μάλλον χαρῆναι. 8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, ἢ μετamelομαι, εἰ ἢ μελεμελόμην. βλέπω γὰρ ὅτι ἢ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὧραν, ἐλύπησεν ὑμᾶς. 9 Νῦν χαίρω, ἔχ' ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε ὃ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἕξ ἡμῶν.

2 Receive us: we have wrong'd no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to dy and to live with you.

4 Great is my * Freedom of speech toward you, great is my glorying of you: I am fill'd with comfort, I am exceeding joyfull in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 * But God that comforts those that are cast down, comforted us by the coming of Titus:

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest Desire, your Mourning, your fervent Affection toward me; so that I rejoyced the more.

8 For tho' I made you sorry by an Epistle, I do not repent, tho' I did repent: for I perceive that the same Epistle made you sorry, * but for a season.

9 Now I rejoyce, not that ye were made sorry, but that ye * were made sorry to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

TEXT.

TRANSLATION.

10 Η γὰρ καὶ Θεὸν λύπη μετάνοια εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τῷ κόσμου λύπη θάνατον κατεργάζεται. 11 Ἰδὲ ὃ αὐτὸ τῷτο τὸ καὶ Θεὸν λυπηθῆναι ὑμῶς, πόσῃ κατεργάσατο ὑμῖν σωτηρίαν,

10 For godly sorrow worketh repentance to Salvation not to be repented of; but the sorrow of the World worketh death.

11 For behold this self-same thing, that ye * were made sorry after a godly manner, what carefulness it wrought in you, ἀλλὰ

PARAPHRASE.

2 Receive Us into your Affections, as you have a large share in Ours: for upon due consideration it will be found, that we have wrong'd no man, we have corrupted no man, we have defrauded no man. 3 I speak not this out of ill will to condemn you, but to justify myself: for as for you I have said before, that ye are in our hearts or affections so much, as that I could be willing to dy and to live with you. 4 And out of this affection to you it comes to pass, that Great is my Freedom of Speech toward you; which that it proceeds not out of Ill will to you, appears from that Great is my Glorifying of you; and that on your account I am fill'd with Comfort, I am exceeding joyfull in all our Tribulation. 5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were Fightings, i. e. from without I met with Strife and Opposition in preaching the Gospel; within were Fears, lest you should be seduc'd from the Simplicity of the Gospel by the false Apostles or Seducers that are among you. 6 But God, that comforts those that are cast down, comforted us by the Coming of Titus; 7 and not by his Coming only, but by the Consolation wherewith he was comforted in You, and so comforted Us also, when he told us your earnest desire to conform your selves to my Orders, your Mourning or Trouble for any neglects you have been guilty of toward me; your fervent Affection toward me; so that I rejoiced the more for my past fears. 8 For tho' I made you sorry by an Epistle, i. e. my former Epistle, I do not now repent thereof, tho' I did once repent of it: for I perceive that the same Epistle made you sorry, but for a season or short time. 9 Now I rejoyce, not that ye were made sorry for that short time, but that ye were made sorry to Repentance: for ye were made sorry after a Godly manner, i. e. after such a manner as was acceptable to God, that ye might receive Damage by us in nothing. 10 For Godly sorrow worketh Repentance to Salvation not to be repented of; but the sorrow that arises from the Concerns of the World worketh Death. 11 For behold this self-same thing, that ye were made sorry after a Godly manner, what Carefulness it wrought in you to conform
your

XXII.

St Paul observes, that All he had done & said, was out of True Love to them; & consequently that he greatly rejoiced to hear by Titus of their Good Disposition toward him, and Conformity to his Orders.

TEXT.

TRANSLATION.

ἀλλὰ ὑπολογίαις, ἀλλὰ ἀγανάκτη-
σιν, ἀλλὰ φόβον, ἀλλὰ ὀπιπόθησιν,
ἀλλὰ ζῆλον, ἀλλ' ὀκδίκησιν; παντὶ
συνεστήσατε ἑαυτοὺς ἀγνῶς εἶναι ἐν τῷ
πράγματι. 12 Ἀρα εἰ καὶ ἔγραψα
ὑμῖν, ὅτι ἐνεκεν τοῦ ἀδικήσαντος, ὅδε
ἐνεκεν τοῦ ἀδικηθέντος. ἀλλ' ἐνεκεν
φανερωθῆναι τὴν ἀδικίαν ὑμῶν τὴν
ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον
τοῦ Θεοῦ.

13 Διὰ τοῦτο πρᾶκεκλήμδα ὅτι
τῇ πρᾶκλήσει ὑμῶν. ὡριστοτέρως μάλ-
λον ἐχάρημεν ὅτι τῇ χαρᾷ Τίτου,
ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἐν
πάντων ὑμῶν. 14 ὅτι εἶπεν αὐτῷ ὑπὲρ
ὑμῶν κεκαύχημαι, ὅτι κατηχεύηται
ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλή-
σαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις
ὑμῶν ἡ ὅτι Τίτου, ἀλήθεια ἐγενήθη.
15 Καὶ τὰ ἀπλάγχνα αὐτοῦ πει-
σοτέρως εἰς ὑμᾶς ὅτι, ἀναμιμνη-
σχυμένους τὴν πάντων ὑμῶν ὑπακοὴν
ὡς μετὰ φόβου καὶ τρόμου ἐδέξατο
αὐτόν. 16 Χαίρω ὅτι ἐν παντὶ ἡ ἀρ-
ρώστη ἐν ὑμῖν.

Κεφ. η'. Γνωρίζομεν δὲ ὑμῖν, ἀδελ-
φοί, ὅτι χάριν τοῦ Θεοῦ ἡ δεδομένη
ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας.
2 ὅτι ἐν πολλῇ δοκιμῇ ἡλίψεως ἡ
πειρασμία ἡ χάρις αὐτῆς, ὅτι ἡ χρι-

yea what clearing of your
selves, yea what indignation,
yea what fear, yea what vehe-
ment desire, yea what zeal, yea
what revenge? in all things
you have approv'd your selves
to be clear in this matter.

12 Wherefore tho' I wrote
unto you, I did it not for his
cause that had done the wrong,
nor for his cause that suffer'd
the wrong; but that our Care
for you in the sight of God
might appear unto you.

13 Therefore we were com-
forted in your Comfort; yea
and exceedingly the more joy'd
we for the Joy of Titus, be-
cause his Spirit was refresh'd
by you all.

14 For if I have boasted any
thing to him of you, I am not
asham'd; but as we speak all
things to you in truth, even so
our boasting which I made be-
fore Titus is found a truth.

15 And his * Affection is
more abundant toward you,
whilst he remembers the obe-
dience of you all, how with
fear and trembling you receiv'd
him.

16 I rejoyce therefore that
I have confidence in you in
all things.

Chap. VIII.

Moreover, Brethren, we
make known unto you the
Godly Charity given by the
Churches of Macedonia:

2 How that in a great trial
of affliction, the abundance of
their Joy, and their deep Po-

βάτης

TEXT.

TRANSLATION.

βάτους πτωχία αὐτῶν ἐδείξασεν
εἰς τὸν πλοῦτον ἢ ἀπλότητον αὐ-
τῶν. 3 Ὅτι καὶ δύναμιν, (μαρ-
τυρᾶς) καὶ ὑπὲρ δύναμιν αὐθαίρετοι.

very, abounded unto the riches
of their Liberality.

3 For to their power, (I
bear witness) yea and beyond
their power, they were willing
of themselves:

4 μὲν

PARAPHRASE.

your selves to my Orders, yea what Clearing your selves from the guilt of the Miscarriages among you; yea what Indignation against those that had been the Causes of them, yea what Fear to offend me, yea what Vehement desire to satisfy me, yea what Zeal for me, yea what Revenge against your selves for having been misled? In all things ye have approv'd your selves to be Clear from the Guilt of having been the Causes of the Miscarriage in this matter of the Incestuous Person. 12 Wherefore tho' I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffer'd the wrong; but rather that our Care for you in the fight of God might appear unto you. 13 Therefore we were comforted in your comfort; yea and exceedingly the more joy'd we for the joy of Titus, because his Spirit was refresh'd or set at ease by the good Disposition he found in you All toward me. 14 For if I have boasted any thing to him of you, I am not ashamed thereof: but as we spake all things to you in Truth, even so our Boasting, which I made before Titus of you, is found a Truth. 15 And his Affection is thereupon more abundant toward you, whilst he remembers the Obedience of you All toward Me in Him, how with Fear and Trembling you receiv'd him. 16 I rejoyce therefore, that I have Confidence in you in All things.

SECTION II.

Wherein St Paul exhorts the Corinthians to a Liberal Contribution to the poor Christians in Judea, especially by the Example of the Churches of Macedonia.

Chap. VIII. Moreover, Brethren, we make known unto you the Godly Charity, which by the Grace of God is given by the Churches of Macedonia, to the poor Christians in Judea: 2 viz. how that in a great trial of Affliction, the Abundance of their Joy and their deep Poverty, abounded unto the Riches of their Liberality, i. e. how amidst the great Afflictions they have been tried with, and their great Poverty, they have notwithstanding with great Cheerfulness made a very liberal Contribution toward the Relief of the poor Christians in Judea. 3 For to their Power, (I bear them witness) yea and beyond their Power, they were willing

I.
St Paul acquaints
them with the Li-
beral Contribution
of the Churches
of Macedonia to
the poor Christi-
ans in Judea.

or

TEXT.

TRANSLATION.

4 ^{μὲν} πολλῆς ^{παρακλήσεως} δεόμενοι ἡμῶν, ^{τὴν} χάριν καὶ ^{τὴν} κοινωνίαν τῆς διακονίας ^{τῆς} εἰς τοὺς ἁγίους [†]. 5 Καὶ ὡς κατὰ ἡλπίσαμεν, ἀλλ' ἐαυτοὺς ἔδωκαν ὡς τὸν τῷ Κυρίῳ, καὶ ἡμῖν ^{ἀπὸ} θελήματι Θεοῦ.

6 Εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα κατὰ πρόνοιαν ἔσται, ὅπως καὶ ὁπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν τῷ τῷ.

7 Αλλ' ὡς περ ἐν παντί περισσεύετε, πίστι, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ ἀσκήσει, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

8 Οὐ κατ' ὁπιταγὴν λέγω, ἀλλὰ ἀπὸ τῆς ἑτέρας ἀσκήσεως, καὶ τὸ ὅτι ὑμετέρας ἀγάπης γνήσιον δοκιμάζων.

9 Γινώσκετε ὅτι ^{τὴν} χάριν ἔχει ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ὅτι δι' ὑμᾶς ἐπώχθη, πλούσιος ὢν· ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλησθῆσθε.

10 Καὶ γινώμιεν ἐν τούτῳ δίδωμι· τούτο γὰρ ὑμῖν συμφέρει, οἵτινες ὁ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προεβόλατε ἀπὸ πέρους. 11 Νυνὶ δὲ καὶ τὸ ποιῆσαι ὁπιτελέσατε· ὅπως κατὰ περ ἡ προθυμία τῇ θέλειν, οὕτως καὶ τὸ ὁπιτελέσαι ἐκ τῆς ἐχέειν.

12 Εἰ γὰρ ἡ προθυμία ἀρκέσει, κατὰ εἴαν ἔχη τις, εὐπρόσδεκόν, ὁ κατὰ οὐκ ἔχει.

4 Praying us with much intreaty, that we would receive the *Charity and Contribution which they had made in order to minister to the Saints:

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and to us by the will of God.

6 Inasmuch that we desired Titus, that, as he had begun, so he would also finish in you the same *Charity also.

7 But as ye abound in every thing, in faith, and utterance, and knowledge, and all diligence, and in your love to us: see that ye abound in this Charity also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the *Charity of our Lord Jesus Christ, that tho' he was rich, yet for your sakes he became poor, that ye thro' his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it: that as there was a readiness to will, so there may be a performance also out of that which you have.

12 For if there be first a willing mind, it is accepted according to that a man has, and not according to that he has not.

P A R A P H R A S E.

or forward of themselves to contribute thereto: 4 Praying us with much intreaty, that we would receive the Charity or Contribution they had made, and take upon us the Fellowship of the Ministering to the Saints, i. e. that we would be One of them that would undertake to convey or distribute the said Contribution among the Christians in Judea. 5 And this they did, not as we hop'd, but even beyond what we could reasonably hope for from them, considering their condition; inasmuch as they first gave their Own selves, i. e. All that they had unto the Lord, and in order thereto to me, to dispose of them and theirs as should be most for the service of the Church; which they were moved to by the special will of God.

6 Inasmuch that seeing this Forwardness in them we desir'd Titus, that as he had begun, so he would also finish in you the same Charity also, the Contribution to the same purpose, and see that ye be not Defective therein: 7 but, as ye abound in every other thing or gift, in Faith, and Utterance, and Knowledge, and All Diligence particularly to amend what has been amiss among you, and in your Love to us: see that ye abound in this Charity or Charitable Contribution also. 8 I speak this not as by Commandment from God, but by occasion of the Forwardness of Others, viz. the Churches in Macedonia to contribute liberally, and so to prove the Sincerity of your Love to Christ, by imitating him in your Love to the poor Brethren.

II.
He thereupon
exhorts them to
a like Liberality.

9 For ye know the Charity or Bounty of our Lord Jesus Christ, that tho' he was Rich as being Lord of All, yet for your sakes he became a mean poor man, having not so much as where to lay his head, that ye thro' his poverty, i. e. by means of what he did and suffer'd in this his State of Poverty might be Rich in relation to your Spiritual state.

III.
And that in conformity to the
Example of Christ
himself.

10 And herein I give my Advice: for that this, viz. to finish this Contribution, is expedient or decent for you, who have begun before, not only to do somewhat in the matter, but also to be Forward, i. e. to shew a Forwardness thereto, a year ago. 11 Now therefore perform or compleat the Doing of it: that as there was a Readiness to will or undertake the same, so there may be a Performance also of what you so Readily undertook, out of that which you have. 12 For if there be but in the first place a willing Mind, it, i. e. ones Charity is accepted by God, according to that a man has, and not according to that he has not. 13 For

IV.
Further Directions concerning their Contribution.

A N N O T A T I O N S.

V. 4. † Διζαομαι ημεις is not read in Clerm. or several other MSS. nor in any of the Ancient Versions, viz. Vulg. Syr. Arab. or Ethiopick; nor in Chrysostom or Theodoret, tho' these last have it in their Comments; and indeed from the Greek Commentators it seems to be first taken. See Dr Mill on the place.

TEXT.

TRANSLATION.

13 Οὐ γὰρ ἵνα ἄλλοις ἀνεῖς, ὑμῖν
δὲ θλίψις. 14 ἀλλ' ἐξ ἰσότητος,
ἐν τῷ νῦν καιρῷ τὸ ὑμῶν πλεονάζον
εἰς τὸ ἐκείνων ὑστέρημα, ἵνα
καὶ τὸ ἐκείνων πλεονάζον γένηται
εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένη-
ται ἰσότης. 15 καθὼς γέγραπται.
Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ
τὸ ὀλίγον, οὐκ ἠλαττόνησε.

16 Χάρις δὲ τῷ Θεῷ τῷ δίδοντι
τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν
τῇ καρδίᾳ Τίτου. 17 ὅτι τὴν μὲν
ἐξορκίαν ἐδέξατο· σπουδαιότερον
δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς
ὑμᾶς. 18 Συνεπέμφαμεν δὲ μετ'
αὐτοῦ τὸν ἀδελφόν, ὃς ὁ ἐπαινεῖται ἐν
τῇ εὐαγγελίᾳ διὰ πάντων τῶν ἐκ-
κλησιῶν. 19 (ὃ μόνον δὲ, ἀλλὰ
καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν
συνέκδημος ἡμῶν, σὺν τῇ χάριτι
ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς
τὴν αὐτὴν τῆς Κυρίου δόξαν, καὶ πρε-
σβυμίαν ἡμῶν.) 20 Στελλόμενοι τού-
τοι, μή τις ἡμᾶς μωμήσῃ ἐν τῇ ἀδρό-
τητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν.
21 Προνοούμενοι καλὰ, ὃ μόνον ἐν-
ώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀν-
θρώπων. 22 Συνεπέμφαμεν δὲ αὐ-
τοῖς τὸν ἀδελφόν ἡμῶν, ὃν ἐδοκι-
μάσαμεν ἐν πολλοῖς πολλάκις σπου-

13 For *I mean* not that o-
ther men be eas'd, and you
burden'd:

14 But by an equality, *that*
now at this time your abun-
dance *may be a supply* for their
want, that their abundance al-
so may be *a supply* for your
want, that there may be an
equality.

15 As it is written: He that
had gather'd much, had nothing
over; and he that *had gather'd*
little, had no lack.

16 But thanks be to God,
who put the same earnest care
into the heart of Titus for you.

17 For indeed he accepted
the exhortation; but being
more forward, of his own ac-
cord he went unto you.

18 And we have sent with
him the brother, whose praise
* on account of the Gospel is
throughout all Churches.

19 (And not *that* only, but
who was also chosen of the
Churches to travel with us,
with this * Charity which is
administer'd by us to the glory
of the Lord * himself, and *de-*
claration of our ready mind.)

20 Avoiding this, that no
man should blame us in this
abundance which is minister'd
by us:

21 Providing for honest
things, not only in the sight of
the Lord, but also in the sight
of Men.

22 And we have sent with
them our brother, whom we
have oftentimes prov'd diligent

TEXT.

TRANSLATION.

δαῖον ὄντα, νυνὶ δὲ πολὺ πλεονάζοντες, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. 23 Εἴτε ὑποφ' Τίτου, 23 Whether any do enquire κοινῶνός

PARAPHRASE.

13 For I mean not *hereby*, that other men be eas'd, and you burden'd: 14 But *that Christian Charity should be manag'd* by an Equality; *viz.* that now at this time your Abundance may be a supply for their want, that *at another time* their Abundance also may be a supply for your want, that there may be an Equality: 15 *that in this your Pilgrimage here it may be*, as it is written of the Israelites passing thro' the Wilderness: He that had gather'd Much, *viz. Manna*, had nothing over; and he that gather'd Little, had no lack.

16 But thanks be to God, who put the same earnest Care into the heart of Titus for you. 17 For indeed he not *only* accepted, *i. e. yielded* to the Exhortation *I us'd*, but being more forward *than I expected to find him, or having a more than ordinary Concern for you*, of his own accord he went unto you. 18 And we have sent with him (o) the Brother, whose Praise on account of *his Labours in the Gospel* is throughout all the Churches: 19 (and not that only, but who was also chosen of the Churches to travel with us to Jerusalem with this Charity or Contribution, which is administer'd by Us, *i. e. which piece of Service We have undertaken to the Glory of the Lord himself, and declaration of our Ready mind to do All the service I can.*) 20 We have, I say, sent Titus and the foresaid Brother, thereby avoiding this, that no man should have any pretence to blame Us, in this Abundance which is minister'd by Us, *i. e. in the Management of this your Liberal Contribution*: 21 and withall providing for honest things, *i. e. to secure Proof of my Honesty*, not only in the sight of the Lord, but also in the sight of Men. 22 And we have sent with them (p) our Brother, whom We have often prov'd Diligent or Forward, and Active in many things; but now much more Diligent or Forward to undertake this Employ, upon the great Confidence which I have in you, *that you will contribute*

V.
He commends to them Titus and the others that came with him to them, and intimates to them, that he chose to have these Partners with himself in the Management of their Charity-money, that they might be Witnesses of his Integrity therein.

ANNOTATIONS.

(o) This is generally suppos'd to have been St Luke.

(p) This is thought by Theodoret and Oecumenius to have been Apollos, who before was not dispos'd to go to them, (as we read 1 Cor. 16. 12.) but now upon St Paul's Confidence of their Readiness to comply with his Orders and Directions, was prevail'd upon, as is thought, to go to Corinth.

T E X T.

TRANSLATION.

κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, Ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. 24 Τὴν οὖν ἐνδειξίν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχίσεως ὑπὲρ ὑμῶν, εἰς αὐτὸς ἀδείξατε, † εἰς πρόσωπον τῶν ἐκκλησιῶν.

Κεφ. 9'. Περὶ μὲν γὰρ ἀχαϊκῆς καὶ εἰς τοὺς ἁγίους, περισσὸν μοι ἔστι τὸ γράφειν ὑμῖν. 2 Οἶδα γὰρ ὅτι περισσὴν καυχίαν ὑμῶν, ὡς ὑπὲρ ὑμῶν καυχώμαι Μακεδόσιν, ὅτι Ἀχαΐα προεσκεύασται ἀπὸ πέρυσιν· καὶ ὁ ἔξ ὑμῶν ζήλος ἠρέθισε τοὺς πλείονας. 3 Επεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα (καθὼς ἔλεγον) προεσκευασμένοι ᾖτε. 4 μήπως ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθώμεν ἡμεῖς (ἵνα μὴ λέγωμεν, ὑμεῖς) ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχίσεως. 5 Ἀναγκάσθων οὖν ἡγοσάμην ὡς ἀναγκαλέον τὸς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι ἢ προκατηγγελέμην εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι ἕως ὥς εὐλογίαν, καὶ μὴ ὥσπερ πλεονεξίαν.

6 Τὸ δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσῃ· καὶ ὁ σπείρων ἐπ'

of Titus, he is my partner and fellow-helper concerning you: or our brethren *be enquir'd of*, they are the Messengers of the Churches, *and* the glory of Christ.

24 Wherefore shew ye to them, before the Churches, the proof of your love, and of our boasting on your behalf.

Chap. IX.

For as concerning the ministering to the Saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal has provok'd very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that (as I said) ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepar'd, we (that we say not, you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the Brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this *I say*, He that sows sparingly, shall reap also sparingly; and he that sows

T E X T.

T R A N S L A T I O N.

εὐλογίαις, ἐπ' εὐλογίαις καὶ θερί- bountifully, shall reap also
 σαι. 7 Ἐκαστος καθὼς προοραῖται bountifully.
 τῇ καρδίᾳ· μὴ ἐκ λύπης, ἢ ἐξ 7 Every man, according as
 he purposes in his heart, so let
 him give; not grudgingly or
 ἀνάγκης.

P A R A P H R A S E.

bute Liberally. 23 Whether any do enquire of Titus, he is my Part-
 ner, and Fellow-helper concerning you, *i. e. in promoting your Interest*
and Good; or our other Brethren sent with him be enquir'd of, they
 are the Messengers of the Churches *on this account*, and the Glory of
 Christ or Christian Profession, *i. e. Men of Great Piety and Integrity.*
 24 Wherefore shew ye to them, and thereby before the Churches *that*
sent them, the proof of your Love to me, and of our Boasting on your
 behalf, *viz. that we did not boast without cause of your Readiness to*
contribute to the poor Brethren.

Chap. IX. For as concerning the Ministering to, *i. e. the Relief of the* VI. He acquaints
 poor Saints, *i. e. Christians at Jerusalem*, it is superfluous for me to write them with ano-
 unto you. 2 For I know the Forwardness of your Mind; for which I ther Reason of
 boast of you to them of Macedonia, *viz. that Achaia or the Church of his sending Titus*
 Corinth was ready a year ago; and your Zeal in this matter has pro- and the others to
 vok'd or spur'd on very many. 3 Yet have I sent the Brethren afore- them, in refe-
 said, lest our Boasting of you should be in vain in this behalf, that (as- rence to their
 I said) ye may be ready with your Contribution. 4 Lest haply if they Contribution.
 of Macedonia come with Me, and find you unprepar'd with your Con-
 tribution, We (that we say not, You) should be ashamed in this same
 Confident Boasting, which we have us'd with respect to your Liberality.
 5 Therefore I thought it necessary to exhort the *aforesaid* Brethren,
 that they would go before unto you, and make up before-hand your
 Bounty, whereof ye had Notice before, that the same might be Ready,
 as a matter of Free Bounty, and not as of Covetousness, *i. e. not as a*
Niggardly Gift extorted from Covetous Persons.

6 But, to preserve you from this Temper, this I say: He that sows VII. He concludes
 sparingly, shall reap also sparingly; and he that sows bountifully, shall this Subject with
 reap also bountifully. 7 Every man, according as he purposes or is several Consider-
 dispos'd in his heart, so let him give; not grudgingly or of necessity to- ations tending
 to avoid shame, or only to comply with the Example and Importunity of to excite them
 to a Liberal Con-
 tribution.
 others:

A N N O T A T I O N S.

V. 24. † Καὶ is not read in Clerm. and very many other MSS. nor in any of
 the four Ancient Versions, viz. Vulg. Syr. Arab. and Ethiop.

TEXT.

TRANSLATION.

ἀνάγκης· ἵλαρόν γ' δότιν ἀγαπᾷ ὁ Θεός.

8 Δυνατὸς δὲ ὁ Θεὸς πάντα χάριν περισσεύσαι εἰς ὑμᾶς· ἵνα ἐν παντὶ πάντοτε πάντα αὐτάρκειαν ἔχητες, ὥστε οὐκ εὐνήτε εἰς πᾶν ἔργον ἀγαθόν. 9 (ὡς γέγραπται· Εὐκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸ αἶδιον. 10 Ὁ δὲ ὅτι χορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρώσιν τὸ χορηγήσει καὶ πληθυνεῖ τὸν σπέρμα ὑμῶν, καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν.) 11 ἐν παντί πληροῦσθε εἰς πάντα ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαρίαν τῷ Θεῷ. 12 Ὅτι ἡ ἀγκυρία τῆς λειτουργίας ταύτης ἔστι μόνον ὅτι προσαναπληρῶσα τὰ ὑπερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα ἀπὸ πολλῶν εὐχαριστῶν τῷ Θεῷ. 13 ἀπὸ τῆς δοκιμῆς τῆς ἀγκυρίας ταύτης δοξάζοντες τὸ Θεὸν ὅτι τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ Εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτὸς καὶ εἰς πάντας, 14 καὶ αὐτῇ δεικνύει ὑπὲρ ὑμῶν, ὅτι ποθέντων ὑμῶς ἀπὸ τῆς ὑπερβάλλουσας χάριτος τοῦ Θεοῦ ἐφ' ὑμῖν. 15 Χάρις τὴν δὲ τῷ Θεῷ ὅτι τῇ ἀνεκδιηγῆται αὐτῷ δωρεᾷ.

Κεφ. ι'. Αὐτὸς δὲ ἐγὼ Παῦλος
ὡς χαλῶ ὑμᾶς ἀπὸ τῆς παρό-

of necessity; for God loveth a Cheerfull giver.

8 And God is able to make every Charity abound towards you; that ye always having all sufficiency in all things may abound to every good work:

9 (As it is written: He has dispers'd abroad, he has given to the poor; his Righteousness remains for ever.

10 Now he that ministers seed to the sower, * and bread for food, all minister and multiply your seed sown, and increase the fruits of your righteousness.)

11 Being enrich'd in every thing to all bountifulness, which causeth thro' us thanksgiving to God.

12 For the administration of this Service not only supplies the want of the Saints, but is abundant also by many thanksgivings unto God;

13 Whilst by the experiment of this ministration they glorify God for your profess'd subjection unto the Gospel of Christ, and for your liberal distribution unto them and unto all;

14 And by their prayer for you, who long after you, for the * exceeding Charity which by the grace of God is in you.

15 Thanks be unto God for his unspeakable gift.

Chap. X.

Now I * the same Paul, who in presence am * mean among

την

other.
Ever
your
thing
writ
Righ
nister
minif
thus
Liber
Good
to all
Than
Char
want
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(9)

P A R A P H R A S E.

others: for God loveth a Cheerfull Giver. 8 And God is able to make Every Charity, *i. e. Charitable Gift* abound toward you, *i. e. redound to your Advantage*; that ye always having All sufficiency or plenty in All things, may abound to every Good or Charitable Work. 9 (As it is written: (q) He has dispers'd abroad, he has given to the Poor; his Righteousness, *i. e. Liberality* remains for ever. 10 Now he that ministers or supplies Seed to the sower, and thereby Bread for food, shall minister or supply and even multiply your Seed Sown, *i. e. what you thus give in Charity* and increase the Fruits of your Righteousness, *i. e. Liberality*:) God, I say (v. 8.) is able to make you thus abound to Every Good or Charitable Work, 11 you being enrich'd by him in every thing to all Bountifulness, which causeth thro' us, as instrumental thereto, Thanksgiving to God. 12 For the administration of this Service, *i. e. Charity, which is an Oblation or Service to God*, not only supplies the want of the Saints, but is abundant or redounds also, by many Thanksgivings, unto God himself: 13 Whilst by the experiment or proof of you in this your Ministration or Charitable supply, they glorify God for your profess'd Subjection unto the Gospel of Christ, and for your liberal Distribution unto them, and unto All others that stand in need thereof: 14 This Charity, I say, of yours redounds even to the Glory of God, both by occasioning many Thanksgivings to God for the same, and also by occasioning their Prayer for you, who long after or have a great Affection for you, for or on account of the Exceeding Charity or Charitableness which by the grace of God is in you. 15 Thanks be unto God for this his unspeakable Gift or admirable Charity wrought in you, and which tends so much to his Glory, and the Churches Good.

S E C T I O N III.

St Paul having inserted the Exhortation to Liberality, contain'd in the foregoing Section, returns here to the Argument he was upon afore, and which is the main Subject and Design of this Epistle, viz. to justify Himself from the Objections and Imputations of the False Apostles among them, and so to bring them off from adhering to Them, and to re-establish himself and his Authority among them.

Chap. X. Now I the same Paul, who in presence, *i. e. when present* am (as it is said by some of you) of a mean Aspect and Speech among

I.
St Paul sets forth the Extraordinary Power he has in you, Preaching the Gospel, and to punish his Opposers among them.

A N N O T A T I O N S.

V. 10. † So Clerm. and some other MSS. as also Vulg. Syr. and Ethiop Versions &c.

V. 15. † Δε it not read in Clerm. MSS. or Vulg. Version. But it seems more likely, that it has been omitted thro' Inadvertency, or as of no Necessity here, than that it has been purposely added, there being no cause for adding it.

(q) See Psal. 112. 9.

(r) What

TEXT.

TRANSLATION.

την καὶ ὀπεικείας τῷ Χριστῷ,
ὅς κατὰ πρόσωπον μὲν ταπεινὸς ἐν
ὑμῖν, ἀπὸν δὲ θάρρος εἰς ὑμᾶς.

2 Δέομαι δὲ τὸ μὴ παρῶν θάρρη-
σαι τῇ πεποιθήσει ἢ λογίζομαι πολ-
μῆσαι ὅτι πινὰς τῶς λογισμῶν
ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

3 Ἐν σαρκὶ γὰρ περιπατοῦντες, ὃ
καὶ σάρκα στρατεύομεθα. 4 (τὰ
γὰρ ὅπλα τῆς στρατείας ἡμῶν ὃ σαρ-
κί, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς κα-
ταίρεσιν ὀχυρωμένων.) 5 λογισμοὺς
καταρριπνοῦντες, καὶ πᾶν ὑψωμα ἐπι-
εμβνόν καὶ τῆς γνώσεως τοῦ Θεοῦ,
καὶ ἀνιχνεύοντες πᾶν νόημα εἰς
τὴν ὑπακοὴν τοῦ Χριστοῦ. 6 καὶ
ἐν ἐτοιμῇ ἔχοντες ἐκδικῆσαι πᾶσαν
ὑπακοήν, ὅταν πληρωθῇ ὑμῶν ἡ
ὑπακοή.

7 Τὰ καὶ πρόσωπα βλέπετε;
εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι,
τὸ λοιπὸν ἐάσω πάλιν ἀφ' ἑαυτοῦ,
ὅτι καθὼς αὐτὸς Χριστός, οὕτω καὶ
ἡμεῖς Χριστοί. 8 Εἰάν τις γὰρ καὶ
περισσότερον τι καυχώσθῃ περὶ τῆς
ἐξουσίας ἡμῶν, ἥς ἔδωκεν ὁ Κύ-
ριος ἡμῖν εἰς οἰκοδομίαν, καὶ οὐκ
εἰς κατάρρεσιν ὑμῶν, οὐκ ἀνιχνύ-
σομεθα. 9 ἵνα μὴ δοξῶ ὡς ἂν
ἐκφοβεῖν ὑμᾶς ἀπὸ τῆς ὀπισθολήνης.

you, but being absent am bold
toward you, beseech you by
the meekness and gentleness of
Christ:

2 *Now I beseech you, that
I may not be bold when I am
present, with that confidence
wherewith I think to be bold
against some who think of us,
as if we walk'd according to
the flesh

3 For tho' we walk in the
flesh, we do not war after the
flesh:

4 (For the weapons of our
warfare are not Carnal, but
mighty thro' God to the pull-
ing down of strong holds)

5 Casting down imagina-
tions, & every high thing that
exalts itself against the Know-
ledge of God, and bringing in-
to captivity every thought to
the obedience of Christ.

6 And having in a readiness
to revenge all disobedience,
when your obedience is ful-
fill'd.

7 Do ye look on things af-
ter the outward appearance?
If any man trusts to himself
that he is Christ's, let him
of himself think this again,
that as he is Christ's, even so
are we Christ's.

8 For tho' I should boast
somewhat more of our autho-
rity, which the Lord has given
us for edification, and not for
your destruction, I should not
be ashamed:

9 That I may not seem, as if
I would terrify you by Letters.

TEXT.

TRANSLATION.

10 Οπαι μὲ ἐπιστολαί, φησι, βαρεῖαι
καὶ ἰσχυραί· ἡ δὲ παρουσία ἡ σωματική
ἀδυνάτης, καὶ ὁ λόγος ἐξουθενήδυνος.

10 For his letters, say they,
are weighty and powerfull,
but his bodily presence is weak,
and his speech contemptible.

II Τὸ

PARAPHRASE.

you, but being absent am Bold or act with great Authority toward you, beseech you by the meekness and gentleness of Christ, (*my Desire to imitate, has occasion'd me to try to reduce you to your Duty without Severity, if possible.*) 2 Now on this account I beseech you, that by your Amendment of what is Amis I may not have occasion to be Bold in using my Authority and Severity, when I am present, with that Confidence and Courage wherewith I think to be Bold against some, who think of us as if we walk'd according to the Flesh, i. e. guided my self in my Ministry wholly by Carnal and Worldly Considerations. 3 For tho' we walk, i. e. live in the Flesh, we do not War, i. e. carry on the work of the Gospel which is a Warfare, after the Flesh: (4 For the weapons of our Warfare, i. e. the means whereby we propagate and defend the Gospel, are not Carnal, as the Excellency of speech or of human Wisdom &c; but the miraculous Gifts and Power of the Holy Ghost &c. which are mighty thro' God to the putting down of strong holds, i. e. of whatever opposition is made to the Gospel: By these it is that we carry on our Warfare.) 5 Casting down Human imaginations or reasonings, and every high thing that exalts it self against the Knowledge of God, and bringing into captivity every Thought or Notion to the Obedience of Christ: 6 and having by me in a Readiness Power wherewithall to revenge or punish all Disobedience to Christ, when your Obedience is fulfill'd, i. e. when such of you as have been misled by the False Apostle, shall have withdrawn your selves from him, and return to a perfect Obedience.

7 Do ye look on, i. e. judge of things after the Outward appearance, whereas ye say that I am mean in person or my Outward appearance? Is it by such Measures that you take an Estimate of me and my Adversaries? If any man trust to or has Confidence in himself that he is Christ's, i. e. employ'd and commission'd by Christ, let him of himself think this, or count thus with himself, again, i. e. on the other side, that as he is Christ's, even so are we Christ's. 8 For tho' I should boast somewhat more of our Authority, which the Lord has given us for your Edification, and not for your Destruction, (*which by the way is another Reason of my forbearing hitherto Severity.*) I should not speak any thing, of which I need be asham'd, as being an Untruth. 9 And this I say, that I may not seem, as if I would terrify you only by Letters, as is objected I understand by some. 10 For his Letters, say they, are weighty and powerfull, but his Bodily presence is weak, and his Speech contemptible.

U

II Now

II.

St Paul examines
the Pretensions of
his Opposers, and
compares his Own
performances.

TEXT.

TRANSLATION.

την καὶ ὀπεικείας τῷ Χριστῷ,
ὅς κατὰ πρόσωπον μὲν ταπεινὸς ἐν
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σαι τῇ πεποιθήσει ἢ λογίζομαι πολ-
μῆσαι ὅτι πινὰς τῶς λογιζομένων
ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

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εἴ τις πέποιθεν ἑαυτῷ Χριστὸς εἶναι,
τὸ λοιπὸν ἐδῶκε πάλιν ἀφ' ἑαυτοῦ,
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ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύ-
ριος ἡμῖν εἰς οἰκοδομὴν, καὶ οὐκ
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ἐκφοβεῖν ὑμᾶς διὰ τῆς ὀπισθολήνης.

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toward you, beseech you by
the meekness and gentleness of
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I may not be bold when I am
present, with that confidence
wherewith I think to be bold
against some who think of us,
as if we walk'd according to
the flesh

3 For tho' we walk in the
flesh, we do not war after the
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4 (For the weapons of our
warfare are not Carnal, but
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ing down of strong holds)

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to revenge all disobedience,
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TRANSLATION.

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καὶ ἰσχυραί· ἡ δὲ πρῶσις ἔσώμαλτος
ἀδυνήσ, καὶ ὁ λόγος ἐξυθενήμυ.

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II Τῷ

PARAPHRASE.

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7 Do ye look on, i. e. judge of things after the Outward appearance, whereas ye say that I am mean in person or my Outward appearance? Is it by such Measures that you take an Estimate of me and my Adversaries? If any man trust to or has Confidence in himself that he is Christ's, i. e. employ'd and commission'd by Christ, let him of himself think this, or count thus with himself, again, i. e. on the other side, that as he is Christ's, even so are we Christ's. 8 For tho' I should boast somewhat more of our Authority, which the Lord has given us for your Edification, and not for your Destruction, (which by the way is another Reason of my forbearing hitherto Severity,) I should not speak any thing, of which I need be asham'd, as being an Untruth. 9 And this I say, that I may not seem, as if I would terrify you only by Letters, as is objected I understand by some. 10 For his Letters, say they, are weighty and powerfull, but his Bodily presence is weak, and his Speech contemptible.

U

II Now

II.

St Paul examines
the Pretensions of
his Opposers, and
compares his Own
with their Per-
formances.

TEXT.

TRANSLATION.

11 Τὸ λογίζεσθαι ὁ ποιῶν, ὅτι οἰοίμεν τῷ λόγῳ δι' ὅπισθων ἀπόντες, ὡς οὕτοι καὶ παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ πολυμέμεν ἐγκεῖναι ἢ συγκεῖναι ἑαυτοῦς πρὸς τῆς ἑαυτὸς σπουδαιότητος· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετρουῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ σπουδάζουσιν. 13 Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχώμεθα, ἀλλὰ κατὰ τὸ μέτρον τὸ καὶ ὁ Θεὸς ἐμέρισκεν ἡμῖν ὁ Θεὸς μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 Οὐ γὰρ ὡς μὴ ἐφικνέμεθα εἰς ὑμᾶς, ὑπερεκλείνομεν ἑαυτοὺς. ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ Εὐαγγελίῳ τοῦ Χριστοῦ. 15 Οὐκ εἰς τὰ ἄμετρα καυχώμεθα ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, ἀξιοδομήσης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλιεύειν κατὰ τὸν κανόνα ὑμῶν εἰς δόξαν. 16 εἰς τὰ ὑπερέκεινα ἡμῶν εὐαγγελίσασθαι. Οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχήσασθαι. 17 Ὁ δὲ καυχώμεθα, ἐν Κυρίῳ καυχάσθω. 18 Οὐ γὰρ ὁ ἑαυτὸν σπουδάζων, ἐκείνός ἐστι δόκιμος, ἀλλ' ὅτι ὁ Κύριος σπουδάζῃσιν.

11 Let such an one think this, that such as we are in word by letters, when we were absent, such will we be also in deed, when we are present.

12 For we dare not make our selves of the number, or compare our selves with some, that commend themselves: but they measuring themselves by themselves, & comparing themselves * with themselves, are not wise.

13 But we will not boast of things without our measure, but according to the measure of the rule, which God has distributed to us, a measure to reach even unto you.

14 For we stretch not our selves beyond our measure, as tho' we reach'd not unto you: for we are come as far as to you also in preaching the Gospel of Christ.

15 Not boasting of things without our measure,* in other men's labours; but having hope, when your faith is increas'd, we shall be enlarg'd by you according to our rule more abundantly,

16 To preach the Gospel in the regions beyond you, and not to boast in another man's line, of things made ready to our hand.

17 But he that glories, let him glory in the Lord.

18 For not he that commends himself is approv'd; but whom the Lord commends.

TEXT.

TRANSLATION.

Κεφ. ια'. Οφελον ἀνείχεσθε μου
 μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ
 Chap. XI.
 * Would you could bear
 with me a little in *my* folly;
 ἀνείχεσθε

PARAPHRASE.

11 Now let such an one, as says so, think or reckon upon this; that such as we are in Word by Letters, when we were absent, such will we be also in Deed when we are present. 12 For we dare not make our selves of the number, *i. e.* rank, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves with themselves, are not wise, or do not understand, (as they should,) that they ought not to intrude themselves into a Church planted by Another, and there vaunt and set themselves above him that planted it. 13 But therefore we will not act so, we will not boast of things without our Measure or the Province allotted to us; but will boast only according to the measure of the Rule, which God has distributed to us, a Measure to reach even unto you, *i. e.* will seek matter of Commendation to my self only in the Province which God has measur'd out and allotted to me for my preaching; in doing of which I have preach'd in every Country as I went, 'till I came as far as to you. 14 For we stretch not our selves beyond our Measure or proper Province, as tho' we reach'd not unto you, *i. e.* had skipp'd over other Countries in our way, without proceeding gradually to you; no, for we are come as far as to you also, in preaching the Gospel of Christ in all Countries as we passed along: 15 Not boasting of things done by us without our Measure or Province allotted to us, and so in other mens Labours, *i. e.* in a Church planted by another; but having hope, when your Faith is increas'd, that we, *i. e.* my Province shall be enlarg'd by you, according to our Rule Abundantly, *i. e.* in a regular way of proceeding, and that a great deal farther, so as 16 to preach the Gospel in the regions beyond you, which are yet Unconverted, and not to boast of what I do in another man's line or province, and so of things made ready to our hand. 17 But he that glories, let him glory in the Lord, *i. e.* in that which is committed to him by the Lord, or is acceptable to the Lord. 18 For not he that commends himself, is approv'd, *i. e.* do's thereby give a Proof of his Authority or Mission; but whom the Lord commends, viz. by the Gifts of the Holy Ghost.

Chap. XI. Would you could bear with me a little in my Commendation of my self, which would be no other than downright Folly in me,

III.
 He observes, that the False Apostles were not to be preferr'd before him, as bringing no other Gospel to them, nor conferring greater were Power of Miracles.

TEXT.

TRANSLATION.

ἀνέχεσθε μου. 2 Ζηλώ γὰρ ὑμᾶς
 Θεοῦ ζήλω. ἡρμοσάμην γὰρ ὑμᾶς
 ἐνὶ ἀνδρὶ παρθένον ἀγνὺν παραστή-
 σαι, τῷ Χριστῷ. 3 φοβοῦμαι δὲ
 μήπως, ὥς ὁ ὄφεις Εὐάν ἐξηπάτη-
 σεν ἐν τῇ πονηρίᾳ αὐτοῦ, οὕτω
 φθαρῇ τὰ νοήματα ὑμῶν, ἀπὸ τῆς
 ἀπλότητος τῆς εἰς τὸν Χριστόν.
 4 Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον
 Ἰησοῦ κηρύσσῃ, ὃν οὐκ ἐκηρύξα-
 μεν· ἢ Πνεῦμα ἕτερον λαμβάνετε,
 ὃ οὐκ ἐλάβετε· ἢ Εὐαγγέλιον ἕτε-
 ρον, ὃ οὐκ ἐδέξασθε, καλῶς ἠνε-
 χεσθε. 5 Λογίζομαι γὰρ μηδὲν
 ὑπερηκέναι τῷ ὑπὲρ λίαν Απο-
 στόλων. 6 Εἰ δὲ καὶ ἰδιώτης τῷ
 λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ'
 ἐν πᾶσι φανερωθέντες ἐν πᾶσι
 εἰς ὑμᾶς.

7 Ἡ ἀμαρτίαν ἐποίησα, ἑμαυ-
 τὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε;
 ὅτι δωρεὰν τὸ τῷ Θεοῦ Εὐαγγέλιον
 ἐκηγγελισάμην ὑμῖν; 8 Ἀλλὰς
 ἐκκλησίας ἐσίλησα, λαβὼν ὀψώ-
 νιον, ὡς καὶ ὑμῶν ἀγκυρίαν.
 9 καὶ παρὼν ὡς ὑμᾶς καὶ ὑπε-
 ρηθεὶς, ἔκατενάρκησα ὁδενός· τὸ
 γὰρ ὑπερημῶ μου προσανεπλήρωσαν
 οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδο-
 νίας. καὶ ἐν παντὶ ἀβαρῇ ὑμῖν ἑμαυ-

and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espous'd you to one husband, that I may present you as a chaste virgin unto Christ.

3 But I fear, lest by * some means or other, as the serpent beguil'd Eve thro' subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that comes, preaches another Jesus, whom we have not preach'd; or if ye receive another Spirit, which ye have not receiv'd; or another Gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose, I was not a whit behind the very chiefest Apostles.

6 But tho' I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence, in abasing my self that you might be accepted, because I have preach'd to you the Gospel of God freely?

8 I robb'd other Churches, taking wages of *them*, to do you service.

9 And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the Brethren who came from Macedonia, supply'd; and in all things I have kept my self

P A R A P H R A S E.

were I not necessitated thereto in defence of my self, and thereby of the Truth of the Gospel; and indeed on this account ye ought to bear with me. 2 For I am jealous over you with a Godly jealousy, i. e. a jealousy that is for God: for I have espous'd you to or prepar'd and fitted you for One husband, viz. that I may present you as a (r) Chast Virgin unto Christ. 3 But I fear, lest by some means or other, as the Serpent beguil'd Eve thro' subtilty, so your Minds should be corrupted from the Simplicity that is in Christ, or that Singleness of Affection which you ought to have towards Christ or the Gospel, without having any Concern or Regard to the Law, so as to mix Judaism and Christianity together. 4 For if he that comes after me, whosoever he be, preaches another Jesus or Saviour, whom we have not preach'd; or if ye receive by him another Spirit, i. e. other or greater Gifts of the Spirit, which ye have not receiv'd from me; or another Gospel, which ye have not accepted from me, ye might well bear with him, and allow his Pretensions of being a New and greater Apostle. 5 For I suppose, I was not a whit behind the very Chiefest Apostles of Christ. 6 But tho' I be rude in speech, i. e. a mean Speaker, yet I am not rude or mean in knowledge; but we have been thoroughly made manifest among you in All things to be an Apostle.

7 Have I committed an Offence in abasing my self to work with my hands for a maintenance and neglecting the Right of maintenance due to me, that you might be exalted in spiritual Riches, and in this my special Care and Concern for you, because I have preach'd to you the Gospel of God freely? 8 I robb'd as it were other Churches, taking wages of them, tho' they could not so well spare it, to do you service. 9 And when I was present with you and wanted, I was chargeable to no man among you: for that which was lacking to me, the Brethren, who came from Macedonia, supplied: and in all things I have kept my

IV.
He justifies himself as to the true Motive of his taking no pay from them.

A N N O T A T I O N S.

(r) What is here to be understood by a Chast Virgin, may be gather'd from the latter part of the next following Verse, viz. the Corinthians having toward Christ as it were pure Virgin Thoughts, i. e. Thoughts wholly fix'd on him, not divided, nor roving after any other, for instance, after the Judaical Rites and Ceremonies. For after the like manner St Paul expresses our Deliverance from the Ritual observances of the Jews, by being married to Christ, Rom. 7. 4. which place (as Mr Lock observes) may give some light to this.

TEXT.

TRANSLATION.

τὸν ἐτήρησα, καὶ τηρήσω. 10 Ἐστὶν ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ καύχησης αὕτη ἔστι φεαγίσκεται εἰς ἐμὲ κλίμασι τῆς Αχαΐας. 11 Διαπί; ὅτι ἔκ ἀγαπᾷ ὑμᾶς; ὁ Θεὸς οἶδεν. 12 Ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῆς θελόντων ἀφορμῆς, ἵνα ἐν ᾧ καυχῶνται, εὔρεθῶσι κατὰ καὶ ἡμεῖς.

13 Οἱ δὲ βιβῆτοι ψευδαπόστολοι, ἐργάται δόλιοι, μελαχνηματίζοντες εἰς Ἀποστόλους Χριστοῦ. 14 Καὶ ἔσται αὐτὸς ὁ Σατανᾶς μελαχνηματίζεται εἰς ἄγγελον φωτός. 15 Οὐ μέγα οὖν εἰ καὶ οἱ ἀφάκονοι αὐτῶ μελαχνηματίζονται ὡς ἀφάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

16 Πάλιν λέγω, μή τις με δέξῃ ἀφρονα εἶναι· εἰ δὲ μή γε, καὶ ὡς ἀφρονα δέξασθε με, ἵνα μικρὸν πεκαύγω καυχῆσωμαι. 17 Ὁ λαλῶ, ἔλαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ζωῇ τῇ ὑποστάσει τῇ καυχῆσεως. 18 Ἐπεὶ πολλοὶ καυχῶνται ὅτι ἔσονται σοφοί, καὶ γὰρ καυχῶμαι. 19 Ἡδύως γὰρ ἀνέχεσθε τὸν ἀφρόνων, φρόνιμοι ὄντες. 20 Ἀνέχεσθε δὲ, εἰ τις ὑμᾶς καταδύλοι, εἰ τις κατεσείη, εἰ τις λαμβάνῃ, εἰ τις ἐπαίρεται,

from being burdensome unto you, and so will I keep my self.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knows.

12 But what I do, that I will do, that I may cut off occasion from them who desire occasion, that wherein they glory, they may be found even as we.

13 For such are false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ.

14 And no marvel; for Satan himself is transform'd into an Angel of light.

15 Therefore it is no great thing, if his Ministers also be transform'd as the Ministers of Righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a Fool; if otherwise, yet as a Fool receive me, that I may boast my self a little.

17 That which I speak, I speak it not after the Lord, but as it were Foolishly in this confidence of boasting.

18 Seeing that many *boast after the flesh, I will boast also.

19 For ye suffer Fools gladly, seeing ye *your selves* are wise.

20 For ye suffer if a man brings you into bondage, if a man devour you, if a man take of you, if a man exalt himself,

P A R A P H R A S E.

my self from being burdensome unto you, and so will I keep my self.
 10 As the Truth of Christ is in me, No man shall stop me of this Boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knows *that I love you, and therefore that this is not the Reason.*
 12 But what I do, that I will *continue to do*, that I may cut off occasion of Boasting from them who desire occasion, that wherein they glory, viz. *in their not Demanding a Maintenance for their Preaching*, they may be found even as We, i. e. *to do no more, or indeed not so much as We.*

13 For such are False Apostles, deceitful Workers in the Gospel, transforming themselves into, i. e. *counterfeiting the Shape and Outside* of the Apostles of Christ. 14 And no marvel; for Satan himself is sometimes transform'd into an Angel of Light. 15 Therefore it is no great or strange thing, if his Ministers also be transform'd, i. e. *so disguise themselves as to appear as the Ministers of Righteousness or the Gospel*; Whose End shall be according to their Works.

V.
A Character of
False Apostles.

16 I say again, Let no man think me a Fool for speaking so much of my self; if otherwise *it be a Folly in me*, yet as a Fool receive or bear with me, that I as well as others may boast my self a little.

VI.
St Paul go's on
in his own Justification, and Reflection on the False Apostles.

17 That which I now speak, I speak it not after the Lord, i. e. *either as if Boasting was allow'd of by the Gospel, (where there is no such necessary Occasion for it as I am at present under,) or by the special Command of Christ*, but as it were Foolishly, i. e. *as what carries in it an Air of Folly, and would be such, were I not under a necessity to speak so in my own justification, and in answer to this confidence or confident manner of Boasting us'd by others.* 18 Seeing that Many, i. e. *my Opposers* boast after the Flesh, i. e. *in their Circumcision or Extraction*, I will boast also thereof. 19 For ye suffer Fools gladly, seeing ye yourselves are Wise. 20 For ye suffer if a man brings you into (f) Bondage, i. e. *use you like his Bondsmen and domineer over you*; if a man devour or make a prey of you; if a man take or extorts Presents from you; if a man exalt or carry himself High among you; if a man smite you

A N N O T A T I O N S.

V. 10. † So it is read, not only in several MSS. but also in Chrysostom, Theodoret, and Oecumenius; and Vulg. Syr. Versions. It is not to be doubted but *οφθαλμοι* is an Erratum for *φρασεις*.

(f) Hereby may and is by some understood the Bondage to the observance of the Jewish Rites.

(f) It

TEXT.

TRANSLATION.

εἴ τις ὑμᾶς εἰς πρόσωπον δέρῃ. 21 Κα-
τὰ ἀπμίαν λέγω, ὡς ὅτι ἡμεῖς ἡδε-
γήσαμεν· οἱ ὧ δ' ἂν τις πολμᾶ, (ἐν
ἀφροσύῃ λέγω,) πολμᾶ καὶ γὰρ.
22 Εβραῖοί εἰσι; καὶ γὰρ· Ἰσραηλι-
ταί εἰσι; καὶ γὰρ· σπέρμα Ἀβραάμ
εἰσι; καὶ γὰρ· 23 Διάκονοι Χριστοῦ
εἰσι; (ὡς ἀφρονῶν λαλῶ) ὑπερ-
ἐγὼ ἐν κόποις περισσοτέρως, ἐν πλη-
γαῖς ὑπερβαλλόντως, ἐν φυλακαῖς
περισσοτέρως, ἐν θανάτοις πολλάκις.
24 Ὑπὸ Ἰουδαίων πεντάκις πασά-
κοντα ὡς ἑμίαν ἔλαβον. 25 Τρίς
ἐρράβδιόθην, ἅπαξ ἐλιθάσθην, τρίς
ἐναυάγησα, ρυχθήμερον ἐν τῷ βυθῷ
πεποίηχα. 26 Οδοπορίαις πολλά-
κις, κινδύοις ποταμῶν, κινδύοις
ληστῶν, κινδύοις ἐκ γένους, κινδύ-
νοις ἐξ ἐθνῶν, κινδύοις ἐν πόλει,
κινδύοις ἐν ἐρημίᾳ, κινδύοις ἐν θα-
λάσσῃ, κινδύοις ἐν ψευδαδέλφοις.
27 ἐν κόπῳ καὶ μοχθῳ, ἐν ἀγρυ-
πνίαις πολλάκις, ἐν λιμῷ καὶ δι-
ψῇ, ἐν νηστείαις πολλάκις, ἐν ψυχῇ
καὶ γυμνότητι. 28 Χωρὶς τῆς πρῆ-
εκτός, ἢ ὀπισθυσίας μου ἢ καθ'
ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκ-
κλησιῶν. 29 Τίς ἀδενδῆ, καὶ οὐκ
ἀδενδῶ; τίς σκανδαλίζεται, καὶ οὐκ
ἐγὼ πυρῶμαι; 30 Εἰ καυχᾶσθαι δεῖ,

if a man smite you on the face.

21 I speak as concerning re-
proach, as tho' we had been
weak: howbeit, whereinfo-
ever any one is bold, (I speak
foolishly) I am bold also.

22 Are they Hebrews? so
am I: are they Israelites? so
am I: are they the Seed of A-
braham? so am I.

23 Are they Ministers of
Christ? (I speak as a Fool) I
am more: in labours more
abundant, in stripes * far ex-
ceeding, in prisons more fre-
quent, in deaths often.

24 Of the Jews five times re-
ceiv'd I forty stripes save one.

25 Thrice was I beaten with
rods, once was I ston'd, thrice
I suffer'd shipwrack, a night
and a day I have been in the
deep.

26 In journeyings often, in
perils of water, in perils of
robbers, in perils by my own
Countrymen, in perils by the
heathen, in perils in the city,
in perils in the wilderness, in
perils in the sea, in perils a-
mong false brethren;

27 In weariness and pain-
fulness, in watchings often, in
hunger and thirst, in fastings
often, in cold and nakedness.

28 Besides * these things
that are without, that which
comes upon me daily, the care
of all the Churches.

29 Who is weak, and I am
not weak? who is offended,
and I burn not?

30 If I must needs glory, I

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T E X T.

T R A N S L A T I O N.

τὰ τῆς ἀδυναμίας μου καυχῆσομαι. will glory of the things, which
 31 Ὁ Θεὸς καὶ πατὴρ ὁ Κυεῖς ἡμῶν concern my infirmities.
 Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς 31 The God and Father of
 our Lord Jesus Christ, who is
 εἰς

P A R A P H R A S E.

you on the face, *i. e. use you contumeliously.* 21 I speak as concerning
 the Reproach *that has been cast upon me*, as tho' we had been Weak,
i. e. as if I had not as fair Pretences to Power and Profit among you as
the False Apostles: howbeit, wherein soever any one is bold or boasts,
 (I speak foolishly) I am bold or boast also. 22 Are they Hebrews, *viz.*
by Language? so am I: are they Israelites, *truly of the Jewish Nation*
and bred up in that Religion? so am I: are they the Seed of Abraham,
and not a Proselyte of a foreign Nation? so am I: 23 are they Mini-
 sters of Christ? (I speak as a Fool *in thus Boasting*) I am more so: in
 Labours more abundant *than they*, in Stripes far exceeding *them*, in Pri-
 sons more frequent, in *the very jaws of Death* often. 24 Of the Jews
 five times receiv'd I forty Stripes save one. 25 Thrice was I beaten
 with Rods, once was I Ston'd, thrice I suffer'd Shipwrack, a night and
 a day I have been in the Deep or Sea: 26 in Journeyings often, in
 perils of Water, in perils of Robbers, in perils by my own Country-
 men, in perils by the Heathen, in perils in the City, in perils in the
 Wilderness (†) or Country, in perils in the (or at) Sea, in perils among
 false Brethren: 27 in Weariness and Painfulness, in Watchings, *i. e.*
sleepless Nights often; in Hunger and Thirst, in Fastings often; in Cold
 and Nakedness: 28 besides these things that are without, *I may still*
add that which comes upon me within daily, *viz.* the Care of all the
 Churches. 29 Who is a weak Christian, and so in danger thro' Frailty
 or Ignorance to be misled, and I am not weak, *i. e. feel and suffer not*
in his Weakness as if it were my Own? Who is offended or actually
 misled, and I burn not, *i. e. am not as uneasy by reason of my Concern for*
him, as if I had a Fire in me? 30 If I must needs glory, *i. e. speak*
of my commendable Actions, I will glory or speak of the things of *this*
nature, which concern my infirmities, *i. e. my sufferings for Christ.*
 31 The God and Father of our Lord Jesus Christ, who is blessed for
 evermore,

A N N O T A T I O N S.

(†) It seems evident from several places in N. T. that by ἐρημία, which is some-
 times translated *Wilderness*, sometimes a *Desart place*, is to be understood only *the*
Country in opposition to the City or Town, it being so call'd on account of its
 Solitariness or Few Inhabitants in respect of the City or Town. And that it is
 so to be understood in this place, is evident from its being oppos'd expressly to
 the City.

T E X T.

T R A N S L A T I O N.

εἰς τὰς αἰῶνας, ὅτι οὐ ψεύδομαι.

32 Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτας
ἔ βασιλέως ἐφρέρῃ τῷ Δαμασκηῶν
πόλιν, πιάσαι με θέλων. 33 καὶ
διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην
διὰ τῷ τείχεος, καὶ ἔξερυζον τοὺς
χεῖρας αὐτοῦ.

Κεφ. ιβ'. Καυχᾶσθαι δὴ ἔ συμ-
φέρῃ μοι· ἐλεύσομαι γὰρ εἰς ὀπασίας
καὶ ἀποκαλύψεις Κυρίου. 2 Οἶδα
ἄνθρωπον ἐν Χειρῷ περὶ ἐπὶ δε-
κατεσσάρων, (εἴτε ἐν σώματι, οὐκ
οἶδα· εἴτε ἐκτὸς τῷ σώματι, οὐκ
οἶδα· ὁ Θεὸς οἶδεν.) ἀρπαγέντα τὸν
τοιοῦτον ἕως τρίτου οὐρανοῦ. 3 Καὶ
οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν
σώματι, εἴτε ἐκτὸς τῷ σώματι,
οὐκ οἶδα· ὁ Θεὸς οἶδεν.) 4 ὅτι ἤρ-
πάγη εἰς τὸν παράδεισον, καὶ ἤκου-
σεν ἄρρητα ῥήματα, ἃ οὐκ ἔξον ἄν-
θρώπῳ λαλῆσαι. 5 Ὑπὲρ τῷ τοί-
τῃ καυχῆσομαι. Ὑπὲρ δὲ ἐμαυτῷ
ἔ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθε-
νείαις μου. 6 Εὰν γὰρ θελήσω
καυχῆσθαι, οὐκ ἔσομαι ἄφρων.
ἀλήθειαν γὰρ ἔρω. φοίδομαι δὲ,
μή τις εἰς ἐμὲ λογίσσεται ὡς ὃ
βλέπει με, ἢ ἀκούει πᾶς ἐμοῦ.
7 Καὶ τῇ ὑπερβολῇ τῆς ἀπο-
καλύψεων ἵνα μὴ ὑφραίρωμαι,

blest for evermore, knows
that I ly not.

32 In Damascus the Go-
vernor under Aretas the King
kept the City of the Damascens
with a garison, desirous to ap-
prehend me :

33 And thro' a window in
a basket was I let down by the
wall, and escap'd his hands.

Chap. XII.

It is not expedient for me
doubtless to glory : * for I will
come to Visions and Revela-
tions of the Lord.

2 I knew a man in Christ,
above fourteen years ago (whe-
ther in the body,* I know not;
or whether out of the body, I
know not; God knows) such
an one caught up to the third
heaven.

3 And I knew such a man
(whether in the body, or out
of the body, I know not; God
knows)

4 How that he was caught
up into paradise, and heard un-
speakable words, which it is not
lawful for a man to utter.

5 Of such an one I will glo-
ry; yet of my self I will not
glory, but in my infirmities.

6 For tho' I *should have a
mind to glory, I shall not be a
fool, for I will say the truth :
but now I forbear, lest any man
should think of me, above that
which he sees me to be, or that
he hears of me.

7 And lest I should be ex-
alted above measure thro' the
abundance of the Revelations,

TEXT.

TRANSLATION.

ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατάν, ἵνα με κολαφίσῃ †. there was given to me a thorn in the flesh, the messenger of Satan to buffet me.*

8 Ὑπερ

PARAPHRASE.

evermore, knows that I ly not. 32 In Damascus the Governor under Aretas the King kept the City of the Damascens with a garrison, desirous to apprehend me; 33 and thro' a window in a basket was I let down by the wall, and escap'd his hands.

Chap. XII. It is not expedient for me doubtless to glory, *in what I am proceeding to mention next, the said particulars being not Instances of what I have done or suffer'd for Christ, but of God's Goodness and Favour to me; however these Instances may be of great use to be mention'd to you, as tending to prove, not only my Apostleship, but also that I am not a whit behind any other Apostle:* for I will come to speak next of Visions and Revelations *vouchsaf'd me* of the Lord. 2 I knew a man in Christ, *i. e. a Christian* above fourteen years ago (whether in the Body, I know not; or whether out of the Body *and only in an Ecstasy*, I know not; God knows) such an one caught up unto the third Heaven. 3 And I knew such a man (whether in the Body or out of the Body, I know not, God knows:) 4 how that he was caught up into Paradise, and *there* heard unspeakable words which is not lawful for *or in the power of* a man to utter. 5 Of such an one I will glory; yet of my self I will not glory *expressly or by name*, but in *such instances as shew my infirmities or sufferings*. 6 *And my Unwillingness thus to glory in other matters, is to be ascrib'd only to my own Modesty:* for tho' I should have a mind to glory *therein*, I shall not be a Fool, *as speaking Romantickly of my self:* for I will say the Truth *only*: but now I forbear *to glory in such matters*, lest any man should think of me, above that which he sees me to be, or that he hears of me, *viz. that I am of my self a poor weak Man, attended with many infirmities, but willing to be spent in the service of Christ*. 7 And lest I should be exalted above measure thro' the abundance of the Revelations *vouchsaf'd unto me*, there was given unto me *(tt)* a Thorn in the Flesh, the Messenger of Satan

VII. He proceeds to prove his Apostleship, by the extraordinary Visions and Revelations vouchsaf'd unto him.

ANNOTATIONS.

V. 7. † This clause, ἵνα μὴ ὑπεραίρωμαι, is not again repeated at the end of this verse, in Alex. Clerm. and some other MSS. nor yet in Vulg. or Ethiop. Versions &c. It was likely added at first in the Margin by way of Explication.

(tt) That by the *Thorn of the Flesh &c.* here mention'd, is in all probability to be understood, some Bodily Disease, Sickness or Infirmary which was Visible and so expos'd St Paul to Contempt; and which was supernatural, or not arising from

TEXT.

TRANSLATION.

8 Ὑπὲρ τούτου πρὸς τὸν Κύριον πρὸς
 χάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ 9 Καὶ
 εἰρήκῃ μοι. Ἀρκεῖ σοι ἡ χάρις μου·
 ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τε-
 λειῖται. Ἡδιστα οὖν μᾶλλον καυχῆ-
 σομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ὅτι-
 σκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χρι-
 στοῦ. 10 Διὸ εὐδοκῶ ἐν ἀσθενείαις,
 ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς,
 ἐν πενοχρείαις ὑπὲρ Χριστοῦ. ὅταν γὰρ
 ἀσθενῶ, τότε δυνατός εἰμι. 11 Γέ-
 γονα ἄφρων, † ὑμεῖς με ἠναγκάσατε·
 ἐγὼ γὰρ ὥφειλον ὑφ' ὑμῶν σωίστασθαι·
 ὅθεν γὰρ ὑπέρησα τοῦ ὑπὲρ λίαν Ἀπο-
 στόλων, εἰ καὶ ὅθεν εἰμι.

12 Τὰ μὲν σημεῖα τοῦ Ἀποστόλου
 κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομο-
 νῇ, ἐν σημείοις καὶ τέρασιν καὶ δυνάμεσι.
 13 Τί γὰρ ἔστιν ὃ ἠτήθητε ὑπὲρ ταῖς
 λοιπὰς ἐκκλησίαις, εἰ μὴ ὅτι αὐτὸς
 ἐγὼ ἔκατενάρχησα ὑμῶν; χαίρει-
 σθε μοι τὴν ἀδικίαν ταύτην.

14 Ἰδοὺ, τρίτον † τοῦτο ἐτοίμως ἔχω
 εἰλθεῖν πρὸς ὑμᾶς, καὶ ἔκαταναρκήσω
 ὑμῶν· ὃ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς.
 ὃ γὰρ ὀφείλῃ τὰ τέκνα τοῖς γονεῦσι θη-
 σαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις.
 15 Ἐγὼ δὲ ἠδιστα δαπανήσω, καὶ ἐκδαπα-
 νηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ
 ὁριστοτέρως ὑμᾶς ἀγαπῶν, ἥτιον ἀγα-

8 * Concerning this thing I
 besought the Lord thrice, that
 it might depart from me.

9 And he said unto me, My
 Grace is sufficient for thee: for
 my strength is made perfect in
 weakness. Most gladly there-
 fore will I rather glory in my
 infirmities, that the power of
 Christ may rest upon me.

10 Therefore I take plea-
 sure in infirmities, in reproach-
 es, in necessities, in persecu-
 tions, in distresses for Christ's
 sake: for when I am weak, then
 am I strong.

11 I am become * a Fool, ye
 have compell'd me: for I ought
 to have been commended of
 you: for in nothing am I be-
 hind the very chiefest Apostles,
 tho' I be nothing.

12 Truly the Signs of an
 Apostle were wrought among
 you in all patience, in signs,
 and wonders, & mighty deeds.

13 For what is it wherein ye
 are inferiour to other Churches,
 except it be that I my self was
 not burdensom to you? for-
 give me this wrong.

14 Behold the third time I
 am ready to come to you, and
 I will not be burdensom to
 you: for I seek not yours, but
 you: for the Children ought
 not to lay up for the Parents,
 but the Parents for the Chil-
 dren.

15 And I will very gladly
 spend and be spent for you;
 tho' the more abundant I love
 you, the less I be lov'd.

πᾶσι.

TEXT.

TRANSLATION.

πῶμα. 16 Εγω δὲ, ἐγὼ οὐ κα-
πάρησα ὑμᾶς· ἀλλ' ὑπάρχων
παιουργῶ, δόλω ὑμᾶς ἑλαβον.

16 But be it so, I did not
burden you: nevertheless, be-
ing crafty, I caught you with
guile.

17 Μὴ

PARAPHRASE.

Satan to buffet me. 8 Concerning this I besought the Lord thrice,
that it might depart from me. 9 And he said unto me, My Grace is
sufficient for thee: for my Strength is made perfect, *i. e. is seen the
more perfectly* in *thy* Weakness. Most gladly therefore will I rather
glory in *things that shew* my Infirmities, that the Power of Christ may
the *more visibly be seen* to rest upon me. 10 Therefore I take pleasure
in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses
for Christ's sake: for when I, *look'd upon in my Outer state*, am Weak,
then am I strong by the Power of Christ *resting upon me*. 11 I am
become as it were a Fool in *thus glorying*: but ye have compell'd me
thereto: for *I have been compell'd to speak these things in my own Com-
mendation in order to vindicate my self*, whereas I ought to have been
commended of you: for in nothing am I behind the very Chiefest Apo-
stles, tho' I be *of my self* nothing.

12 Truly the Signs of *my being* an Apostle were wrought among
you *by me* in all Patience or Submission to the Difficulties I there met
with, in Signs, and Wonders, and mighty Deeds *perform'd by me*.
13 For what is it wherein ye are inferiour to other Churches, except
it be that I my self was not burdensom to you? forgive me this wrong
done to you.

14 Behold, *this is* the third time *that* I am ready to come to you,
and I will not be burdensom unto you; for I seek not yours, but you:
for the Children ought not to lay up for the Parents, but the Parents
for the Children. 15 And I will very gladly spend *whatever I have
in my Possession or Power*, and be spent *my self* for you, tho' the more
abundant I love you, the less I *should happen to be lov'd by you*. 16 But
be it so, *that* I did not burden you *my self*: nevertheless *it may be sug-
gested by some, that* being crafty even in *this*, I caught you with guile,
i. e. by

VIII.

He further proves
his Apostleship,
by the Miracles he
did, and the su-
pernatural Gifts
bestow'd on them
by his Ministry.

IX.

He farther justifi-
fies himself by
his past Dis-inter-
estedness, and his
continued Kind
Intentions to
them.

ANNOTATIONS.

from a Natural Cause, but inflicted on him (with God's Permission) by Satan,
is largely made out in a Discourse on this Text by the late Learned Bp Bull,
which Discourse is lately publish'd in Vol. I. of the said Bishop's English Tracts.

V. 11. † Καυχώμενος is not read in Alex. Clerm. and some other MSS. nor yet
in Vulg. and Ethiop. Versions. it is not unlikely that it was added at first in the
margin of some Copy by way of Explication, and so crept into the Text.

V. 14. † So it is read in Alex. Clerm. and several other MSS. as also in Vulg.
Arab. and Ethiop. Versions; and in Chrysostom &c.

(u) It

TEXT.

TRANSLATION.

17 Μὴ πῖνα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτῶν ἐπλεονέκτησα ὑμᾶς;

18 Παρεχάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτισεν ὑμᾶς Τίτος; ἢ τῷ αὐτῷ πνεύματι διεπατήσαμεν; ἢ τοῖς αὐτοῖς ἵχνεσι; 19 Πάλιν, δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τῷ Θεῷ ὡς Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπῶντες, ὡς ἡμεῖς οἰκοδομῆς. 20 Φοβῶμαι γάρ, μήπως ἐλθὼν ἔχω οἷος θέλω, εὖρω ὑμᾶς, καὶ γὰρ εὖρεθᾶ ὑμῖν οἷον ἢ θέλετε· μήπως ἔρεις, ζήλοι, θυμοί, ἐριθείαι, καταλαλῆαι, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενήθῃσω πολλὰς τῶν ὁρημαρτηκότων, καὶ μὴ μετανοησάντων ὅτι τῇ ἀκαταστασίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἢ ἑώραξαν.

Κεφ. ιγ'. Τίτον οὕτω ἔρχομαι πρὸς ὑμᾶς. ὅτι τόμαί (1) δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. 2 Πρεῖρηκα καὶ προέλεγω, ὡς παρών, τὸ δεύτερον, καὶ ἀπὸν νῦν γράφω τοῖς πρημαρτηκόσι, καὶ τοῖς λοιποῖς πάνσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, ἢ φείσομαι· 3 ἐπεὶ δοκιμῶ ζητεῖτε τὸ ἐν

17 Did I make a gain of you, by any of them whom I sent unto you.

18 I desir'd Titus, and with him I sent the Brother: did Titus make a gain of you? walk'd we not in the same Spirit? walk'd we not in the same steps?

19 Again, think you that we excuse our selves unto you? we speak before God in Christ: but we do all things, Beloved, for your edifying.

20 For I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, * animosities, strifes, backbitings, whisperings, swellings, tumults:

21 And lest when I come again, my God will humble me among you, and that I shall bewail many who have * formerly sinn'd, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

Chap. XIII.

This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be establish'd.

2 I told you before, and foretell you as if I were present the second time, and being absent now I write to them who have formerly sinn'd, and to all other, that if I come again, I will not spare:

3 Since ye seek a proof of

ἐμοί

P A R A P H R A S E.

i. e. by that trick got the more from you by others. 17 *In answer where- to I ask, Did I make a gain of you, by Any of them I sent unto you?* 18 *I desir'd Titus to go to you, and with him I sent the Brother which you know then came with him to you: Did Titus make a gain of you? Walk'd we not in the same Spirit? Walk'd we not in the same steps? i. e. they as well as I receiv'd nothing from you.* 19 *Again, think you, that by my mentioning my sending Titus to you, we go about to excuse our selves unto you for not coming in person? We speak before God in Christ, i. e. in the presence of God, and as a Christian, there is no such thing: but we do all things, Beloved, for your Edifying; and there is no need of my excusing my not Coming to you sooner.* 20 *For I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you Such as ye would not: I fear lest there be among you still remaining Debates, Envyings, Animosities, Strifes, Backbitings, Whisperings, Swellings of Mind, Tumults:* 21 *And I fear lest when I come again, my God will humble me among you, i. e. God will permit things so to fall out by the instigation of the False Teachers, that I shall find cause among you to be griev'd and afflicted, and that I shall find cause to bewail Many who have formerly sinn'd, and have not yet repented of the Uncleaness, and Fornication, and Lasciviousness, which they have committed.*

Chap. XIII. *To return to what I begun to say before (Chap. 12. 14.) but was diverted by other incidental particulars, that have occur'd to me: This is the third time I am coming to you. And according to our (u) Saviour's Rule, viz. In the mouth of Two or Three Witnesses shall every word be establish'd, have I proceeded, endeavouring by fair means first to reclaim you, before I come to the last Extremity.* 2 *I told you before in my former Epistle, and foretell you in this, where I speak to you as if I were present, the Second time; and being not actually present but absent, now I write to them who have formerly sinn'd, and to all other, that if I come again, I will not spare. These Two Epistles are as my Witnesses according to the foremention'd Rule of our Saviour: and therefore when I come again, I shall not spare you:* 3 *since ye seek a proof*

X.

He foretells them, how he intended to deal with them, when he comes; and assures them, that however they question it, he shall be able, by miracles, to give Proofs of his Commission and Authority from Christ.

A N N O T A T I O N S.

(*) It seems very probable, (as Mr Lock observes) that these words are here cited by St Paul, rather as a Precept given by our Saviour Matt. 18. 16. than as a Precept of the Mosaical Law, Dent. 17. 6. See Mr Lock on the place.

(w) St Paul

TEXT.

TRANSLATION.

ἐμοὶ λαλῶντι ὁ Χριστὸς, ὃς εἰς ὑμᾶς
οὐκ ἀσθενῶ, ἀλλὰ δυνατὸς ἐν ὑμῖν.
4 Καὶ γὰρ εἰ ἐσταυρώθη ἔξ ἀσθενείας,
ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ. καὶ
γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ, ἀλ-
λὰ ζήσόμεθα σὺν αὐτῷ ἐκ δυνά-
μεως Θεοῦ εἰς ὑμᾶς. 5 Ἐαυτοὺς
πειράζετε εἰ ἔσθε ἐν τῇ πίστι, ἑαυ-
τοὺς δοκιμάζετε. ἢ οὐκ ὁππινώσκετε
ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν
ἐστιν, εἰ μὴ πὶ ἀδόκιμοί ἐστε; 6 Ελ-
πίσω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ
ἐσμεν ἀδόκιμοι. 7 Εὐχόμεθα δὲ πρὸς
τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μη-
δέν· οὐχ ἵνα ἡμεῖς δοκιμαί φανε-
ρῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇ-
τε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν.
8 Οὐ γὰρ δυνάμεθα πὶ κατὰ τῆς
ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.
9 Χαίρομεν γάρ, ὅταν ἡμεῖς ἀσθε-
νῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε. τῷτο
δὲ καὶ εὐχόμεθα, πλὴν ὑμῶν κατάρ-
ποι. 10 Διὰ τῷτο ταῦτα ἀπὸν
γράφω, ἵνα παρὼν μὴ ὑποτόμως λή-
σωμαι, κατὰ πλὴν ἔξουσίαν τὴν ἑδωκέ-
μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ ἔκ
εἰς καθαίρεσιν.

11 Λοιπὸν, ἀδελφοί, χαίρε-
τε, καθαρπίζεσθε, παρκαλεῖσθε, τὸ

Christ speaking in me, who to-
ward you is not weak, but is
mighty in you.

4 For tho' he was crucified
in weakness, yet he liveth by
the power of God: for we also
are weak in him, but we shall
live with him by the power of
God toward you.

5 Examine your selves, whe-
ther ye be in the faith; prove
your own selves: know ye not
your own selves, how that
Jesus Christ is in you, except
ye be * destitute of Proofs?

6 But I trust that ye shall
know that we are not * desti-
tute of Proofs.

7 Now I pray to God that
ye do no Evil; not that we
should appear * having Proofs;
but that ye should do that
which is honest, tho' we be as
* destitute of Proofs.

8 For we can do nothing
against the truth, but for the
truth.

9 For we are glad, when
we are weak, & ye are strong;
and this also we wish, even
your Perfection.

10 Therefore I write these
things being absent, lest being
present I should use sharp-
ness, according to the power
which the Lord has given me,
to edification and not to de-
struction.

11 Finally, Brethren, fare-
well: be perfectly knit toge-
ther, be of good comfort, be of
αὐτῷ

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a Proof of Christ speaking in me, who toward you is not weak, but is mighty in and among you, by the many Graces and miraculous Gifts vouchsaf'd unto you. 4 For tho' he was crucified thro' the Weakness of Human Nature, which he took upon him and wherein he appear'd as Weak, yet he liveth as you may easily discover by the Power of God manifesting it self among you thro' him: for we also are in your apprehensions Weak in him, but we shall appear to live with him by the Power of God exerted toward you, namely as in other respects, so in our Punishing you. 5 Whereas you seek a Proof of Christ's speaking in Me, pray Examine your selves, whether ye be in the Faith, (w) prove your own selves: know ye not as to your own selves by the Gifts of the Spirit vouchsaf'd unto you, how that Jesus Christ is in you, except ye be destitute of these Proofs; and therefore by the same ye might know that Christ speaks in Me, since it was upon my Preaching and your Receiving what I preach'd, that the said Gifts of the Spirit were confer'd upon you. 6 But if ye will not be convinc'd thereof by the foremention'd way, I trust that ye shall be made to know by some other means, viz. by the Penalties I am enabled to inflict on you, that we are (w) not destitute of Proofs that Christ speaks in us. 7 Now I pray to God that ye do no Evil, which may force us to give such Proofs, we desiring not that we should appear by our Power to punish you as having sufficient Proofs of what you require; but rather that you should do that which is honest, tho' we be esteem'd by you as destitute of Proofs. 8 For we can do nothing against the Truth, but for the Truth, i. e. we can't shew this Power of Punishing (which is the Proof of Christ's speaking in Us) upon any of you but Offenders, and so your Punishment be for the advantage of the Gospel. 9 I pray to God, I say, that ye do no Evil: for we are glad when we are Weak, as having no occasion to shew our Power by punishing you; and ye are strong in Faith and Goodness, so as not to be liable to such Punishment being inflicted on you. And this also we wish, even your Perfection. 10 Therefore I write these things being absent, lest being present I should use sharpness, according to the Power which the Lord has given me, to Edification and not to Destruction.

The C O N C L U S I O N.

11 Finally, Brethren, farewell: be perfectly knit together, as one well united, firm, and unjarring Society; be of good Comfort, be of

A N N O T A T I O N S.

(w) St Paul having observ'd v. 3. that the Corinthians did demand *δοκιμήν* a Proof of Christ's speaking in him, in reference thereto it is evident that he useth the words *δοκιμαζέτε* and *ἀδοκιμοί* v. 5, 6; and consequently that *ἀδοκιμος* is to be understood in the sense given in the Paraphrase.

TEXT.

TRANSLATION.

αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς
τῆς ἀγάπης καὶ εἰρήνης ἔσται μετ'
ὑμῶν. 12 Ἀσπάζεσθε ἀλλήλους ἐν
ἀγίῳ φιλήματι. 13 Ἀσπάζονται
ὑμᾶς οἱ ἅγιοι πάντες. 14 Ἡ χάρις
τῷ Κυρίῳ Ἰησοῦ Χριστῷ, καὶ ἡ ἀγάπη
τῷ Θεῷ, καὶ ἡ κοινωνία τῷ ἁγίῳ Πνεύ-
ματι μετὰ πάντων ὑμῶν. Ἀμήν.

Πρὸς Κορινθίους δεύτερα ἐγράφη
ὑπὸ Φιλίππων τῆς Μακεδονίας,
καὶ Τίτου καὶ Λουκᾶ.

one mind, live in peace; and
the God of love and peace shall
be with you.

12 Salute one another with
an holy kiss.

13 All the Saints salute
you.

14 The Grace of the Lord
Jesus Christ, and the Love of
God, and the Communion of
the Holy Ghost, be with you
all. Amen.

The Second Epistle to the
Corinthians was writ from
Philippi a City of Mace-
donia, by Titus and Luke.

P A R A P H R A S E.

one Mind, live in Peace; and the God of Love and Peace shall be with you. 12 Salute one another with an holy Kiss. 13 All the Saints here salute you. 14 The Grace of the Lord Jesus Christ, and the Love of God *the Father*, and the Communion or *Fellowship*, i. e. *Partaking* of the Holy Ghost, be with you all. Amen.

The Second Epistle to the Corinthians was writ from Philippi a City of Macedonia, *and sent to them* by Titus and Luke.

SYNOPSIS.

S Y N O P S I S.

I. The Introduction. Chap. I. 1, 2.

- Proves his Sincerity by several Considerations, viz.
1. Greatness of his Sufferings. Chap. I. 3 — 14. and Ch. IV. 7. to the end. and Ch. VI. 1 — 10. and Ch. XI. 24. to the end.
 2. Appealing to God, and the Effect of his Ministry, and the Miraculous Gifts attending it. Ch. I. 18 — 22. and Ch. III. 1 — 4.
 3. Great Love and Affection for them. Ch. II. 8 — 11. and VI. 11 — Ch. VII. and Ch. XII. 14 to the end.
 4. Desire to Dy, and Knowledge of the Future Judgment. Ch. V. 1 — 11.

II. The Main Design of this Epistle, viz. to vindicate S. Paul's Authority and Dignity, Sincerity and Integrity. In order whereto the Apostle

- Answers Objections against his Sincerity, by acquainting them with the
1. True Reason of his Not coming to them as he intended, and shewing that it proceeded not from Fickleness or Insincerity. Ch. I. 15 — II. 2.
 2. Reason of Commending himself. Ch. V. 11 — 14.

Sets forth his Authority and Dignity, viz.

1. Sets forth his Power to punish Offenders. Ch. X. 1 — 6.
2. Draws a Comparison between Himself and the False Apostles, and shews that there is no just Reason for Preferring them before him. Ch. X. 7 — XI. 6.
3. Reflects on the Misbehaviour of the False Apostles, and presents his own laudable Behaviour. Ch. XI. 16. to the end.
4. Proves his Authority and Dignity by the Extraordinary Visions and Revelations vouchsaf'd unto him. Ch. XII. 1 — 13.

Answers Objections against his Authority, by telling the

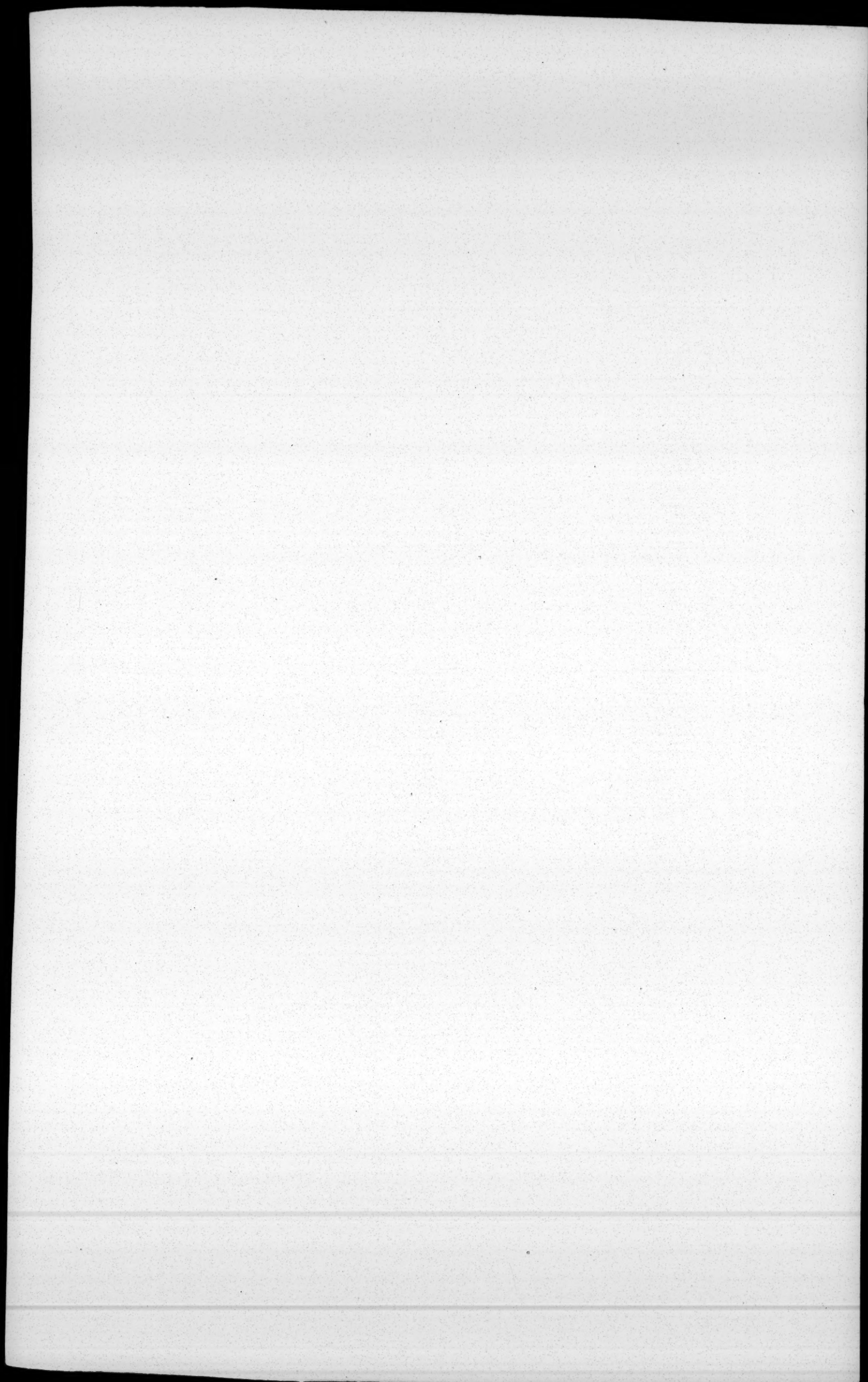
1. True Motive of taking no Pay of them. Ch. XI. 7 — 13.
2. Reason of not yet using his Power to punish, which he will actually do, if they did not amend. Ch. XIII. 1 — 10.

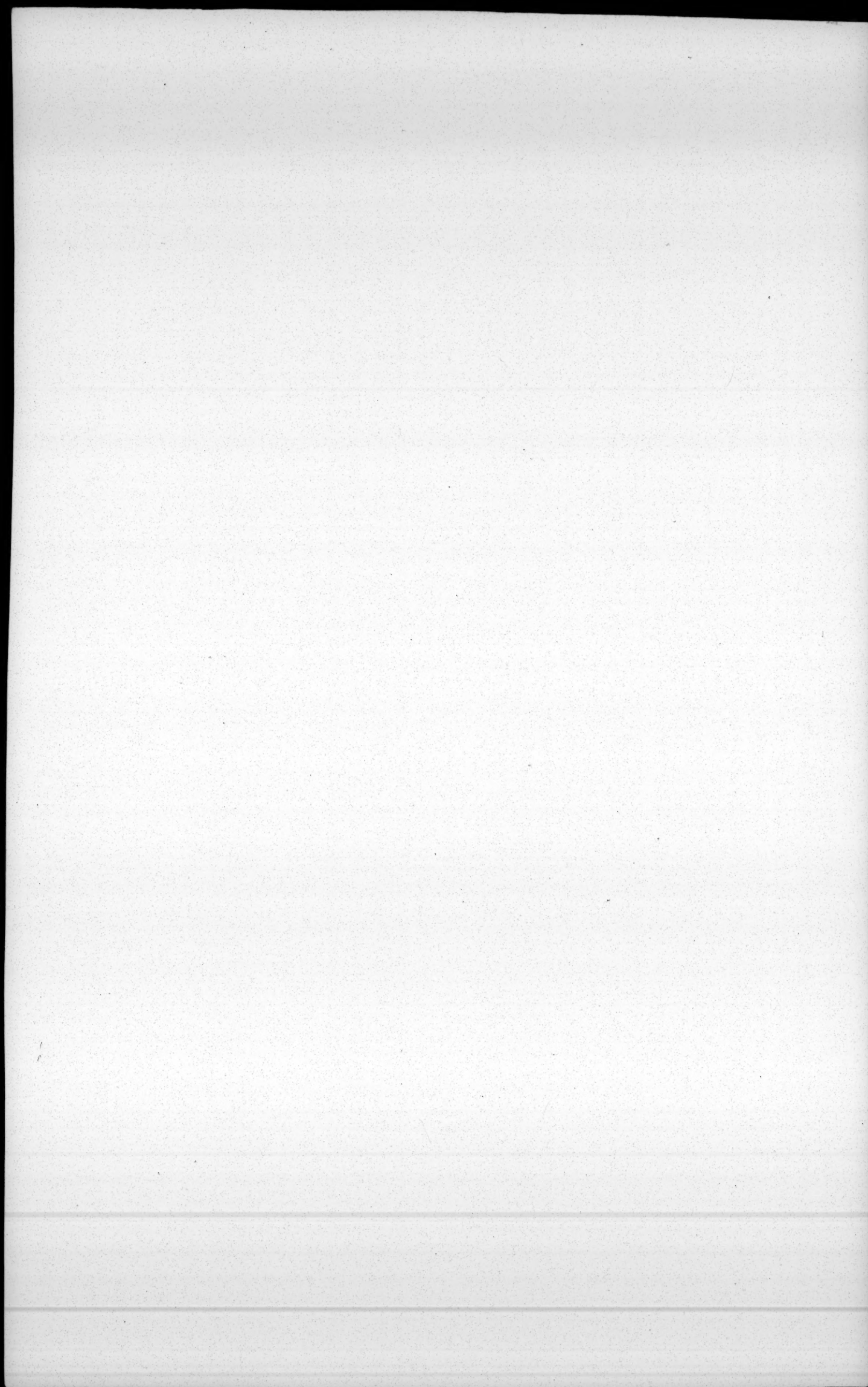
III. Occasional Observation of the Excellency of the Gospel above the Law, in opposition to his Judaizing Opposers. Ch. III. 6 — IV. 6.

IV. Occasional Exhortation to a Liberal Contribution to the poor Christians in Judea. Ch. VIII, and IX.

V. The Conclusion. Ch. XIII. 11. to the end.

F I N I S.





A
SPECIMEN

Of an HELP for the

More Easy and Clear Understanding

OF THE

HOLY SCRIPTURES:

BEING

St. PAUL's Two Epistles to the *Thessalonians*,

And his Epistle to the *Galatians*,

Explained after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Ancient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* or *Passages* are explained, but also the *Design* of the Apostle in Each Epistle, and the *Method* used by Him in prosecuting his Design, is set forth by Proper Divisions into *Sections* and *Paragraphs*; the Contents of the Several Divisions being not only set down in their Proper Places, but also exhibited All together in One View by a *Synopsis* subjoin'd to Each Epistle.
- IV. Short Annotations, relating (as Occasion requires) to the Several Particulars afore-mentioned.

The Second Edition.

L O N D O N,

Printed for James Knapton at the Crown in St. Paul's Church-Yard. 1716.

Imprimatur,

ARTH. CHARLETT.

Vice-Can. Oxon.

15 Sept. 1708.

To the Right Reverend Father in GOD,

W I L L I A M,

Lord Bishop of LINCOLN.

My LORD,

IT is with no small Satisfaction, that I lay hold of this Opportunity Publickly to shew the Great and Sincere Respect I have for your Lordship, both as my *Present Diocesan*, and also as my *Old Friend*.

I have indeed, since your Lordship's Promotion to this See, had Occasion more than once to appear in Print. But designing to Publish these Papers in no long time, and judging the Publication of them would afford me a more Proper Opportunity to address my self to your Lordship, I chose to defer till now making this Publick Acknowledgment of the Favours I have formerly received from your Lordship. So that my Delay herein will (I doubt not) be readily excused, since it has proceeded, not from *Want of Gratitude*, but from a Desire of *Expressing my Gratitude after the most Suitable Manner*.

What I here present your Lordship with, is a *Specimen* of my Labour and Study in understanding the *Holy Scriptures*; which (I promise my self) will be a Present Not Unacceptable to your Lordship, and that not only on account of the Goodness of the Design, but also whilst it is considered, not as to the Smalness of the Volume, wherein it at present appears, but rather as the *First-Fruits* of a Great and Large Work, which hereby becomes *Dedicated* to your Lordship.

DEDICATION.

Could I have enjoy'd the Convenience of Consulting your Lordship as I drew up these Papers, they might have been Free from those Imperfections, they now come Abroad with. But since I could not be so Happy, if your Lordship will be now pleased to set me Right, where you shall find me Wrong, it shall be Sincerely esteemed as a New Addition to your Lordship's Former Favours.

To enlarge on your Lordship's *Learning* and *Piety*, would be very easy for me, was it not that it would create no little Uneasiness in your Lordship. On which account, it will be one piece of Respect to your Lordship, even to Pass by those Topicks. And Others, (I hope) will the more readily excuse me, since your Lordship's *Piety* receives a much Greater Lustre from your *Own Practice*, than it can from *Any other's Praises*; and your Lordship's *Learning* is much better set forth already by your *Own Pen*, than it can be by *Mine*.

What remains therefore, is to Beseech Almighty God to grant your Lordship Life and Health, and so to Direct both your Lordship, and All the Rest of your High and Sacred Order within this Realm, as shall most Conduce to the Welfare and Prosperity of his truly Apostolical Church established among Us. After which I beg leave to Recommend my self to your Lordship's Prayers, that God would be pleased to bless All my Ministerial Labours, and that by His Grace my Chief Aim may always be, to Approve my self a Faithfull Minister of Our Lord and Master JESUS CHRIST, and thereby

Your Lordship's most Faithfull

And Dutiful Servant,

Cotesbach, May 2.
1709.

EDWARD WELLS.

THE PREFACE.

A*S it is not to be denied, but that the Division of the Sacred Books into Chapters and Verses, is of great Conveniency in referring to Passages of Scripture; so it must be confess'd, that the said Division is not altogether free from Inconveniency: inasmuch as it seems to have been the Occasion of Misunderstanding several Places of Scripture, and of Not clearly seeing the Drift and Design of the Inspired Writers, and the Method used by them in prosecuting their Design.*

Now this Inconveniency arises from Persons being apt, in Reading the Bible, to give too much Regard to the Received Division into Chapters and Verses. For hence it comes to pass, that they are often misled so far as to think, that such a Sentence or Argument begins or ends with such a Verse, or such an Head of Discourse with such a Chapter; when 'tis quite otherwise, some Sentences or Arguments (perhaps) neither beginning nor ending with a Verse, nor some Heads of Discourse with a Chapter. And Men being thus mistaken, 'tis no wonder that they are wont to be at a loss for the Genuine and True Sense of the Sacred Writings, and for Due Connexion between their several Parts.

On this consideration I judg'd it might be of Good Use, to attempt a New Division of the Sacred Books, after such a Method, as should seem most Proper and Conducive to remove the foremention'd Inconveniency, namely, by dividing each Book into Sections, shewing the General Heads treated of therein; and each Section into Paragraphs, shewing the several Particulars relating to the said Section or General Head; and withall not wholly to lay aside the Common Division into Chapters and Verses, but to retain them so far as barely to take notice of them, and to set them down in a Running Line, as they

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they term it. And because it is of Great Use to have a Clear and Distinct Notion of the Design and Method in each Epistle, therefore the better to convey and settle the same in the Mind of the Reader, I have to each Epistle subjoin'd a Synopsis of the Sections and Paragraphs, whereby is represented in One View the Design and Method of the Apostle in the foregoing Epistle.

That my Undertaking might be yet more Beneficial, I judg'd it requisite to interweave with the Scripture it self a Paraphrase, for to explain the Scriptural Phrase or Manner of Expression, and also to unfold and lay open more fully the strength of the Arguments made use of by the Sacred Writers, as also the Connexion between the several Parts of the Sacred Books, which some are too forward to complain of as Wanting in the Inspired Pen-men, especially St. Paul. The Text it self is put in the Roman Character, and the Paraphrase in the Italick. I have omitted the Hooks made use of by some, as cumbring the Pages, and not being necessary; forasmuch as the Additions made to the Text in the common Translation are very small; and even of These, Many, if not the Most, can't be properly called Additions, since they are no more than the Pronoun or Verb actually express'd in Our Translation, out of compliance to the English Idiom, which will not allow of the same to be understood, in like manner as the Greek does.

I judg'd it farther convenient to adjoin some short Annotations, chiefly to refer to such Parallel places of Scripture, as tend to confirm the Interpretation given by Me of the Place; to which the Annotations belong.

This is an Account of what I at first intended, and consequently the Substance of the Preface I drew up, when I first designed to Publish this Piece; which is now Upwards of Two years since, as is known not to One or Two Others. This I take Particular Notice of, because, when I first designed it for the Press, I had never so much as heard of Any such New Division attempted by Any Other. Some Accidents intervening, which delayed the Printing for some time, I heard in the mean while of a Paraphrase newly come out, and said to be drawn up by Mr. Lock. Having procured it, as I was pleased to see so Fam'd a Person of the same judgment with my self as to the Usefulness of a New Division, so I thought that what I had done, was not however rendred superfluous, and that for these Reasons. Two of the Three Epistles, which make up this Specimen, are not at all meddled with by Mr. Lock; and his Method of Dividing the Third is very different from Mine. He divides it (as also the Rest,
that

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that he has done) only into so many Sections, thereby multiplying as it were too much the General or Distinct Heads of the Epistle; whereas I humbly conceive, that a much Better way to convey to the Reader, and fix in his mind, a just Notion of the Design and Method of Each Epistle, is, to distinguish it into as Few Sections or Distinct Heads as may be; and then to subdivide each Section into Paragraphs, shewing the several Particulars that relate to each Section; which is the Method observed by Me. I pass by the Fundamental Error, wherein Mr. Lock (if he was the Author of the said Paraphrase) too plainly falls in with the Socinians, as not so immediately relating to the New Division of the Sacred Books, the more Particular End of this my Undertaking.

About the same time Dr. Mill's New Testament came out; and I thought I had thereby an Opportunity given me of adding another Improvement to what I at first designed, namely by Printing the Greek Text, amended according to the Best and most Ancient Readings or Copies, and setting down the Authority I go upon, where any such Amendment is made.

And having resolved upon this, I was of Opinion, that the Work would be still more Compleat, by adjoining to the Greek Text our English Bible Translation, amended likewise and rendred more Agreeable to the Original. Such Amendments, at least the more Remarkable, are mark'd with an Asterisk. I shall here at present take notice but of one sort of Amendment, our Bible-Translation stands in need of, which is occasion'd by rendring the Same word in the Original by Different words in the Translation. There are two or three Instances of this nature in the second Chapter of the Epistle to the Galatians, herewith published. For τοῖς δοξῶσι v. 2. is rendred in our Bible, to them that were of Reputation, and that agreeably to the intent of the Apostle; but then v. 6. οἱ δοξῶντες in the latter part of the verse, is rendred, they who seemed to be somewhat, and that (it seems) in reference to ἀπὸ τῶν δοξῶντων εἰναί τι at the beginning of the verse, which is there rendred also, of them who seemed to be somewhat. Now 'tis obvious, that these two Expressions, they that were of Reputation, and they who seemed to be somewhat, carry in them two very different Ideas, not properly applicable to the same Persons; and yet 'tis as obvious, that S. Paul all along speaks of the same Persons, and that not by way of Contempt, but with a Due Respect. Whence it follows, that the same manner of Expression should have been kept in each place of Our Translation, as well as it is in the Original. So v. 8. ὁ ἐνεργήσας in the beginning of the verse, is render'd,

THE PREFACE.

der'd, He that wrought effectually, and in the end *ἐνέργησε* is rend'red, was Mighty : by which change of words the Beauty of the Apostle's Expression is quite lost in our Translation. And there are other Instances of a Like Nature in several other Places ; but these may suffice to be mention'd here

It may be farther observed, that the Judicious Reader, having here laid before him in One View the Original, Translation, and Paraphrase, will thereby be enabled the more Easily and Readily to judge of the Interpretation I have given in the Paraphrase ; and if I am Mistaken, to set me Right ; which I shall sincerely take as a Favour, the Great End I aim at in this Undertaking being the Knowledge of the TRUTH. To the Better promoting and attaining this end, Any Person, that thinks he can give me such Information as is serviceable thereto, may, as he has Opportunity, leave what He has to offer, with Mr. Knapton at the Crown in S. Paul's Church-yard, London, who will take care and convey it to me.

And thus I have given an Account of the Design of my Undertaking, and the Method I have made choice of, as most conducive to attain the End design'd by me. It remains briefly to acquaint the Reader, why I thought Good to Print no more at a time ; and why these Three Epistles of St. Paul.

As to the first, I thought it Best to give at present only this short Specimen for these Reasons, viz. that if what I have done should be generally Disapproved, or judg'd Needless, I might however be the more Readily Excused, since I have troubled the Publick but with a very Little of it ; if it should be Generally Approved, or judg'd Usefull, I might not only be the more Encouraged to go on, but also might entertain Greater Hopes of bringing this Work in time to some Due Perfection ; namely, thro' the Advice and Assistance of Others, since such as would not care, or have not time, to Examine Larger Volumes, may perhaps be induced by the smalness of this Specimen (and the like Pieces, which may follow) carefully to peruse it, and make Observations, where it may be Altered for the Better, and to Communicate (by the way above-mentioned) such their Observations to Me, who shall Gratefully receive them, and give them Due Consideration.

As to the other Particular, I was determin'd to begin with S. Paul's Epistles, as being (I think) universally look'd upon to be the most Difficult of the Sacred Writings. And being thus determin'd to begin with the Epistles of S. Paul, I judg'd it might be Best, at least for Me and as to the Work I design'd, to take them in the Order

The PREFACE.

der they were writ by the Apostle. Now the Two Epistles to the Thessalonians are (I think) unanimously allowed by the Learned to be the Two that were first written. As to the Epistle to the Galatians, there is some small Dispute as to the Precise Order or Time, when it was writ. But I was determin'd to undertake in the third place this Epistle (rather than that to the Romans, or those to the Corinthians) on account of it's being by reason of its shortness more agreeable to my intent of Publishing at first only a Specimen.

If I go on, I shall publish next the Epistle to the Romans, being induced thereto by reason of the Great Affinity of the Subject Matter thereof with that to the Galatians; what is briefly dispatch'd in this, being largely and fully discuss'd in that, which indeed contains an Entire View of the Divine Oeconomy as to the Salvation of Mankind.

During the Delays of the Press, which this Specimen has met with, I have spent some time already on the Epistle to the Romans: whereby I perceive, that to say All that is requisite to be said (namely in order to give the Reader a Right and Clear Notion both of the Doctrine therein taught by the Apostle, and also of the Arguments whereby he proves and maintains his Doctrine) will run out into too great a Bulk to be contained, either in a Paraphrase, or in Annotations, or in a Preface, or any Proæmial Discourse; and will better make a Distinct Treatise by it self. Which (if compleated) by reason of its treating of the most Important Heads of the Christian Religion, that have been of Late Ages so much Controverted, might perhaps in some sort serve Young Students, as an Introduction to True Christian Divinity.

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THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS.

THE PREFACE.

IT is agreed on by the Learned, that this Epistle was written the First of All the Epistles of *S. Paul*, that are extant among the Canonical Books of the New Testament, and that about *A. D.* 52.

I.
The Time, when
this Epistle was
writ.

The main Design of it was to confirm the *Thessalonians* (not long before converted by *S. Paul*) in their Christian Profession, notwithstanding the Afflictions they had or should meet with on that account; and herewith is taken up the first three Chapters, the several parts thereof being excellently adapted to the Apostles Design, as will appear by the Marginal Notes adjoin'd to the several Paragraphs. In the two remaining Chapters the Apostle gives them such Instructions, as he judged most suitable to their Circumstances; the several Heads, to which these Instructions may be reduced, may be seen likewise in the Marginal Notes.

II.
The Design
of it.

As to the Place, from whence this Epistle was writ, 'tis with good Reason generally thought by the judicious to be *Corinth*; of which see more in the Annotation on the Subscription at the end of this Epistle.

III.
The Place,
where it was
written.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS.

TEXT.

TRANSLATION.

Κ Ε Φ. α.

CHAP. I.

Ι ΠΑΥΛΟΣ ἡ Σιλουανὸς ἡ
Τιμόθεος τῇ ἐκκλησίᾳ Θεσ-
σαλονικέων ἐν Θεῷ πατρὶ ἡ Κυρίῳ
Ἰησοῦ Χριστῷ χάρις ὑμῖν καὶ εἰρήνη ^α
ἀπὸ Θεοῦ πατρὸς ἡμῶν, ἡ Κυρίου Ἰη-
σοῦ Χριστοῦ."

2 Εὐχαριστοῦμεν τῷ Θεῷ πάντῃ
πρὸς πάντων ὑμῶν, μνείαν ὑμῶν ποί-
ουμεν ὅτι τῶν προσευχῶν ἡμῶν, 3 ἀδια-
λείπτως μνημονεύοντες ὑμῶν ὅτι ἔργα τῆ
πίστεως, ἡ τοῦ κόπου τῆς ἀγάπης, ἡ τῆς
ἐπομονῆς τῆς ἐλπίδος ὅτι Κυρίῳ ἡμῶν
Ἰησοῦ Χριστῷ ἐμπροσθεν ὅτι Θεοῦ ἡ πα-
τὴρ ἡμῶν 4 εἰδότες, ἀδελφοὶ ἡγα-

Ι PAUL and Silva-
nus and Timothy
unto the Church
of the Thessaloni-
ans in God the Father and
the Lord Jesus Christ: Grace
unto you and Peace from
God our Father and the
Lord Jesus Christ.

2 We give thanks to God
always for you All, making
mention of you in our
prayers,

3 Remembring without
ceasing * before God even
our Father your work of
Faith, and labour of Love,
and patience of Hope of *our
Lord Jesus Christ;

4 Knowing, Brethren

^α This is wanting in *Vulg. Syr.* and *Æthiop.* Versions, and in *Roe's Copy*, as *Dr. Mill* tells us; whence some think it has been added from the other Epistles. But since it is read in the second Epistle to the *Thessalonians*, and all the rest of *S. Paul's*, (but that to the *Hebrews*) and since it is found even in this place in other Ancient Copies; why may it not be more reasonably thought, that *S. Paul* used the same form here in this Epistle also, and that therefore it is the true Original Reading.

THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS.

PARAPHRASE.

The Inscription or Introductory Salutation.

CHAP. I. **P**AUL^a and Silvanus^a and Timothy unto the
Church of the Thessalonians in God the Father
and the Lord Jesus Christ, *i. e. unto the Church
of God which in Christ Jesus is at Thessalonica^b:*
Grace unto you and Peace, *i. e. All Blessings Spiritual and Temporal
be unto you,* from God our Father as *[the Fountain of them,* and the
Lord Jesus Christ *as the Channel thro' which they are derived to Mankind.*

SECTION I.

*An Account of what pass'd upon St. Paul's coming and preach-
ing to the Thessalonians, till he left them.*

2 We give thanks to God always for you All^c that believe, whe-
ther Jews or Gentiles, making mention of you in our prayers. 3 re-
membring without ceasing, *i. e. never failing in our prayers to remem-
ber,* before^d God even our Father, your Work proceeding of Faith,
and Labour proceeding of Love, and Patience proceeding of the Hope
of the Coming^e of our Lord Jesus Christ; 4 knowing, Brethren

^a He is otherwise called *Silas*, *Act.* 15. 40. and 17. 4. ^b Compare 1 *Thess.* 2. 14. and 1 *Cor.* 1. 2. ^c *All* is not here an impertinent Word, but Emphatical, and the Emphasis is, I think, best accounted for by the Ex-
position I give it, and which is agree-
able to the History, *Act.* 17. 4. ^d This

seems to be the most natural Con-
struction of the Words, and so they
stand in the Syriac Version; whence
thro' oversight they are said by Dr.
Mill's Various Readings to be *Omit-
ted in Syr.* whereas they are only pla-
ced differently, ^e See *Y* 10. and *Tit.*
2. 13.

1. ^f S. Paul by way
of commendation reminds the
Thessalonians, how readily
they at first re-
ceived the Gos-
pel, tho' in much
Affliction; admi-
rably intimat-
ing thereby, that
they ought to
persevere in the
Faith, notwith-
standing the
continuance of
such their Affli-
ction.

TEXT.

TRANSLATION.

πημένοι ὑπὸ Θεῷ, τῇ ἐκλογῇ ὑμῶν.

5 Ὅτι τὸ Εὐαγγέλιον ἡμῶν οὐκ ἐγεννήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἁγίᾳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἱ ἐγεννήθημεν ἐν ὑμῖν δι' ὑμᾶς.

6 Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγεννήθητε, καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ, μετὰ χαρᾶς πνεύματι ἁγίῳ. 7 ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πισύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Αχαΐᾳ.

8 Ἀφ' ὑμῶν γὰρ ἐξήχεται ὁ λόγος τοῦ Κυρίου, ὃ μόνον ἐν τῇ Μακεδονίᾳ καὶ Αχαΐᾳ ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελέλυθεν, ὥστε μὴ χρεῖαν ἡμᾶς ἔχειν λαλεῖν τι. 9 Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν, ὁποῖαν εἰσοδὸν ἔχομεν^a πρὸς ὑμᾶς, καὶ πῶς ἐπεσρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δαλῶν Θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν νεκρῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν τὸν ρυόμηνον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

Κ Ε Φ. β'.

1 Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι ὃ κενὴ γέγονεν. 2 ἀλλὰ

beloved of God*, your election.

5 For that * our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost, and in much Assurance, as ye know what manner of Men we were among you for your sake.

6 And ye became Followers of Us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost.

7 So that ye became examples to All that believe in Macedonia and in Achaia.

8 For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your Faith toward God is spread abroad, so that we need not to speak any thing.

9 For they themselves tell * of Us, what manner of entrance in we had unto you, and how ye turned to God from Idols, to serve the Living and True God,

10 And to wait for his Son from Heaven, whom he raised from the Dead, even Jesus who delivers * us from the Wrath to come.

CHAP. II.

1 For your selves, Brethren, know our entrance in unto you, that it was not vain : *

^a 'Tis not to be doubted but the True Original Reading is ἔχομεν, not ἔχομεν, since not only Alex. Cler. with most other antient Copies, and also Vulg. Syr. Versions read it so, but withal it is most agreeable to the sense of the place.

P A R A P H R A S E.

beloved of God, ^a your Election to a State of Salvation, if you continue therein. ^b 5 For that our Gospel, *i. e.* the Gospel which we preach, came not unto you in Word only, by a bare Human Assertion of the Truth of it, or by Rhetorical Persuasion, but also in the Divine ^c Power of Miracles, and in the Demonstration of the Holy Ghost by his manifold Gifts, and in much Assurance or ^d Courage, whereby we were embold'ned to speak freely the Truth of the Gospel, notwithstanding all the Tribulations we had suffered a little before at Philippi; as you know, what manner of Men (of which more by and by, Chap. 2.) we were among you for your sake in order to bring you over to the Faith. 6 And hereupon accordingly ye became Followers of Us, and so of the Lord himself, having received the Word in much outward Affliction, but yet with inward Joy of the Holy Ghost; 7 So that ye became Ensamples of Readily receiving the Gospel to All that believe in Macedonia and in Achaia. ^e 8 For from you founded out ^f the Word of the Lord, not only in Macedonia and Achaia, but also in every place your Faith toward God is spread abroad; so that we need not to speak any thing thereof to others. 9 For they themselves having, as I said, received afore an account of it, are able to tell of Us, what manner of entrance in we had, *i. e.* with what power and assistance of the Holy Ghost, and courage we preached the Gospel (*ψ* 5,) unto you, and how thereupon ye readily turned to God from Idols, namely from serving Dead Idols and False Gods to serve the Living and True God, 10 and to wait for the Coming of his Son from Heaven, whom he raised from the Dead, even Jesus, who delivers Us from the Wrath to come, if so be we persevere in the Faith we have received.

CHAP. II. Such was the manner of your Conversion to the Faith; for the better disposing of you whereto, you know, as I have observed (Chap. 1. *ψ* 5.) what manner of Men we were among you for your sake. For (to remind you now more largely of our Behaviour among you) yourselves, Brethren, know our entrance in unto you, that it was not vain either as to its Motive or to its effect. 2 First we preached

II.
S. Paul reminds them, both from the Motive and Effect of his Preaching, that the Gospel he preached was no other than the Word of God, thereby strongly proving, that they ought to adhere to it, notwithstanding any Persecution they might suffer for it. And

^a So Vulg. Syr. Arab. Æth. Compare also 2 *Theff.* 2. 13. ^b Compare 2 *Theff.* 2. 13, 15. God has from the beginning chosen you to Salvation—therefore stand fast, &c. Also 1 *Theff.* 3. 5. ^c See 1 Cor. 2. 3, 4. ^d See Chap. 2. 1—12. ^e What Countries these two Names denoted at the time the Apostle writ, or in what Sense they are to be taken in N. T. see in my *Histori-*

cal Geog. of N. T. Part. 2. p. 119. ^f Hereby may be understood, either that the Gospel it self was published thence into the other parts of Macedonia and into Achaia; or else that the Fame of the great Success of the Gospel at *Theffalonica* was so published, and did dispose others to embrace the Gospel, or jointly both.

TEXT.

TRANSLATION

^a προπαθόντες" καὶ ὑβρισθέντες, καθὼς οἶδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ Εὐαγγέλιον ᾧ Θεῷ ἐν πολλῷ ἀγῶνι. 3 Ἡ γὰρ πρὸς ἐκκλησίαν ἡμῶν οὐκ ἐκ πλάνης, ἔδδ' ἐξ ἀκαθαρσίας, ἔδδ' ἐν δόλῳ. 4 ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ Εὐαγγέλιον, ἔγω λαλῶμεν, ἔχ' ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5 Οὔτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγεννήθημεν, καθὼς οἶδατε· ἔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς. 6 ἔτε ζητῶντες ἐξ ἀνθρώπων δόξαν, ἔτε ἀφ' ὑμῶν ἔτε ἀπ' ἄλλων, διωάμενοι ἐν βάρει εἶναι, ὡς Χρῆστος Ἀπόστολος. 7 ἀλλ' ἐγεννήθημεν ἥπιοι ἐν μέσῳ ὑμῶν. Ὡς ἀντροφὸς θάλπη τὰ ἑαυτῆς τέκνα, 8 ἔτως ἡμετέροισι ὑμῶν, ἔδοκίμεν μεταδοῦναι ὑμῖν, ἔ μόνον τὸ Εὐαγγέλιον ᾧ Θεῷ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν ^b ἐγεννήθητε". 9 Μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον ^c νυκτὸς καὶ ἡμέρας" ἐργαζόμενοι, πρὸς

2 But after that we had suffered before, and had been shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention.

3 For our exhortation was not out of imposture, * nor out of uncleanness, nor in guile:

4 But as we have been approved * of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, who tries our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness;

6 Nor of men sought we glory, neither of you nor of others, when we might have been burdensome, as the Apostles of Christ:

7 But we were gentle among you. * Even as a nurse cherisheth her own children,

8 So being affectionately desirous of you, we were willing to have imparted unto you, not only the Gospel of God, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and toil: *namely* * working day and

^a Καὶ is omitted in Alex. Cler. and 12 other Copies; as also in Vulg. Syr. Chrysost. Theodoret, &c. ^b Alex. Cler. Ger. Roe. &c. as also Chrysost. Basil. &c. ^c Γὰρ is not read in Alex. Cler. and most other Copies, nor yet in Vulg. and 'tis not to be doubted but 'twas added by way of Connexion; especially since Syr. and Aeth. connect the Clauses, but after such a way as shews they also had not γὰρ in the Copies used by them.

τὸ μὴ ὑπερβαῖναι τινὰ ὑμῶν, ἐκ-
 ρύξασθαι εἰς ὑμᾶς τὸ Εὐαγγέλιον
 Θεοῦ. 10 Ὑμεῖς μάρτυρες, καὶ ὁ
 Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμ-

night, that we might * not
 be burdensome * unto any
 of you, we preached unto
 you the Gospel of God.

10 Ye are witnesses, and
 God also, how holily and just-

P A R A P H R A S E.

not unto you out of any Vain or Unwarrantable Motive, but as a
 proof of the Goodness thereof, after that we had suffered not long be-
 fore, and had been shamefully entreated (as ye know) at Philippi, ^a we were however not at all disheartened thereby, but were bold
 in our God to speak unto you the Gospel of God with much con-
 tention against the unbelieving Jews. ^b 3 For our Exhortation to
 you to receive the Gospel was not (as I said, out of any Vain or
 Unwarrantable Motive, not) out of Imposture, ^c as if we went
 about to impose upon or seduce you; nor was it out of Unclean-
 ness, or any wicked design to corrupt your Morals by preaching Do-
 ctrines agreeable to the corrupt desires of the Flesh; nor, lastly, was
 it in Guile or cunning to promote any worldly Interest of our own:
 4 but on the contrary as we have been approved of God to be
 put in trust with the Gospel, even so we at all times and in all
 places speak, not as pleasing Men, but God who tries our hearts.
 5 For, as to you in particular, neither at any time, whilst we were
 with you, used we Flattering Words, as ye your selves know; nor
 used we a Cloak of Covetousness, i. e. any pretence to promote any
 covetous end we had secretly in our hearts, as God who knows the
 heart is witness; 6 nor of Men sought we Glory in requiring ei-
 ther Great Deference to be paid us outwardly, or Liberal Provision
 to be made for us; we sought (I say) this neither of you nor of
 others, when we might have been burdensome in these respects, as
 the Apostles of Christ: 7 but on the contrary we were Gentle
 among you. Even as a nurse cherisheth her own children, 8 so
 we being affectionately desirous and fond of you, were willing to
 have imparted unto you, not only the Gospel of God, but also our
 Own Souls, i. e. Lives, because ye were dear unto us. 9 For you
 cannot but remember, Brethren, our labour and toil; namely that
 working night and day, that we might not be burdensome or Chargeable
 unto any of you, we preached unto you the Gospel of God. 10 What
 I have alledged (v. 5 --- 9) is sufficient to shew that our Exhortation

First he insists
 upon the Mo-
 tive of his Prea-
 ching.

^a Act. 16. 23.

^b Act. 17. 5.

^c Imposture is indeed a sort of Deceit, but All Deceit is not Imposture in the appropriated sense of the word, to which rather answers the Greek πλάνη.

Hence Syr. and Arab. render it by words denoting Imposture, and Vulg. by errore. Deceit in the English rather answers Gr. δόλος.

TEXT.

TRANSLATION.

πῶς ὑμῖν τοῖς πιστεύουσιν ἐγεννήθημεν.

11 Καθάπερ οἶδατε, ὡς ἓνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἐαυτοῦ, 12 παρεκαλεῖσθαι ὑμᾶς καὶ παραμυθεῖσθαι καὶ μαρτυρεῖσθαι, εἰς τὸ περὶπαλῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ καλέσαντος ὑμᾶς εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν.

13 Διὰ τούτου καὶ ἡμεῖς ὁμοθυμαδὸν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ὑμῶν τοῦ Θεοῦ, ἐδέξαμεν καὶ λόγον ἀνθρώπων, ἀλλὰ (καθὼς ἐστὶν ἀληθῶς) λόγον Θεοῦ, ὅς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 Ὑμεῖς γὰρ μιμηταὶ ἐγεννήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν ἐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι ταῦτα ἐπάθετε καὶ ὑμεῖς ὑπὸ τοῖς ἰδίῳ συμφυλεῶν, καθὼς καὶ αὐτοὶ ὑπὸ τοῖς Ἰουδαίῳ, 15 καὶ τὸν Κύριον ἀποκτείναντων Ἰησοῦν, καὶ τοὺς προφῆτας, καὶ ὑμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ δρεσκόντων, καὶ πάντων ἀνθρώποις ἐναντίων. 16 κωλύοντων ὑμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε· ἔφθασε γὰρ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

ly and unblameably we behaved our selves among you that believe.

11 As you know, how we exhorted, and comforted, and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who has called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, that when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which also effectually worketh in you that believe.

14 For ye, brethren, became followers of the Churches of God, which are in Judea in Christ Jesus; for that also ye have suffered like things of your own Countrymen, even as they have of the Jews.

15 Who have both killed the Lord Jesus, and the Prophets, * and have persecuted us; and who please not God, and are contrary to All men.

16 Hindring* us from speaking to the Gentiles that they might be saved, to fill up their sins always: but the wrath is come upon them to the uttermost.

* Alex. Vulg. Syr. Arab. Æth. etc. b Ἰδίῳ is wanting in Alex. Cler. Ger. etc. Vulg. Æth. Orig. etc. Tertullian saith it was added by Marcion, Tertul. l. 5. c. 15. contra Marc.

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was not out of Imposture, nor in Guile or for any Worldly Interest of our own; it remains now only to shew, that it was not out of Unclean-ness: and as to this I need only say, that ye are witnesses and God also, how holily and justly and unblameably we behaved our selves among you that believe. 11. As you know likewise, how we were so far from any ways enticing you to any Unclean-ness, that on the contrary we used all means to stir you up to Holiness; we Exhorted, and Comforted, and Charged every one of you, as a Father does his Children, 12 that ye would walk Worthy of the calling ^a of God, who has called you unto his Kingdom of Grace and Holiness here, and so of Glory hereafter.

13 I have from Chap. 2. v. 1. hitherto shew'd, that Our Entrance in unto you was not vain as to the Motive of it; I proceed now to shew, that it was not Vain as to its Effect. For this cause also then thank we God without ceasing, that when ye received the Word of God which ye heard of us, ye received it not as the Word of Men speaking of their own Human Wisdom, but (as it is in truth) the Word of God, which was not barely received or heard by you, but also effectually worketh in you that believe, as other Good Fruits, so particularly the Fruits of Christian Patience. 14 For ye, Brethren, became followers of the Churches of God, which are in Judea in Christ Jesus; for that ye also have suffered Patiently like things of your own Countreymen, even as they have of the Jews, 15 who have both killed the Lord Jesus, and before him the Prophets, and since him have persecuted us his Apostles, and who herein please not God, and are contrary to, or oppose the spiritual Good of All Men, 16 hindring ^b us by all the means they can from speaking to the Gentiles, that they (the Gentiles) by embracing the Gospel we preach might be saved; and this the Jews are given up by God to do in order to fill up the measure of their sins always, that upon them might come all the Righteous Blood shed from the beginning, and the Punishment of all the sins, which they and their Forefathers ever committed: ^c for the Wrath of God is come, or just coming or hastning, upon them, not for a Punishment during a short time, as was the Babylonian Captivity, but to the uttermost, or so as to make an utter end ^d both of their Religious and Civil State.

III.
Secondly upon the Effect or Success of his Preaching: where S. Paul puts them in mind, that by their sufferings they became Followers of other Churches (admirably intimating thereby that they feared no worse than other Christians) as also of the Prophets and Apostles, yea of Christ himself, the most powerful Motive to encourage True Christians to persevere under Affliction.

^a See Eph. 4. 1. ^b Gr. κωλύω denotes not only to forbid, but to hinder in general, by any other way whatever. ^c Compare Matth. 23. 32---36. ^d When God threatened the Jews with the Babylonian Cap-

tivity, he expressly declares he would not then make an utter end with them, Jer. 4. 27. and 5. 10. but now their Punishment was to be εἰς τέλος, to an utter end.

TEXT.

TRANSLATION.

17 Ημεῖς ὅ, ἀδελφοί, ἀπορ-
 νισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας,
 προσώπῳ, & καρδίᾳ, πεισθερώς ἐ-
 παθράσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν
 ἐν πολλῇ ὀπιθυμίᾳ. 18 Διὸ ἠθελή-
 σαμεν ἐλθεῖν πρὸς ὑμᾶς (ἐγὼ μὲν
 Παῦλος) καὶ ἅπαξ καὶ δις, καὶ ἐνέκοψεν
 ἡμᾶς ὁ Σατανᾶς. 19 Τίς γὰρ ἡμῶν
 ἐλπίς, ἡ χαρὰ, ἡ σέφανος καυχί-
 σεως (ἡ ἔχι καὶ ὑμεῖς;) ἐμπροσθεν τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ
 παρουσίᾳ; 20 ὑμεῖς γὰρ ἐστε ἡ δόξα
 ἡμῶν, καὶ χαρὰ.

Κ Ε Φ. γ'.

1 Διὸ μηκέτι σέγοντες, ὁδοκῆσα-
 μεν καλαλεῖσθαι ἐν Αθήναις μόνοι.
 2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελ-
 φὸν ἡμῶν, καὶ διάκονον τοῦ Θεοῦ, καὶ
 συνεργὸν ἡμῶν ἐν τῷ Εὐαγγελίῳ τοῦ
 Χριστοῦ, εἰς τὸ σπείρειν ὑμᾶς, καὶ ὡρα-
 καλέσαι ὑμᾶς ὑπὲρ τῆς πίστεως ὑμῶν.
 3 ὅτι μὴδὲνα σαίνεσθαι ἐν ταῖς θλί-
 ψεσι ταύταις.

Αὐτοὶ γὰρ οἶδαν, ὅτι εἰς τὸ κεί-
 μεθα. 4 Καὶ γὰρ ὅτε πρὸς ὑμᾶς
 ἦμεν, προελέγομεν ὑμῖν, ὅτι μέλλο-

17 But we, Brethren, being
 taken from you for a short
 time, in person, * not in
 heart, endeavoured the more
 abundantly with great desire
 to see your face.

18 Wherefore we would
 have come unto you (even I
 Paul) once and again, but
 Satan hindered us.

19 For what will be * our
 Hope, or Joy, or Crown of
 Glorifying * (will not also *
 ye?) in the presence of our
 Lord Jesus Christ at his
 Coming?

20 For ye are our Glory
 and Joy.

C H A P. III.

1 Wherefore when we
 could no longer forbear, we
 thought it good to be left at
 Athens alone;

2 And sent Timothy our
 Brother, and a Minister of
 God, and our Fellow-labou-
 rer in the Gospel of Christ,
 that he * might establish you,
 and comfort you concerning
 your Faith;

3 That no man might be
 moved by these afflictions:
 for your selves know, that
 we are appointed hereunto.

4 For verily when we were
 with you, we told you be-
 fore, that we should suffer

^a Alex. Cler. Ger. etc. Vulg. Chrysost. Ambr. ^b Alex. Lin. Compl. and this
 seems to be the true Reading, and to refer to εἰς v. 2. and so to be a continu-
 — εἰς τὴν μηδ. σαίνεσθαι, which therefore I have rendered alike in both places in
 our Translation.

TEXT.

TRANSLATION.

μὴ θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ
οἶδατε· 5 Διὰ τὸ καὶ γὰρ μηκέτι σέ-
γων, ἐπεμψα εἰς τὸ γνῶναι τὴν πίσιν
ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πα-
ράγων, καὶ εἰς κενὸν γένῃται ὁ κόπος
ἡμῶν.

afflictions; even as it came
to pass, and ye know.

5 For this cause when I
could no longer forbear, I
sent to know your Faith, lest
by some means the Tempter
have tempted you, and our
labour be in vain.

PARAPHRASE.

SECTION. II.

*An Account of S. Paul's Mindfulness of, and Great Concern
for the Thessalonians, since he left them.*

17 But We, Brethren, being *by the Malice of the Jews* ^a taken
from you for a short time, in Person *only*, not in Heart, with great
desire endeavoured the more abundantly to see your face *again*.
18 Wherefore we would have come unto you (even I Paul in *par-*
ticular) once and again, but Satan hindred us. 19 For what will
be our Hope, or Joy, or Crown of Glorifying in the presence of our
Lord Jesus Christ at his Coming? will not also you ^b *among the*
Rest who are converted by our Ministry? 20 For ye are even *at*
present our Glory and Joy.

I.
S. Paul inti-
mates to them
the great Duty
of Perseverance.
First, by his
Earnest desire
to come again
to them him-
self, in order
to confirm them
in the Truth:

CHAP. III. Wherefore when we could no longer forbear *to*
be satisfied as to your state and affairs, we thought it good to be left
at Athens alone, 2 and sent Timothy our Brother, and a Minister
of God, and our Fellow-labourer in the Gospel of Christ, that he
might establish you, and comfort you concerning your Faith,
that *so* no man might be moved or *shaken in his Faith* by these
afflictions.

II.
Secondly, by send-
ing Timothy to
them for the
same end, foras-
much as he
could not come
himself.

3. For your selves know *from what we told you*, that we *Chri-*
stians are appointed ^c thereunto. 4 For verily when we were with
you, we told you before *hand*, that we should suffer Afflictions:
even as it came to pass, and ye know. ^d 5 For this cause when I
could (*as I said v. 1.*) no longer forbear, I sent Timothy to know
your Faith, *whether you persevered therein or no*, lest by some means
the Tempter have tempted you, and our Labour be in vain.

III.
Thirdly, by re-
minding them,
that from the
first he had told
them, they were
to expect Persecu-
tion; and that
without Perseve-
rance All his la-
bour on them
would be in
vain.

^a Act. 17. 5. ^b See Phil. 4. 1 ^c 1 Pet. 2. 21. ^d Act. 17. 5—10.

TEXT.

TRANSLATION.

6 Αρα ὅ ἐλθὼν Τιμοθεὺς πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένους ἡμῖν τὴν πίσιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχει μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθεῖν ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς. 7 Διὰ τούτων παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως. 8 ὅτι νῦν ζῶμεν, εἰ ὑμεῖς στήκετε ἐν Κυρίῳ. 9 Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀναποδοῦναι ὑπὲρ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἐμπροσθεν τοῦ Θεοῦ ἡμῶν. 10 νυκτὸς καὶ ἡμέρας ὑπὲρ ἧς περὶ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καθαρίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν; 11 Αὐτὸς ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς καθοδεύει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. 12 ὑμᾶς ὁ Κύριος πλεονάσαι, καὶ περισσεύειν τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς. 13 εἰς τὸ τηρεῖν ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιοσυνῇ, ἐμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρυσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ, Ἀμήν."

6 But now when Timothy came from you unto us, and brought us good tidings of your Faith and Charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you.

7 Hereupon, Brethren, we were comforted over you, in all our affliction and distress, by your Faith;

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly, that we might see your face, and might perfect that which is wanting in your Faith?

11 Now God himself and our Father, and so also our Lord Jesus Christ direct our way unto you:

12 And the Lord make you to increase and abound in love, one towards another and towards all men, even as we do towards you:

13 To the end he may stablish your hearts in Holiness, unblameable * before God even our Father, at the coming of our Lord Jesus Christ with all his Saints, Amen.

* Alex. Cler. Ger. Vulg. Arab. Æthiop. Compare Rom. 11. 36.

T E X T.

TRANSLATION.

Κ Ε Φ. Δ.

C H A P. IV.

1 Τὸ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶ-
μεν ὑμᾶς καὶ παρακαλῶμεν ἐν Κυρίῳ
Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ
πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν

1 Furthermore then we be-
seech you, Brethren, and ex-
hort you by the Lord Jesus,
that as ye have received of
us, how you ought to walk
and to please God, and as

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6 But now when Timothy came *back* from you unto us, and brought us good tidings of your *Perseverance in the Faith* and of your Charity, and that ye have Good remembrance of Us always, desiring greatly to see Us *again*, as we also to see you: 7 hereupon, Brethren, we were comforted over or concerning you in All our Affliction and Distress, by reason of the Constancy of your Faith. 8 For now we live, *i. e. are very well satisfied notwithstanding our own Affliction and Distress*, if ye do but stand fast in the Lord. 9 For what *sufficient* thanks can we render to God for you, for all the Joy wherewith we joy for your sakes, *i. e. for your Conversion to and Constancy in the Faith* before our God? 10 Night and day praying exceedingly, that we might *again* see your Face, and so might have opportunity to perfect that which by reason of our short stay with you ^a is lacking in your Faith, as to a full knowledge of what you are required by the Gospel to Believe and Do, and particularly as to the Belief of the Resurrection.^b 11. Now God himself even our Father, and our Lord Jesus Christ direct our way unto you. 12 And the Lord make you to increase and abound in Love, One towards Another as Christians and Spiritual Brethren, and towards All Men, even as We do towards you: 13 to the end he may stablish your hearts in Holiness, unblameable^c before God even our Father, at the Coming of our Lord Jesus Christ with All his Saints, Amen.

IV.
Fourthly, by the great Comfort and Joy he had upon hearing of their *Perseverance*, and by his Prayers for its Continuance to the end.

S E C T I O N III.

Several Instructions for the Future.

C H A P. IV. Furthermore then we beseech you, Brethren, and exhort you by the Lord Jesus, that as ye have received of Us

I.
Instructions against Unclean-
ness.

^a Act. 17. 1—10. ^b Of this the Thessalonians seem to have been at first ignorant, as may be gathered from

Chap. 4. 13. ^c Compare Eph. 1. 4. Col. 1. 22. Jud. v. 24.

TEXT.

TRANSLATION.

Θεῶ, * καθὼς καὶ περιπαλεῖτε," ἵνα
περισσώητε μᾶλλον.

2 Οἶδατε γὰρ τίνες ὡς ἀγγελίας
ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ.

3 Τὸ γὰρ ἐστὶ θελημα τοῦ Θεοῦ ὁ ἁγί-
ασμός ὑμῶν· ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς
πορνείας· 4 εἰδέναι ἕκαστον ὑμῶν τὸ

ἑαυτῷ σκότος κληῖσθαι ἐν ἁγιασμῷ καὶ τι-
μῇ· 5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ
καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν·

6 τὸ μὴ ὑπερβαίνειν, καὶ πλεο-
νεκτεῖν ἐν τῷ ὡς ἀγγαλί· τὸν ἀδελ-
φὸν αὐτοῦ· διότι ἐκδικὸς ὁ Κύριος

πρὸς πάντων τούτων, καθὼς καὶ
προεῖπαμεν ὑμῖν καὶ διεμαρτυράμε-
θα. 7 Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ

Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ' ἐν ἁγιασ-
μῷ. 8 Τοιγαροῦν ὁ ἀδελφῶν, ἐκ ἄν-
θρωπον ἀφείλει, ἀλλὰ τὸν Θεόν, τὸν

καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον
εἰς ἡμᾶς.

9 Περὶ δὲ τῆς φιλαδελφίας ἡ
χρεία ἔχειτε γράφειν ὑμῖν. αὐτοὶ γὰρ
ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν

ἀλλήλους. 10 καὶ γὰρ ποιεῖτε αὐτὸ
εἰς πάντας τὰς ἀδελφὰς τοὺς ἐν

ὅλῃ τῇ Μακεδονίᾳ· παρακαλῶμεν δὲ
ὑμᾶς ἀδελφοί, περισσεύειν μᾶλλον,

you do walk, * so ye would
abound more and more.

2 For ye know what com-
mandments we gave you by
the Lord Jesus.

3 For this is the will of
God, even your sanctificati-
on; that ye should abstain
from fornication;

4 That every one of you
should know, how to possess
his vessel in sanctification
and honour.

5 Not in the lust of concu-
piscence, even as the Gen-
tiles, who know not God:

6 That no man go beyond,
and be inordinate with * his
brother in the * matter: be-
cause that the Lord is the
avenger of all such, as we
also have forewarned you
and testified.

7 For God has not called
us unto Uncleaness, but
unto Holiness.

8 He therefore that despi-
ses, despises not man, but
God, who has also given
unto us his Holy Spirit.

9 But as touching Bro-
therly love, ye need not that
I write unto you: for ye
your selves are taught of
God to love one another.

10 And indeed ye do it
towards all the Brethren,
which are in all Macedonia:
but we beseech you, Bre-
thren, that ye abound more
and more,

^b Alex. Cler. Ger. Vulg. Æthi. &c. and this Reading best answers to περισσεύετε
in the last clause, the Apostle's exhorting them to *Abound*, supposing they did al-
ready walk so in some degree. Compare v. 9, 10.

TEXT.

TRANSLATION.

II καὶ φιλοτιμεῖσθε ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις

II And that ye study to be quiet, and to do your own business, and to work with

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directions, how you ought to walk and to please God, and (*to do you Right*) as ye do *already actually* walk in a good degree, so ye would abound more and more, *go on still to do so in an higher degree*, 2 For ye know what Commandments we gave you by the Lord Jesus. 3 For, *as we told you before when we were with you*, this is the Will of God, even your Sanctification; *that is, to be more particular*, that ye should abstain from Fornication or *Any Uncleaness*; 4 that every one of you should know, how to possess his *Body, the Vessel wherein the Soul dwells naturally, and the Holy Spirit by the Gift of God*, in Sanctification and Honour; ^a 5 not in the *dishonourable* ^a lusts of Concupiscence, even as *those of the Gentiles do*, who know not God, *nor consequently his Will* († 3.) *namely their Sanctification*; 6 that no man go beyond *the bounds of Matrimony*, and be inordinate with his Brother in the matter ^b *too vile to be plainly mentioned*; because the Lord is the Avenger of All such *Lewd Persons, in a more exemplary and severe manner*, as we also have forewarned you and testified. 7 For God has not called Us *Christians* unto Uncleaness, but unto Holiness. 8 He therefore that despises *this Commandment here given by Us to abstain from Fornication*, despises not Man or Us *Apostles*, but God himself, who has also given unto Us his Holy Spirit, *by whose particular direction* ^c *we give this Command in a special manner to the Gentile Converts; the Sins of Uncleaness being Chief Reigning Sins in the Gentile World; and because you might therefore be more addicted to these before your Conversion, and even after it may be still inclined to be again intangled* ^d *therein, I have for these Reasons insisted the longer against them.*

9 But as touching Brotherly Love ye need not that I write so largely unto you: for ye your selves are taught of God *by his Spirit shed abroad in your Hearts, and by the very Nature and Design of the Gospel*, to Love One another. 10 And indeed ye do it towards All the Brethren, that are in all Macedonia: but we beseech you, Brethren, that ye abound more and more *in this Great Christian Duty of Charity.*

II And we beseech you also, that ye make it your special study to be Quiet, and to do your Own Business, and to work with

II.
For the increase
of Brotherly
Love.

III.
Against Idle-
ness and Imper-
tinency.

^a See Rom. 1. 26. *πάντη ἀτιμίας*. ^b Compare Eph. 5. 12. ^c See Act. 15. 28, 29. ^d 2 Pet. 2. 20.

TEXT.

TRANSLATION.

χερσιν ὑμῶν, καθὼς ὑμῖν παρηγγέ-
λαμεν· 12 ἵνα πεπαλῆτε ὡς ἀνθρώ-
πος πρὸς τοὺς ἔξω, ἵνα μηδενὶς χρείαν
ἔχητε.

13 Οὐ^a θέλομεν^a δὲ ὑμᾶς ἀγνοεῖν,
ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα
μὴ λυπῆσθε, καθὼς ἔοι τοῖς λοιποῖς οἱ
μὴ ἔχοντες ἐλπίδα. 14 Εἰ γὰρ πιστεύο-
μεν ὅτι Ἰησοῦς ἀπέθανε ἔτι ἀνέστη· ἔτω
καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ
Ἰησοῦ ἀξίαι σὺν αὐτῷ. 15 Τὸ γὰρ
ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι
ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι
εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ
φθάσωμεν τοὺς κοιμηθέντας· 16 ὅτι
αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν
φωνῇ ἀρχαγγέλου, ἔτι ἐν σάλπιγγι
Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, ἔτι οἱ
νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶ-
τον· 17 ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ
περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρ-
παγισόμεθα ἐν νεφέλαις εἰς ἀπάν-
τησιν τοῦ Κυρίου εἰς αἶρα, ἔτι ἔτω
πάντοτε σὺν Κυρίῳ ἐσόμεθα· 18 ὥστε
ἀδιακατέστε ἀλλήλους ἐν τοῖς λόγοις
τούτοις.

Κ Ε Φ. ε.

1 Περὶ δὲ τῶν χρόνων ἔτι τῶν
καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν

^a Alex. Clem. Ger. sc. Vulg. Arab. Æthiop. Hippolyt. Chrysost. Orig. Theodoret. Theophylact. sc.

your own hands, as we com-
manded you,

12 That ye may walk de-
cently * toward them that
are without, and may have
lack of nothing.

13 Moreover we would
not have you to be ignorant,
Brethren, concerning them
who are asleep, that ye sor-
row not, even as the rest
who have no hope.

14 For if we believe that
Jesus died and rose again;
even so them also who sleep
in Jesus, will God bring with
him.

15 For this we say unto
you by the word of the Lord,
that we who are alive and
remain unto the Coming of
the Lord, shall not prevent
them that are asleep:

16 For the Lord himself
shall descend from heaven
with a shout, with the voice
of the Archangel, and with
the trump of God; and the
Dead in Christ shall rise first:

17 Then we who are alive
and remain, shall be caught
up together with them in
the clouds, to meet the Lord
in the air; and so shall we
ever be with the Lord.

18 Wherefore comfort one
another with these words.

CHAP. V.

1 But of the Times and
Seasons, Brethren, ye have no
need that I write unto you.

TEXT.

TRANSLATION.

γινώσκεισθε. 2 Αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡ ἡμέρα Κυρίου, ὡς κλέπτης ἐν νυκτὶ, ἔτις ἐρχεται. 2 For your selves know perfectly, that the Day of the Lord so comes, as a Thief in the night.

PARAPHRASE.

your Own Hands, as we commanded you; 12 that so ye may walk decently toward them that are without, *not giving them occasion to think Ill of the Gospel^a because of your Laziness and other like Misbehaviour*, and that ye may have lack of Nothing from Any other especially Any Heathen or Unbeliever.

13 Moreover, *to supply now in some measure what seems chiefly lacking in your Faith*, we would not have you ignorant, Brethren, concerning the Resurrection of them that are Dead, or rather asleep in Christ; that ye sorrow not *immoderately for them*, even as the Rest of the Gentiles, who have no Hope of the Resurrection. 14 For if we believe that Jesus died and rose again, even so *we must believe*, that them also who sleep in Jesus, will God bring with him at his Coming. 15 For this we *positively* say unto you, *and that* by the word or revelation of the Lord himself, that We Christians, who are then alive and remain under the Coming of the Lord, shall not prevent them that are asleep, *so as to receive our Glorious Change before their Resurrection*. 16 For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the last ^b trump of God; and then the Dead in Christ shall rise First: 17 then we who are alive and remain on the earth, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we, Faithful Christians, for ever be with the Lord. 18 Wherefore comfort one another concerning your Deceased Friends with these Words.

IV. Against immoderate Grief for the Dead, together with a short account of the Resurrection.

CHAP. V. But of the Exact Times and Seasons, when the Coming of the Lord shall be, Brethren, ye have no need that I write unto you. 2 For your selves, *by what I taught you when I was with you*, already know perfectly, *what is of chief moment to be known in reference to this matter*, namely that the Day of the Lord so uncertainly and unexpectedly comes as a Thief ^c in the night. 3 For

V. Of the Time and Manner of Christ's Coming, and the Influence it ought to have upon them.

^a Tertullian saith, one Objection of the Heathen against the Christians was this, that they were *infructuosi in negotiis*. Apol. c. 42. ^b Compare 1 Cor. 15. 52. whence in Dial contra Marcion. and Chrysost. Comment. this passage is cited expressly thus, *ὡς ἡ ἡμέρα καὶ ἡ νύκτις*. ^c So Matt. 24. 43, 44. Luk. 12. 39. and 17. 26. 2 Pet. 3. 10. Rev. 3. 3.

TEXT.

TRANSLATION.

3 Όταν γὰρ λέγωσιν, Εἰρήνη ἔσται· τότε αἰφνίδιος αὐτοῖς ἐφίσηται ὁλεθρὸς, ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, ἣ δ' οὐ μὴ ἐκφύγῃσιν.
 4 Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν σκοτεινῇ, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ· 5 πάντες ὑμεῖς υἱοὶ φωτός ἐστε, ἣ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτός, οὐδὲ σκοτεινῆς. 6 Ἀρα ὅτι μὴ καθύδωμεν ὡς ἡ οἱ λοιποὶ, ἀλλὰ γρηγορώμεν ἢ νήφωμεν. 7 Οἱ γὰρ καθύδοντες, νυκτὸς καθεύδουσιν· ἣ οἱ μεθυσκώμενοι, νυκτὸς μεθύουσιν. 8 Ἡμεῖς δὲ ἡμέρας ὅλης νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως ἣ ἀγάπης, ἢ περικεφαλαίαν, ἐλπίδα σωτηρίας. 9 Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς σωτηρίαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 10 ὃς ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα ἢτε γρηγορώμεν ἢτε καθύδωμεν, ἅμα ζωὴν αὐτοῦ ζήσωμεν. 11 Διὸ παρακαλεῖτε ἀλλήλους, ἣ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς ἢ ποιῆτε.

12 Ερωτώμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐκ ὑμῶν, ἣ προϊσταμένους ὑμῶν ἐν Κυρίῳ, ἣ νεθετεύοντες ὑμᾶς, 13 ἢ ἡγείσθαι αὐτοὺς ὑπὲρ ἐκπερισσῶς ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν.

3 For when they shall say, Peace and Safety; then sudden Destruction comes upon them, as Travail upon a woman with child, and they shall not escape.

4 But ye, Brethren, are not in Darkness, that that Day should overtake you as a Thief:

5 Ye are all the children of Light and the children of the Day: we are not of the Night, nor of Darkness.

6 Therefore let us not sleep as do the Rest, * but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunk, are drunk in the night.

8 But let us who are of the Day, be sober, putting on the Breastplate of Faith and Love, and for an Helmet, the Hope of Salvation.

9 For God has not appointed us unto Wrath, but to obtain Salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep, we should live together with Him.

11 Wherefore comfort one another, and edify one the other, even as also ye do.

12 And we beseech you, Brethren, to know them who labour among you, and are over you in the Lord, and admonish you,

13 And to esteem them very highly in love for their

Eign-

Εἰρηνέετε ἐν ἑαυτοῖς. 14 πα-
ρακαλεῖσθε ὅς ὑμεῖς, ἀδελφοὶ, 18-
θελείτε τὰς ἀτάκτους, παραμυθεῖ-

works sake. Be at peace a-
mong your selves.

14 And we exhort you,
Brethren, warn them that
are Disorderly, comfort the

P A R A P H R A S E.

when they, *i. e. the Unbelievers and false Christians* shall say, Peace and Safety; then sudden Destruction comes upon them, as Travail upon a Woman with Child; and they shall not escape. 4 But ye, Brethren, are not *now* in the Darkness of ignorance, that that Day of the Lord should overtake you *unexpectedly* as a Thief. 5 Ye by embracing the Gospel, are become All of you the Children of Light, as having the Light ^a of the Gospel and believing in it, and the Children of the Day of Grace, ^b and of Salvation: ^c We Believers are not of the Night nor of the Darkness of Ignorance in these matters, as are all that do not believe the Gospel, both Jews and Gentiles. 6 Therefore let us not sleep as do the Rest that Believe not, living *securely in Sin*, and without expecting or preparing for Judgment, but let us, as those that expect the Day of Judgment, watch and be sober in order to prepare ourselves for it. 7 For as they that sleep *natural sleep*, usually sleep in the Night, and they that be drunk, are usually drunk in the Night: so the spiritual sleep of sin falls only on such as are in the night of infidelity. 8 But let us who are of the Day-light of the Gospel, be sober, putting on the Breastplate of Faith and Love, and for an Helmet, the Hope of Salvation. 9 For God has not appointed Us Believers, as he has Unbelievers, to Wrath, but to obtain Salvation by our Lord Jesus Christ, 10 who died for us, that whether we wake or sleep, *i. e. whether we are Alive or Dead* ^d at Christ's Coming, we should *thenceforth* live together with him. 11 Wherefore comfort one another with this Hope, and edify one the other, even as also ye do.

12 And we beseech you, Brethren, to know, *i. e. with due Re-* gard to take notice of Them who labour in the Ministry among you, and are Over you in the Lord, and admonish you; 13 and to esteem them very Highly in Love for their Work's sake.

VI.
Of Reverence
to Spiritual
Guides.

Be at peace ^e among your selves. 14 And to this end we exhort you, Brethren, warn them that are Disorderly ^f who work not at all, but are Busy-bodies, and by this means disturb the Outward Peace or Quiet; and as for those who want Inward peace of mind, comfort the Feeble-

VII.
Of Behaviour
towards Others.

^a John 12. 36. Eph. 5. 8. ^b Rom. 8, 9. ^c See Mark 9. 50. ^f Compare 13. 12, 13. ^e 2 Cor. 6. 2. ^d Rom. 14. Chap. 4. 11. and 2 Thess. 3. 6—12.

TEXT.

TRANSLATION.

θε τὰς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀδελφῶν, μακροθυμεῖτε πρὸς πάντας· 15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε, ἢ εἰς ἀλλήλους ἢ εἰς πάντας.

16 Πάντοτε χαίρετε. 17 Αδιαλείπτως προσεύχεσθε. 18 Ἐν παντὶ ὡχαρισεῖτε· τὸ γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

19 Τὸ πνεῦμα μὴ σβέννυτε. 20 Προφητείας μὴ ἐξεσθενεῖτε. 20 Πάντα δοκιμάζειτε· τὸ καλὸν κατέχετε. 22 Ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε.

23 Αὐτὸς ὃς ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς· ἢ ὁλόκληρον ὑμῶν τὸ πνεῦμα, ἢ ἡ ψυχὴ, ἢ τὸ σῶμα ἀμέμπτως ἐν τῇ παρυσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖ.

24 Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

25 Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. 26 Ἀπαύσατε τὰς ἀδελφὰς πάντας ἐν φιλήματι ἁγίῳ. 27 Ορκίζω ὑμᾶς τὸν Κύριον, ἀναγνωθῆναι τὴν ἐπιστολήν πᾶσι τοῖς ἁγίοις ἀδελφοῖς.

28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετ' ὑμῶν. Ἀμήν.

Πρὸς Θεσσαλονικεῖς πρώτη ἐξήαφη ἀπὸ Ἀθηνῶν.

Feeble-minded, support the Weak, be patient toward All men:

15 See that none render Evil for Evil unto Any man: but ever follow that which is Good, both towards one another & towards All men.

16 Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the Will of God in Christ Jesus towards you.

19 Quench not the Spirit.

20 Despise not Prophecies.

21 Prove All things; hold fast that which Good.

22 Abstain from all Appearance of Evil.

23 And the very God of Peace sanctify you wholly: and may your whole Spirit and Soul and Body be preserved Blameless unto the Coming of our Lord Jesus Christ.

24 Faithful is he that calls you, who also will do it.

25 Brethren, pray for Us.

26 Greet All the Brethren with an Holy Kiss.

27 I charge you by the Lord, that this Epistle be read unto All the Holy Brethren.

28 The Grace of our Lord Jesus Christ be with you, Amen.

The First Epistle to the Thessalonians was writ from Athens.

P A R A P H R A S E.

minded or Faint-hearted under afflictions, support the Weak in Faith^a or Scrupulous: be patient toward All men: 15^f see that None of you render Evil for Evil to Any man; but ever follow that which is Good, both towards one another who are Believers, and to All other Men.

16 In whatever condition you be, Rejoyce evermore^b in Christ; 17 and be sure to Pray without ceasing, i. e. never to fail in observing conscientiously the Returns of Prayer both Publick and Private, this being a most proper means to turn every thing to your Good: 18 and as you are to Pray, so in Every thing or condition you are likewise to give Thanks, ^bfor this is the Will of God in Christ Jesus towards you, forasmuch as All things shall work together for Good to you who love God, and are called according to his purpose.

VIII.
Of Behaviour
towards God in
All Conditions.

19 Quench not the Spirit by resisting his Ordinary motions of Grace, or by slighting and abusing his Extraordinary Gifts: 20 more especially Despise not Prophesyings or the Gift of interpreting Scripture; but Prove or examine All things delivered by such as pretend to that Gift, whether or no they be agreeable to the Rule^c of Faith; and then hold fast that which is Good or agreeable to the said Rule. 22 In a word, Abstain from Every Kind or All so much as Reasonable Appearance of Evil.

IX.
Of using aright
the Means of
Grace.

The C O N C L U S I O N.

23 And that you may observe the foregoing Directions, and especially that of Preserving Peace among you, the very God of Peace sanctify you wholly: and may your whole Spirit or Rational Faculty, and Soul or Animal Faculty, and Body be preserved Blameless unto the Coming of our Lord Jesus Christ. 23 Faithful is he that calls you unto such Holiness,^d who also will certainly do his part towards it.

I.
S. Paul prays
for the Thessalo-
nians.

25 Brethren, pray for Us. 26 Greet All the Brethren with an Holy Kiss. 27 I charge you by the Lord, that this Epistle be read unto All the Holy Brethren.^e

II.
Desires their
Prayers for him
with some Dire-
ctions.

28 The Grace of our Lord Jesus Christ be with you, Amen.

III.
The Closing
Salutation.

The First Epistle to the Thessalonians was writ from^f Athens.

^a Rom. 14. 1. ^b 'Tis obvious that the Apostle in these directions has an eye on the main design of this Epistle, viz. to Comfort the Thessalonians under their Afflictions; to which end he teaches them by these Rules, that they ought to be so far from Repining or Forsaking Christianity on account of Persecutions, that they ought on the contrary even to Rejoyce in them, and Give thanks for them. Compare Rom. 5. 3, 4, 5. ^c See Rom. 12, 6. ^d Com-

pare Chap. 4. 7. ^e Compare Col. 4. 16. Hence Learned Men reasonably infer, that S. Paul by the Charge given in this place intended to order, that this Epistle should be read in the Church or publick Congregation. ^f 'Tis with good Reason; that the Subscriptions added to the Epistles of S. Paul are judged by the Learned to be of no Great Authority, not such as may be relied upon; forasmuch as they are not the same in All Copies, are Different in the Syriac

Syriac and the *Arabic* Versions, and are wholly wanting in some antient *Greek* Copies. Hence they are reasonably supposed to have been at first added only upon Probable Conjectures; and when at any time they truly represent the Place whence, or Person by whom the Epistle was sent, 'tis not that they are of themselves to be Relied upon, but because there is some other Concurring Authority to confirm the same.

On this score it is, that altho' the *Subscription* at the end of this Epistle faith it was writ from *Athens*, yet the Learned judge this to be no other than

a mistake (arising perhaps from the mention made of *Athens*, *ch.* 3. 1.) and do rationally infer, that this Epistle was rather writ from *Corinth*. For the *Inscription* running thus, *Paul and Sylvanus and Timothy*—plainly shews, that *Sylvanus* and *Timothy* were with *S. Paul* when he writ it. But these are expressly said *Act.* 18. 1—5. not to have come from *Macedonia* till after that *S. Paul* was departed from *Athens*, and was come to *Corinth*, whence therefore this Epistle is most probably inferred to have been written.

S Y N O P S I S.

I. The Inscription or Introductory Salutation, *Chap.* I. 1.

1. By reminding them by way of Commendation, how readily they at first received the Gospel, tho' in much affliction, *Chap.* I. 2—10.
2. By reminding them, both from the *Motive* and *Effect* of his Preaching, that the Gospel he preached was no other than the Word of God: and that by their Suffering they became more like unto the Prophets of old, and the Apostles, and even *Christ* himself, *Chap.* II. 1—16.
3. By acquainting them with his Earnest Desire to be with them again in order to Confirm them, *Chap.* II. 17—20.
4. By sending *Timothy* to them for the same end, *Chap.* III. 1—3.
5. By reminding them that from the first he had told them, they were to expect Persecution, and that without their Perseverance All his Labour on them would be in vain, *Chap.* III. 4, 5.
6. By the Great Comfort and Joy he had upon hearing of their Constancy and Perseverance, and by his Prayers for its Continuance to the end, *Chap.* III. 6—13.

II. The Main Design of the Epistle, viz. to Confirm them in the Faith, and to Exhort them to Perseverance under their Persecutions; which he do's

III. Instructions for the future;

1. Against Uncleanness, *Chap.* IV. 1—8.
2. For the increase of Brotherly Love, *Chap.* IV. 9, 10.
3. Against Idleness and Impertinency, *Chap.* IV. 11, 12.
4. Against Immoderate Grief for the Dead, wherein *S. Paul* gives them a short account of the Resurrection, *Chap.* IV. 13—18.
5. Concerning the Time and Manner of *Christ's* Coming, and the influence it ought to have upon them. *Ch.* V. 1—11.
6. Of Reverence to Spiritual Guides, *Chap.* V. 12, 13.
7. Of Behaviour towards Others, *Chap.* V. 14, 15.
8. Of Behaviour towards God in All Conditions, *Chap.* V. 16—18.

9. Of Using aright the Means of Grace, *Chap.* V. 19—22.

IV. The Conclusion, *Chap.* V. 23—28.

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS.

THE PREFACE.

THIS Second Epistle to the *Thessalonians* is generally, and that with great probability, supposed to have been writ within a short time after the Former, and consequently A. D. 52 or 53, and from the same place, namely *Corinth*.

I.
The Time and
Place of writing
this Epistle.

The chief Occasion of it was to Rectify the Mistake of the *Thessalonians* concerning the *Day of Christ*, or of Judgment *being at hand*, which the Apostle do's *Chap. 2. 1-- 12.* Having this occasion to write to them, he takes the opportunity to commend their Growth in the Faith, and to exhort them to Persevere, wherewith is taken up *Chap. 1. and Chap. 2. v. 13---17.* and he closes this Epistle with Directions for the Future, especially concerning the Disorderly or Idle, which takes up *Chap. 3.*

II.
The Occasion of
it, and its other
Two General
Heads.

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II.
The Occasion of
it, and its other
Two General
Heads.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE SECOND EPISTLE
OF

PAUL
THE APOSTLE
TO THE

THESSALONIANS.

TEXT.

TRANSLATION.

Κ Ε Φ. α'.

CHAP. I.

Ι ΠΑΥΛΟΣ ἡ Σιλουανὸς ἡ
Τιμόθεος τῇ ἐκκλησίᾳ Θεσ-
σαλονικέων ἐν Θεῷ πατρὶ ἡμῶν, ἡ
Κυρίῳ Ἰησοῦ Χριστῷ· 2 Χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, ἡ
Κυρίῳ Ἰησοῦ Χριστοῦ.

3 Εὐχαριστοῦμεν τῷ Θεῷ
πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς
ἀξιὸν ἐστίν, ὅτι ὑπερβαίνει ἡ πίστις
ὑμῶν, ἡ πλεονάζει ἡ ἀγάπη ἐνὸς
ἐκάστων πάντων ὑμῶν εἰς ἀλλήλους·
4 ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι
ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ
τῆς ὑπομονῆς ὑμῶν ἡ πίστεως ἐν
πᾶσι τοῖς διωγμοῖς ὑμῶν, ἡ ταῖς
θλίψεσιν αἷς ἀνέχεσθε· 5 ἔνδειγμα
τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς
τὸ κατεξιωθῆναι ὑμᾶς τῇ βασιλείᾳ

Ι PAUL and Silva-
nus and Timothy
unto the Church
of the Thessaloni-
ans in God our Father and
the Lord Jesus Christ:

2 Grace unto you and
Peace from God our Father,
and the Lord Jesus Christ.

3 We are bound to thank
God always for you, Bre-
thren, as it is meet, because
that your Faith grows ex-
ceedingly, and the Charity
of Every one of you All to-
wards each other abounds:

4 So that we our selves
glory in you in the Churches
of God; for your Patience
and Faith in all your perse-
cutions and tribulations that
ye endure:

5 Which is a manifest token
of the Righteous judgment
of God, that ye may be
counted worthy of the King-

THE

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS.

PARAPHRASE.

The Inscription or Introductory Salutation.

CHAP. I. **P**AUL and Silvanus and Timothy, unto the Church of the Thessalonians in God our Father and the Lord Jesus Christ: 2 Grace unto you and Peace from God our Father, and the Lord Jesus Christ.

SECTION I.

S. Paul commends the Thessalonians Perseverance and Progress in Christianity, and prays for the Continuance of the same.

3 We are bound to thank God always for you, Brethren, and ^{I. S. Paul com-} that after such a special manner as it is meet or worthy of, be- ^{mends the Thes-} cause that your Faith grows exceedingly, and the Charity of Every ^{salonians for their} one of you All, both Jewish and Gentile Converts, towards Each ^{Perseverance &} other abounds: 4 so that we our selves Glory in you in the ^{Growth in the} Churches of God, for your Patience and Faithfulness in All the ^{Faith; and with-} Persecutions and Tribulations that ye endure: 5 which your Suf- ^{al comforts} fering is a manifest Token or Evidence of the Righteous Judgment ^{them under} of God that is to come, ^{their Sufferings,} a these Persecutions and Tribulations be- ^{by the Consid-} falling you now, that by reason of your Patience and Faithfulness ^{eration of their} in them ye may be then counted worthy of the Kingdom of God, ^{Own Future} ^{most Happy} ^{State, and the} ^{most unhappy} ^{Estate of their} ^{Persecutors} ^{hereafter.}

^a See v. 7. when the Lord Jesus shall be revealed, &c.

TEXT.

TRANSLATION.

τῷ Θεῷ, ὑπὲρ ἧς ἔ πάσχει. 6 Εἵ-
περ δίκαιον ὡς Θεῷ, ἀνταποδῆ-
ναι τοῖς θλίβουσιν ὑμᾶς θλίψιν. 7 καὶ
ὑμῖν τοῖς θλιβομένοις ἀνεσιν μετ' ἡμῶν,
ἐν τῇ ἀποκαλύψει τῷ Κυρίῳ Ἰησοῦ
ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως
αὐτοῦ, 8 ἐν πυρὶ φλογὸς, διδόντος
ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς
μὴ ὑπακούσιν τῷ Εὐαγγελίῳ τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ. 9 οἵτινες
δίκην τίσασιν, ὅλεθρον αἰώνιον, ἀπὸ
προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δό-
ξης τῆς ἰχρύος αὐτοῦ. 10 ὅταν ἔλ-
θῃ ἐνδοξαδοῦναι ἐν τοῖς ἁγίοις αὐτοῦ,
καὶ θαυμαδοῦναι ἐν πάνσι τοῖς ^α πι-
στύσασιν, (ὅτι ἐπιστάθη τὸ μαρτύρι-
ον ἡμῶν ἐφ' ὑμᾶς) ἐν τῇ ἡμέρᾳ
ἐκείνῃ.

11 Εἰς ὃ καὶ προσδύχομεθα πάν-
τοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῇ
κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ
πάνσαν δόξαν ἀγαθωσύνης, καὶ ἔρ-
γον πίστεως ἐν δυνάμει. 12 ὅπως
ἐνδοξαδοῦναι τὸ ὄνομα τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ,
καὶ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου
Ἰησοῦ Χριστοῦ.

dom of God, for which ye
also suffer.

6 Seeing it is a righteous
thing with God, to recom-
pence tribulation to them
that trouble you ;

7 And to you who are
troubled, Rest with us, when
the Lord Jesus shall be re-
vealed from Heaven, with
his mighty Angels,

8 In flaming fire, taking
vengeance on them that
know not God, and that o-
bey not they Gospel of our
Lord Jesus Christ :

9 Who shall be punished
with Everlasting destruction
from the presence of the
Lord, and from the Glory
of his Power ;

10 When he shall come to
be glorified in his Saints, and
to be admired in All them
that believed * (because our
Testimony among you was
believed) in that Day.

11 Wherefore also we pray
always for you, that our God
would make * you worthy
of this calling, and fulfil all
the good pleasure of his
Goodness, and the work of
Faith with Power ;

12 That the Name of our
Lord Jesus Christ may be
glorified in you, and ye in
him, according to the Grace
of our God, and the Lord
Jesus Christ.

^a So Alex. Clerm. Ger. with 12 other Copies; as also Vulg. Chrysost. Theodo-
ret. Theophylact. Oecum. Iren. Ambros. &c.

P A R A P H R A S E.

which ye not only believe and hope for, but for which ye also ^a suffer. 6 I say your Suffering is a manifest token of the Righteous Judgment of God that is to come, seeing it is but a Righteous thing with God, to recompence tribulation to them that trouble you, 7 and to you who are troubled like as we are, Rest and Happiness together with Us, namely then, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels, 8 in flaming fire, taking vengeance on them, that among the Gentiles know not God as far as they might by the Light of Reason, and that among the Jews and Gentiles, having heard, obey not the Gospel of our Lord Jesus Christ: 9 who shall be punished with Everlasting destruction, which shall be inflicted on them, from the Presence or Person of the Lord ^b himself, and from the Glory of his Power, i. e. by his Glorious Power; 10 when He shall come to be Glorified in his Saints by reason of the Great Glory he shall then confer ^c upon them, and for the same to be Admired ^d by the Unbelievers in All them that bearing the Gospel believed (particularly in you, because our Testimony of Christ and his Gospel among you was believed: All this I say shall be done) in That Day, when the Lord Jesus shall be revealed with his Mighty Angels.

11 Wherefore also we pray always for you, that our God would make ^e you worthy of this Calling, whereby (I have told you 1 Thess. 2. 12.) he has called you to his Kingdom and Glory, i. e. that he would give you Grace to walk worthy thereof, ^f and that he would so fulfil All the Good pleasure of his Goodness, and the Work of Faith with power, i. e. would enable you with the powerful assistance of his Holy Spirit to bring forth All the several Fruits of Faith, and thereby intirely bring about that which of his infinite Goodness is his Good Pleasure toward you, namely 12 that the Name of our Lord Jesus Christ may be glorified in you by your Patience and Piety now, and you in him, by his rewarding hereafter your Patience and Piety with eternal Glory, according to the promises made in the Gospel to that end out of the Free Grace or Favour of our God and the Lord Jesus Christ.

II.
S. Paul prays
for their Perse-
verance unto
the end.

^a Compare Phil. 1. 29. ^b See Mat. 25. 41. Then shall he, i. e. the King, say, &c. ^c See v. 12. as also Col. 3. 4. ^d Compare Wisdom 5. 1, 2, &c. ^e So Syriac Version renders it. And

'tis to be noted in general, that S. Paul often uses the Active Indefinite Tense in Greek to answer to the Hiphil Conjugation in Hebrew. ^f Eph. 4. 1.

TEXT.

TRANSLATION.

Κ Ε Φ. Β'.

CHAP. II.

1 Ερωῶμεν ἡμεῖς ὑμᾶς, ἀδελφοί,
 ὑπὲρ τῆς παρυσίας τῆς Κυρίας ἡμῶν
 Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς
 ἐπ' αὐτόν, 2 εἰς τὸ μὴ ταχέως
 σαλευθῆναι ὑμᾶς ἀπὸ τῆς νοῦς, μήτε
 θροεῖσθαι, μήτε διὰ πινδύματος, μή-
 τε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς
 δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα
 τῆς Κυρίας. ^a 3 Μήτις ὑμᾶς ἐξα-
 παλήσῃ καὶ μηδὲνα τρόπον ὅτι ἐὰν
 μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀπο-
 καλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας,
 ὁ υἱὸς τῆς ἀπωλείας, 4 ὁ ἀντικεί-
 ρμος, καὶ ὑπεραιρόμνος ἐπὶ πάντα λε-
 γόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν
 εἰς τὸν ναὸν τῆς Θεᾶς ^b καθίσαι, ἀπο-
 δεικνύοντα ἑαυτὸν ὅτι ἐστὶ Θεός. 5 Οὐ
 μνημονεύετε, ὅτι ἔτι ὦν πρὸς ὑμᾶς,
 ταῦτα ἔλεγον ὑμῖν; 6 καὶ νῦν τὸ
 κατέχον οἶδατε, εἰς τὸ ἀποκαλυφθῆ-
 ναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. 7 Τὸ
 γὰρ μυστήριον ἡδὴ ἐνεργεῖται ἐν ἀνομίας·
 μόνον ὁ κατέχων ἄρῃ, ἕως ἐκ μέσ-
 γένηται. 8 καὶ τότε ἀποκαλυφθήσεται ὁ
 ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀνελεῖ ^c τῷ.

1 Now we beseech you,
 Brethren, as concerning * the
 Coming of our Lord Jesus
 Christ, and our Gathering
 together unto him,

2 That ye be not soon
 shaken in mind, nor be trou-
 bled, either by Spirit, or by
 Word, or by Epistle as from
 us, as that the Day of the
 Lord is at hand.

3 Let no man deceive you
 by any means: for *that day*
shall not come, except there
 come a Falling away first, and
 that man of sin be revealed,
 the Son of Perdition:

4 Who opposes and exalts
 himself above All that is cal-
 led God, or that is worship-
 ped; so that he sits * in the
 temple of God, shewing him-
 self that He is God.

5 Remember ye not, that
 when I was yet with you,
 I told you these things?

6 And now ye know what
 with-holds, that he might be
 revealed in his time.

7 For the Mystery of Ini-
 quity doth already work;
 only there is that with-holds
 as yet, * until he be taken
 out of the way;

8 And then shall that wick-
 ed one be revealed, whom
 the Lord Jesus shall kill *

^a Alex. Clerm. Ger. Sc. Vulg. Syr. Epiphani. Origen. Hippolyt. Theodor. Tertull.
 Sc. ^b Ως Θεὸν is omitted in Alex. Clerm. Ger. Sc. Vulg. Syr. Æth. Hippolyt. Iren.
 Orig. Cyril. Hieros. Tertull. Cyprian. Sc. so that 'tis not to be doubted, but that it
 has been added to the Text. ^c Alex. Cler. Ger. Sc. Vulg. Syr. Æthiop. Orig. Hip-
 polyt. Theodoret. Chrysost. Theophylact. Constitut. Apost. Iren. Tertull. Cyprian.

TEXT.

TRANSLATION.

πνεύματι τῷ ὁσμῶντος αὐτοῦ, καὶ κατα-
 ἀργήσεται τῇ ἐπιφανείᾳ τῆς παρουσίας
 αὐτοῦ. 9 ὅς ἐστιν ἡ παρουσία κατ'

with the breath of his own
 mouth, and shall destroy
 with the brightness of his
 Own Coming.
 9 Even him, whose Coming

PARAPHRASE.

SECTION II.

S. Paul rectify's the Thessalonians Mistake, concerning the Day of Christ being at hand, acquainting them that Antichrist must first come, and giving some description of Him.

CHAP. II. Now we beseech you, Brethren, as concerning the Coming of our Lord Jesus Christ, and our Gathering together unto him *in the Clouds*,^a 2 that ye be not so soon shaken in mind, nor be troubled *and affrighted*, either by *any pretended Revelation of the Spirit*, or by *any Word spoken by us and misunderstood by others*, or by *any thing contained in my former Epistle as being sent from Us*, as that the Day of the Lord, *i. e. of Judgment*^b is at hand. 3 Let no man deceive you *in this point* by any means: for *that Day shall not come*, except there come a *Great Apostasy or Falling away from the Faith* first; and that Man of sin, *more emphatically called the Antichrist*, be revealed, *who also may be fitly styled as was Judas the Traitor*, the Son of Perdition:^c 4 who opposes and exalts himself above All that is called God, or that is worshipped: so that He sits in the Temple of God, shewing himself that he is God. 5 Remember ye not, that when I was yet with you, I told you these things? 6 And now ye know, what with-holds, that He be revealed in His Own time. 7 For the Mystery of Iniquity do's already work: only there is that with-holds as yet, until he be taken out of the way; 8 and then shall That wicked One be revealed, whom the Lord Jesus shall kill with the breath of his Own Mouth; and shall destroy with the brightness of his Own Coming; 9 *Even him*, whose Coming is after the Work-

^a See 1 Thess. 4. 17. ^b See Chap. 1. 7. ^c John 17. 12. See also Rev. 17. 11. whence it appears, that the Antichrist here spoken of is called the Son of Perdition, because he goes into Perdition. I shall not take upon me to

expound the several parts of this Prophecy; but shall leave Every one to his own Judgment therein; and perhaps He may judge Best, who thinks it is not to be Fully understood, till the time of its Accomplishment is Fully come.

TEXT.

TRANSLATION.

ἐνέργειαν τῆς Σατανᾶ, ἐν πάσῃ δυνά-
μει καὶ σημείοις, ἃ τέρασι ψεύδους,
10 καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας^a
τοῖς ἀπολλυμένοις, ἀντ' ὧν τὴν ἀγά-
πην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ
σωθῆναι αὐτούς. 11 Καὶ διὰ τῆτο
πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλά-
νης, εἰς τὸ πειθεῖσθαι αὐτούς τῷ ψεύ-
δει. 12 ἵνα κερθῶσι πάντες οἱ μὴ
πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' ὀδοκή-
σαντες ἐν τῇ ἀδικίᾳ.

13 Ἡμεῖς ᾧ ὀφείλομεν ὀχαρισεῖν
τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ
ἡγαπημένοι ὑπὸ Κυρίου, ὅτι ἔλαβον^b
ὑμῶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς ζωήραν,
ἐν ἁγιασμῷ πνεύματος, καὶ πίσει ἀλη-
θείας. 14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ
τῆς Εὐαγγελίας ἡμῶν, εἰς περιποίησιν
δόξης τῆς Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
15 Ἀρα ἔν, ἀδελφοὶ, στήκετε, καὶ κρα-
τεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε,
εἴτε διὰ λόγον εἴτε δι' ἐπιστολῆς ἡμῶν.
16 Αὐτὸς ᾧ ὁ Κύριος ἡμῶν Ἰησοῦς
Χριστός, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ
ἀγαπήσας ἡμᾶς, ἃ δὲς παράκλησιν
αἰωνίαν, καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι.
17 ὡς ἀκαλέσαι ὑμῶν τὰς καρδίας,
ἃ τηρεῖται ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔρ-
γῳ ἀγαθῷ.

is after the working of Sa-
tan, with all power, and
signs, and lying wonders,

10 And with all deceiva-
bleness of Unrighteousness
to* them that perish, be-
cause they received not the
Love of the Truth, that
they might be saved.

11 And for this cause God
shall send them strong delu-
sion, that they should be-
lieve a lye;

12 That they all might be
judged, who believed not the
Truth, but had pleasure in
Unrighteousness.

13 But we are bound to
give thanks always to God
for you, Brethren beloved of
the Lord, because God has
from the beginning chosen
you to salvation thro' fan-
ctification of the Spirit, and
Belief of the Truth:

14 Whereunto he called
you by our Gospel, to the
obtaining of the Glory of
our Lord Jesus Christ.

15 Therefore, Brethren,
stand fast, and hold the tra-
ditions, which ye have been
taught, whether by Word
or by our Epistle.

16 Now our Lord Jesus
Christ himself, and God even
our Father, who has loved
us, and has given us everlast-
ing consolation, and good
hope thro' Grace,

17 Comfort your hearts,
and stablish you in every
good word and work.

^a Ev is not read in Alex. Cler. Ger. Vulg. Æthiop. Orig. Iren. Tertull. &c. ^b A-
lex. Cler. and most Copies.

P A R A P H R A S E.

ing of Satan, with all Power, and Signs, and Lying Wonders,
 10 And with all Deceivableness of Unrighteousness to them that
 perish; because they received not the Love of the Truth, that
 they might be saved. 11 And for this cause God shall send them
 strong Delusions, *which shall have this effect upon them*, that they
 shall believe a Lye; 12 that they All might be judged, who be-
 lieve not the Truth of the Gospel preached unto them, but had plea-
 sure in Unrighteousness or Falshood, falling still from one Sin and Er-
 ror into Another Greater to their Final Damnation.

S E C T I O N III.

*From what is afore said concerning Antichrist and his Fol-
 lowers, S. Paul takes occasion to thank God for the Faith
 of the Thessalonians, and to exhort them to Perseverance.
 After which he adjoins some Directions, chiefly in refe-
 rence to the Disorderly or Idle.*

13 But We are bound to give thanks always to God for you,
 Brethren beloved of the Lord, because God has from the Beginning ^a of the World chosen you to salvation, thro' Sanctification of the
 Spirit, and Belief of the Truth: 14 whereunto consequently ^b he
 has called you by our Gospel, *i. e. the Gospel preached by us*, to
 the obtaining of the Glory of our Lord Jesus Christ, *i. e. the Glo-
 ry which he has purchased for us, and whereby we shall be made like
 unto him.* 15 Therefore on consideration of this Great Glory, Bre-
 thren, stand fast notwithstanding all Persecutions, and hold the Tra-
 ditions or Instructions, which ye have been taught of Us, whether
 by Word of mouth or by our former Epistle. 16 Now our Lord
 Jesus Christ himself, and God even our Father, who has loved us,
 and has given us Everlasting Consolation and Good Hope thro'
 Grace, 17 comfort your hearts and stablish you in every Good
 Word and Work.

I.
 S. Paul thanks
 God for his
 Mercy in cal-
 ling the Thessalo-
 nians to the
 Faith, and from
 thence exhorts
 them to the Du-
 ty of Perseve-
 rance.

^a Compare Eph. 1. 4. 2 Tim. 1. 9. did predestinate, them he also called.—
 Tit. 1. 2. ^b Rom. 8. 30. Whom he ^c See Phil. 3. 21. and 1 John 3. 2.

T E X T.

TRANSLATION.

Κ Ε Φ. γ'.

1 Τὸ λοιπὸν προσδέχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου ἐξέλθῃ καὶ δοξάζεται, καθὼς ἔστι πρὸς ὑμᾶς. 2 καὶ ἵνα ῥυθῶμεν ἀπὸ τοῦ ἀνόμων καὶ πονηρῶν ἀνθρώπων. ὃ γὰρ πάντων ἡ πίστις.

3 Πιστὸς δὲ ἐστὶν ὁ Θεὸς ὃς τηρεῖ ὑμᾶς καὶ φυλάσσει ἀπὸ τοῦ πονηροῦ. 4 Περιποιῶμεν ὅτι ἐν Κυρίῳ ἐφ' ὑμᾶς ὅτι ἂν παραγγέλωμεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. 5 Ὁ δὲ Κύριος κατεδύναται ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, ἥ ἐστὶν τὴν ἐσπομένην τοῦ Χριστοῦ.

6 Παραγγέλωμεν ὅτι ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, σέλλεσθε ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπαλουῦτος, καὶ μὴ κατὰ τὴν παράδοσιν, ἣν παρέλαβον ὑμεῖς ἀπὸ ἡμῶν. 7 Αὐτοὶ γὰρ οἶδατε, πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτίσαμεν ἐν ὑμῖν. 8 Ἐδὲ δωρεὰν ἄρτον ἐφάγομεν ποτὶ τίνας, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν. 9 Ἐχ' ὅτι ἔχ

C H A P. III.

1 Furthermore, *Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you :

2 And that we may be delivered from Unreasonable and Wicked men ; for All men have not Faith.

3 But God * is Faithful, who shall stablish you, and keep you from the evil one.*

4 And we have confidence in the Lord concerning you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the Love of God, & into the Patience of Christ.

6 Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from Every Brother that walks disorderly, and not after the tradition, which they have received of us.

7 For yourselves know, how ye ought to follow us ; for we behaved not ourselves disorderly among you ;

8 Nor did we eat any man's bread for nothing, but wrought with labour and toil night and day, that we might not be burdensome to any of you :

^a Alex. Clerm. Ger. Vulg. Æthiop. Ambros. &c. ^b So several Copies, as also Vulg. and Æthiop. Versions, Chrysost. Basil. Theodoret. Oecum. Theophyl. &c. παρειλάβοσαν Alex. Ger. ἐλάβοσαν Clerm.

TEXT.

TRANSLATION.

ἐχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς
τύπον δώμεν ὑμῖν, εἰς τὸ μιμεῖσθαι
ἡμᾶς. 10 Καὶ γὰρ ὅτε ἦμεν πρὸς
ὑμᾶς, τῷτο παρηγγέλλομεν ὑμῖν,
ὅτι εἴ τις ὃ θέλει ἐργάζεσθαι, μηδὲ
ἐσθιέτω.

9 Not that we have not
power, but to make our
selves an Ensample unto you,
to follow us.

10 For even when we were
with you, this we command-
ed you, that if Any man
would not work, neither
should he eat.

PARAPHRASE.

CHAP. III. Furthermore, Brethren, pray for Us, that the Word
of the Lord may have Free course, and be glorified *among Others*
Even as it is with you; 2 and that we may be delivered from Un-
reasonable and Wicked Men: for All men have not *the Grace of Faith*,
forasmuch as they hinder or deprive themselves of the same by their
Wickedness, Ill Practices, Obstinate Prejudices, and the like.

3 But *however Faithless and Unbelieving such are*, God is Faithful,
who shall *do his part to stablish you*, and keep you from the Evil
One, ^a *lest he deprive you of your Faith.* 4 And *therefore* we have
confidence in the Lord concerning you, that *thro' his Grace thus*
stablishing and keeping you ye both do and will do the things which
we *by his Authority* command you. 5 And *to this end* the Lord di-
rect your hearts into the Love of God, and into the Patience of
Christ, *i. e. into the like patience as that of Christ,* ^b *or into the pa-*
tience which is for the sake of Christ ^c.

6 Now we *being thus confident of your Ready Obedience* command
you, Brethren, in the name of our Lord Jesus Christ, that ye with-
draw your selves from Every Brother, that walks Disorderly, and
not after the Tradition which they received of Us. 7 For you
your selves know *from the Ensample we set you*, how *or after what*
manner you ought to follow us: for we behaved not our selves
Disorderly among you, 8 nor did we eat any man's bread for nothing,
but wrought with Labour and Toil night and day, that we might not
be Burdenome to Any of you: 9 not that we have not power *to de-*
mand suitable provision, but to make our selves an Ensample of *Indu-*
stry and Diligence unto you, to follow Us *therein.* 10 And *besides*
our Ensample we gave you *plain positive Directions to this purpose*: for
when we were with you, even this we *positively* commanded you,
that if Any man *being able* would not work, neither should he eat.

II.
He Desires their
Prayers for the
Success of the
Gospel.

III.
S. Paul is con-
fident of their
Readiness to
follow his Di-
rections.

IV.
Directions con-
cerning the Dis-
orderly or Idle.

^a See 1 John 5. 18. ^b 1 Pet. 2. 21. and 2 Tim. 2. 12. ^c Rev. 1. 9.

TEXT.

TRANSLATION.

11 Ακόμων γάρ τινες πειπαυῖ-
 τας ἐν ὑμῖν ἀτάκως, μηδὲν ἐργα-
 ζόμενος, ἀλλὰ πειεργαζόμενος· 12
 τοῖς ᾧ πιστοῖς πρὸς ἀγγέλλομιν καὶ πρὸς
 καλῶν ἐν Κυρίῳ Ἰησοῦ Χριστῷ, ἵνα
 μὴ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρ-
 τον ἐσθίωσιν. 13 Ὑμεῖς ᾧ, ἀδελφοί,
 μὴ ἐκκακήσητε καλοποιῶντες· 14 εἰ δέ
 τις ἔχῃ ὑπακούει τῷ λόγῳ ἡμῶν διὰ
 τῆς ἐπιστολῆς, τῶτον ζημεῖσθε, καὶ μὴ
 σιωαναμίγνυσθε αὐτῷ, ἵνα ἐντραπή·
 15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ
 κηδεύετε ὡς ἀδελφόν.

16 Αὐτὸς ᾧ ὁ Κύριος τῆς εἰρήνης
 δώῃ ὑμῖν τὴν εἰρήνην διὰ πάντων ἐν παν-
 τὶ τροπῷ. ὁ Κύριος μὲν πάντων ὑμῶν.
 17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύ-
 λου, ὅ ἐστι ζημεῖον ἐν πάσῃ ἐπιστολῇ, ἔ-
 τω γράφω. 18 Ἡ χάρις τῇ Κυρίῳ
 ἡμῶν Ἰησοῦ Χριστῷ μὲν πάντων ὑμῶν.
 Ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγγραφὴ
 ἀπὸ Ἀθηνῶν.^b

11 For we hear that there
 are some, who walk among
 you disorderly, working not
 at all, but are busie bodies:

12 Now them that are such,
 we command and exhort in
 the Lord Jesus Christ, that
 with quietness they work,
 and eat their own bread.

13 But ye, Brethren, be not
 weary in well doing.

14 And if any man obey
 not our Word by this Epistle,
 note that man, and have no
 company with him, that he
 may be ashamed:

15 Yet count him not as an
 Enemy, but admonish him as
 a Brother.

16 Now the Lord of Peace
 himself give you Peace al-
 ways by all means. The Lord
 be with you All.

17 The Salutation of *me*
 Paul with my own hand,
 which is the token in Every
 Epistle; so I write:

18 The Grace of our Lord
 Jesus Christ be with you All.
 Amen.

The second Epistle to the
 Theffalonians was writ
 from Athens.

^a Alex. Cler. Ger. &c. Vulg. Æthiop. &c. ^b Athanasius in Synopsi reads Πόμπε, as also Oecumenius in the account he gives of this Epistle; and so one MS. Copy. The Syriac Version instead of Athens mentions Laodicea of Pisidia, as the place whence this Epistle was writ.

P A R A P H R A S E.

11 *And this as to our Doctrine and Practice in this case I here remind you of, for that we hear that there are some who walk among you Disorderly, Working not all, but are Busy bodies, or such as make it their only Work to go about from house to house, and to concern themselves with the Business of Others, and so to disturb the Outward Peace among you.* 12 Now them that are such, we command and exhort in the Lord Jesus Christ, that with Quietness they set to work, and so eat their Own Bread, *i. e.* Bread earn'd by their own labour. 13 But the Rest of ye, Brethren, be not weary of Well-doing and distributing^a your Goods, because some have abused your Charity to Idleness. 14 And if any Man obey not this our Word or Precept concerning Industry repeated to you by this second Epistle, note that Man, and have no Company with him, that he may be ashamed: 15 yet count him not as an Enemy, but admonish him as a Brother.

The C O N C L U S I O N.

16 Now that the foregoing Directions for to restore and preserve Peace among you may have effect, I pray that the Lord of Peace himself would give you Peace always and by All means,^b both Outwardly among one another, and Inwardly in your Minds and Consciences. The Lord be with you All.

I.
S. Paul prays
for them, and
particularly for
Peace.

17 The Closing Salutation of me Paul, written with my Own hand, which is the Token in Every Epistle of Mine, that it comes from me; by way of Salutation, I say, and for such a token so I write: 18 The Grace of our Lord Jesus Christ be with you All. Amen.

II.
The Closing
Salutation.

The second Epistle to the Thessalonians was writ from^c Athens.

^a Compare Heb. 13. 16. ^b Compare 1 Theff. 5. latter part of v. 13. and v. 14. ^c Notwithstanding this Epistle is here said in the Inscription to have been writ from Athens, yet 'tis generally and with the greatest probability supposed by the Learned, to have been writ (as well as the First) from Corinth. For in the Subscription of this Second Epistle (as well as of the First)

mention is made of Silvanus and Timothy, who seem to have left S. Paul before he left Corinth to go to Syria, as is inferr'd from Act. 18. 18. where mention is made only of Priscilla and Aquila sailing with him into Syria. Besides the Scripture-history is altogether silent as to any Return of S. Paul from Corinth to Athens.

SYNOPSIS.

- I. The Inscription or Introductory Salutation, *Chap. I. 1, 2.*
- II. The Main Design of the Epistle; which is {
1. Usher'd in by commending their Growth in Faith, and comforting them under their Persecutions with the Hope of their Future Reward, *Chap. I. 3—12.*
 2. It self insisted upon, viz. their Mistake concerning *the Day of Christ being at hand* is rectified; and they are informed that *Antichrist* must first come, of whom and his Followers a Description is given, *Chap. II. 1—12.*
 3. Closed with a Thanksgiving to God for Calling the *Thessalonians* to the Faith, and exhorting them to Perseverance, *Chap. II. 13—17.*
- III. Directions or Instructions, viz. {
1. To pray for the Success of the Gospel, *Chap. III. 1, 2.*
 2. Concerning the Disorderly and Idle, usher'd in with the Apostle's Confidence of their Readiness to follow his Directions, *Chap. III. 3—15.*
- IV. The Conclusion, *Chap. III. 16—18.*

THE

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
GALATIANS.

THE PREFACE.

THIS Epistle is judged by the Learned in Chronology to have been written A. D. 57 or 58 at farthest.

I.
The Time when
this Epistle was
writ.

The Occasion of it was this: Some short time after S. Paul had converted the Galatians, certain Judaizers got

II.
The Occasion
of it.

amongst them, who went about to persuade them, that in order to their Salvation 'twas necessary they should be Circumcised, and observe Other Rites of the Law; and the more easily to induce the Galatians to receive this their False Doctrine, they craftily represented S. Paul as an Apostle only at second hand, and who did not so thoroughly understand the Design of the Gospel as did Peter, James and John, (who were made Apostles by Christ himself) seeming also to intimate, that these Other Apostles were of their mind, and did maintain Circumcision to be still necessary; nay that S. Paul himself did elsewhere preach and practise Circumcision. These being the Arguments made use of by the Judaizers, S. Paul begins this Epistle with vindicating the Authority both of his Apostleship and Doctrine by Considerations drawn from such Circumstances as attended them, Chap. I—III. 5. Then he proceeds to establish the Truth of his Doctrine from the Scripture, Chap. III. 6—IV. 7. After this he shews the Great Weakness and Folly of the Galatians in going about to subject themselves to the Law, Chap. IV. 8—V. 12. Lastly he concludes with Instructions for the future, Chap. V. 13. to the end of the Epistle.

This Epistle is probably conjectured to have been writ either at Ephesus, during S. Paul's stay there mentioned Act. 19. 10. or else at Troas during his stay there mentioned Act. 20. 6. It can't with any probability be supposed to have been written from Rome, as is said in the Subscription to the Epistle, of which see more in the Note there.

III.
The Place,
whence it was
writ.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΓΑΛΑΤΑΣ
ΕΠΙΣΤΟΛΗ.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
GALATIANS.

TEXT.

TRANSLATION.

ΚΕΦ. α'.

CHAP. I.

1 ΠΑΥΛΟΣ Απόστολος (ὅς κ' ἀπ' ἀνθρώπων, εἰδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς ὃ ἐγείραντος αὐτὸν ἐκ νεκρῶν) 2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 4 ὃ δόντος ἑαυτὸν ἡμῶν, ὅπως ἐξέλθαι ἡμᾶς ἐκ τῆς ἐνεσῶτος αἰῶνος πονηρῆς, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν· 5 ᾧ ἡ δόξα εἰς τὰς αἰῶνας τῶν αἰώνων, Ἀμήν.

6 Θαυμάζω ὅτι ἔστω ταχέως μετετίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον Εὐαγγέλιον·

1 PAUL an Apostle (not from * Men, nor by Man, but by Jesus Christ & God the Father, who raised him from the Dead)

2 And all the Brethren who are with Me, unto the Churches of Galatia:

3 Grace unto you and Peace from God the Father and our Lord Jesus Christ,

4 Who gave himself for our sins, that he might * take us out of this present Evil World, according to the Will of God even our Father:

5 To whom be Glory for ever and ever, Amen.

6 I marvel that ye are so soon * gone over from him that called you into the Grace of Christ, unto Another Gospel:

^a Alex. Clerm. Ger. &c. Origen. &c.

THE EPISTLE OF
PAUL
 THE APOSTLE TO THE
 GALATIANS.

PARAPHRASE.

SECTION I.

A Vindication of S. Paul's Apostleship and Doctrine, by several Considerations drawn from his Immediate Mission and Instruction by Christ himself, and from other Circumstances that attended his Ministry.

CHAP. I.

PAUL an Apostle, (who received my Mission and Instruction not originally from Men, as do False Apostles or Teachers, but from God; nor yet so much as mediately by Man, as do the True Ordinary Teachers of the Gospel Ordained by my Self or some other Apostle, but immediately ^a by Jesus Christ himself and God the Father who raised him from the Dead: I Paul thus an Apostle of the highest rank) ² and all the Brethren who are with Me, and who by thus joining with Me in this Epistle do testify their Assent to the Doctrine I preach, as the True Doctrine of Christ, unto the Churches of ^b Galatia: ³ Grace unto you and Peace from God the Father and our Lord Jesus Christ, ⁴ who gave himself for our Sins, that he might take us out of this present Evil World, i. e. out of the Bulk of Mankind at present consisting mostly of Unbelieving Jews and Vicious Gentiles, and so purify ^c to himself a Peculiar People zealous of Good works, according to the Will of God even our Father, who ^d wills our Sanctification, and that it should be brought about ^e by our Lord Jesus Christ; ⁵ to whom be Glory for ever and ever, Amen.

⁶ Remembring with ^f what Great zeal and affection ye received the Gospel's not long since from me; I can't but marvel that ye are so soon gone over from Him, viz. God, who called you by me into the Grace of Christ, i. e. the Covenant of Grace in Christ, unto another sort of Doctrine

I. The Introduction excellently adapted to the grand Design of the Epistle, as containing briefly a Vindication of his Apostleship v. 1. and also of his Doctrine concerning Justification by Faith, v. 4.

II. S. Paul pronounces the Opposers of his Doctrine to be Accursed, and proves his Sincerity in preaching the Truth of the Gospel from the Troubles and Persecutions he suffered on account thereof.

^a Read Act. 22. and 26. ^b See Hist. Geogr. of N. T. Part. 2. pag. 65. ^c Compare Tit. 2. 14. ^d 1 Thess.

4. 3. Hebr. 10. 5—9. ^e Hebr. 10. 10. ^f Galat. 4. 14, 15. ^g Act. 16. 6. and 18. 23.

TEXT.

TRANSLATION.

7 ὃ ἔκ ἐστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς, καὶ θέλοντες μετατρέψαι τὸ Εὐαγγέλιον τοῦ Χριστοῦ.
 8 Ἀλλὰ καὶ ἐὰν ἡμεῖς, ἢ ἄγγελος ἐξ οὐρανόθεν εὐαγγελίζηται ὑμῖν παρ' ὃ εὐαγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.
 9 ὡς προειρήκαμιν, ἔτι ἄρτι πάλιν λέγω, Εἴ τις ὑμῖν εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. 10 Ἀρτι γὰρ ἀνθρώπους ποίω, ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἡρεσκον, Χριστὸς ὁ δόλος ἐκ ἐμοῦ ἦεν.

11 Γνωρίζω ὑμῖν, ἀδελφοί, τὸ Εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπὸ ἐμοῦ, ὅτι ἔκ ἐστι κατὰ ἄνθρωπον.
 12 Ἐδὲ γὰρ ἐγὼ πρὸς ἀνθρώπους παρέλαβον αὐτὸ, Ἐδὲ ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
 13 Ἡκέστατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποίετε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν. 14 Ἐπερὶ οὐκ ἐπρόκειτό μοι ἐν τῷ Ἰουδαϊσμῷ ὑπερ πολλὰς ζηλιαιότητας ἐν τῷ γένει μου, περισσότερως ζηλιότης ὑπάρχων τῶν πατρικῶν μου παραδόσεων.
 15 Οἷον ὅτι ἐδόκησεν ὁ Θεός, (ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ)

7 Which is not Another, but there be some that trouble you, and would pervert the Gospel of Christ.

8 But though We, or an Angel from Heaven, preach any other Gospel unto you, than that we have preached unto you, let him be accursed:

9 As we said before, so say I now again: If any one* preach any other Gospel unto you, than that ye have received, let him be accursed.

10 For do I now persuade Men, or God? or do I seek to please Men? If I yet pleased Men, I should not be the Servant of Christ.

11 But I certify you, Brethren, that the Gospel, which was preached of me, is not after Man:

12 For I neither received it of Man, nor was I taught it, but by the Revelation of Jesus Christ.

13 For ye have heard of my Conversation in time past in the Jews Religion, how that beyond measure I persecuted the Church of God, and wasted it:

14 And* made proficiency in the Jews Religion above many my* cotemporaries of my own nation, being more exceedingly zealous of the Traditions of my Fathers.

15 But when it pleased God, (who separated me from my Mother's womb, and called me by his Grace)

* Γὰρ is not read in Alex. Clerm. Ger. &c. nor in Vulg. &c.

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as the True Gospel of Christ : 7 which is not by any means to be looked on by you as Another Gospel of Christ, taught by his other Apostles ; but the only true occasion of such Different doctrines is this, that there be some that trouble you with false accounts of what is taught by the other Apostles, and would pervert the Gospel of Christ. 8 But whatever these may suggest to you concerning the doctrine of Peter, James, or Any of the other Apostles, I plainly say, tho' We Apostles, or even an Angel from Heaven, preach any other sort of Doctrine for Gospel unto you, than that we have formerly preached unto you, let him be Accursed : 9 and that you may not think I speak this Rashly, as we said before, so say I now again : If Any one, whether Man or Angel, preach Any Other Gospel unto you, than that you have received already from Me, let him be Accursed. 10 For to prove my sincerity in preaching the True Gospel of Christ, I need but put these Questions to you : Do I now in the execution of my Apostleship persuade,^a or go about to gain the Favour of Men, or God ? or to speak more plainly, do I seek to Please Men ? You can bear me witness I do not : and indeed if I yet, as before my Conversion, pleased Men, if I made this my Business, I should not be the Faithful Servant of Christ in asserting the Truth of his Gospel, which makes me so much Hated by the Jews, and causes me so much Trouble and Danger every where.

11 But, as a farther Proof of the Truth of my Doctrine, I certify you, Brethren, that the Gospel which was preached to you by Me, is not after Man, i. e. Humane in any respect. 12 For I neither received it of Man by way of Tradition, nor was I particularly taught it by any Man, but by the Immediate Revelation of Jesus Christ. 13 And herein you may be more fully satisfied from my Former Conversation, before I turned a Christian : for ye have heard of my Conversation in time past in the Jews Religion, how that beyond measure^b I persecuted the Church of God and wasted it : 14 and made proficiency in the Jews Religion above many my Contemporaries of my own Nation, being more exceedingly zealous than they, not only of the Law itself, but even of the Traditions of my Fathers, or those Rites, which were added by our Rabbies to the Law of Moses. Such I say was my Conversation in time past. 15 But when it pleased God (who in design separated me from my Mother's Womb, and in his due time actually called me by his Grace or Favour)

III.
S. Paul Farther
proves the Truth
of his Doctrine
from his receiv-
ing it not of An-
y Man whate-
ver, but imme-
diately of Christ
by Revelation.

^a Compare Matth. 28. 14. and Act. 12. 20.

^b Act. 7. 58. and 8. 1—3. 9. 1, 2. and 22. 3, 4.

TEXT.

16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, ὧς ἐπὶ σὰρκα καὶ αἵματι. 17 ἔδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ Ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. 18 Ἐπειτα μετ' ἑτὴ τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἰσορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε. 19 ἕτερον δὲ τῶν Ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20 Ἀ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ οὐ ψεύδομαι.

21 Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. 22 Ἡμεν δὲ ἀγνοούμενοι τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χερσῶ. 23 μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νυνὶ εὐαγγελίζεται πάντας, ἣν ποτε ἐπόρευτο. 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

Κ Ε Φ. β'.

1 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετ' Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον. 2 Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ Εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκῶσι, μήπως εἰς

TRANSLATION.

16 To reveal his Son to me, that I might preach him among the Gentiles; immediately I applied * not myself to flesh and blood;

17 Nor went I up to Jerusalem, to them that were Apostles before Me: but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days:

19 But other of the Apostles saw I none, save James the Lord's Brother.

20 Now the things which I write unto you, behold, before God I lye not.

21 Afterwards I came into the Regions of Syria and Cilicia:

22 And was unknown by face unto the Churches of Judea, which are in Christ:

23 But they had heard only, that he that persecuted us in time past, now preached the Faith which he once destroyed:

24 And they glorified God in Me.

C H A P. II.

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took also Titus with Me.

2 And I went up by Revelation and communicated to them that Gospel which I preach among the Gentiles, but privately to them which were of Note, lest by any

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16 to Reveal his Son to me, that I might preach him among the Gentiles; immediately I applied not my self to Flesh and Blood, *i. e. to Any Man to receive Instruction from Him*; 17 Nor went I up to Jerusalem, to them who were Apostles before me (*as I must have done, had I wanted Instruction from them*) but I went from Damascus where I was converted into Arabia, and returned again unto Damascus. 18 Then after three years from my Conversion I went up to Jerusalem to see Peter, and abode with him no longer than fifteen days: 19 but Other of the Apostles saw I none, save James the Lord's Brother, who being constituted Bishop of Jerusalem did ordinarily reside there. 20 Now the things which I write unto you, as they are a manifest proof of my not Receiving the Gospel from Any of them who were Apostles before me, or Any other of the Church at Jerusalem: so for your greater Assurance in a matter of such Importance in reference to your present Case, I take my Solemn Oath of it, Behold, before God I lye not. 21 Afterwards I came into the Regions of ^a Syria and ^b Cilicia: 22 and was so far from receiving Instruction from Any one appertaining to the other Churches of Judea besides that of Jerusalem, that all this while I was unknown by face unto the other Churches of Judea: 23 but they had heard only, that He who persecuted us in time past, now preached himself the Faith which he once destroyed, 24 and on account of this my Preaching they glorified the Grace of God in me, which they would not have done, if the Observation of the Law had been necessary to be added to the Gospel, contrary to what I every where preached.

CHAP. II. Then fourteen years after I went up again to Jerusalem with Barnabas, and took also Titus a Gentile by Birth and an Uncircumcised Person with me, namely, as an Instance of my Not being Ashamed to assert even at Jerusalem, that Circumcision was not now Necessary to the Believing Gentiles. 2 And I went up at that time by Revelation, and communicated unto them at Jerusalem, That Gospel which I preach among the Gentiles, but Severally or Privately to them who were of Note, as the Apostles James, Peter, and John: and the reason of my doing this Severally or Privately was, lest by any means thro' the Misrepresentations of False Brethren

IV.
S. Paul goes on to prove the Truth of his Doctrine, inasmuch as neither it, nor his Practice agreeable thereto, were Opposed or Condemned, but Approved by the Other Apostles.

^a See Geogr. of N. T. Part 1. p. 13. ^b Ibid Part 2. p. 36.

T E X T.

T R A N S L A T I O N.

κενὸν τρέχω, ἢ ἔδραμον. 3 Ἀλλ' ἐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἐλλῶ ὢν, ἠναγκάσθη περιμηθῆναι. 4 Διὰ τὴν τὰς παρεισάκης ψευδαδέλφους αἵτινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδολώσωσιν. 5 οἷς ἐδὲ πρὸς ὥραν ἕξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀληθεῖα τῆς Εὐαγγελίας διαμείνῃ πρὸς ὑμᾶς. 6 Ἀπὸ τῶν δοκῶντων εἶναί τι, ὅποιοί ποτε ἦσαν, ἐδὲν μοι διαφέρει. (πρόσωπον ὁ Θεὸς ἀνθρώπου ἔσ' συλλαμβάνει) ἐμοὶ γὰρ οἱ δοκῶντες ἐδὲν προσανέθεντο. 7 ἀλλὰ τοῦ ἀνθίου ἰδόντες ὅτι πεπίσδμαι τὸ Εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς πεπορευμένης. 8 (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς Ἀποστολὴν τῆς

means I should run, or had run in vain.

3 But * not so much as Titus, who was with me, being a Gentile, was compelled to be circumcised:

4 And that because of False Brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom * not so much as for an hour did we yield by subjection, that the Truth of the Gospel might continue with you.

6 And * whatsoever those who appeared to be of some Note were, it makes no matter to me (God accepts no Mans Person) for they who were of Note, * in conference added nothing unto me:

7 But on the contrary, when they saw that the Gospel of the Uncircumcision was committed unto Me, as the Gospel of the Circumcision was to Peter;

8 (For he that wrought effectually in Peter toward the A-

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I, meeting with any Opposition to my Doctrine from Any of the said Apostles, should hereafter run or labour, or had already run or laboured in vain. 3 But so far was I from meeting with any opposition, that not so much as Titus, who was with me, being a Gentile, was compelled to be Circumcised: 4 and that (namely Titus was not Circumcised ^a like Timothy) because of False Brethren unawares brought in among us, who came in privily and slyly to Jerusalem to spy out, if we would maintain there likewise our Liberty from the Mosaical Law, which we have

^a Act. 16. 3.

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in Christ Jesus; that in case they should see us there by the Circumcision of Titus or any the Like Instance submit to the said Law (as we had done out of Condescension, and may do at other times and in other places for due Reasons) they might report this amongst you and other Believing Gentiles; and so drawing from our Own Practice a seeming Argument against our Liberty from the Mosaical Law, they might bring Us into Bondage to the said Law: 5 to whom therefore not so much as for an hour did we yield by way of subjection or necessary obligation to the Law, that so the Truth of the Gospel as to our being Freed from the Law, which I had preached among you, might continue with you. 6 And^b whatsoever Those who^c appeared to be of some Note were, as to the Personal privileges of being Called afore me, having conversed with Christ here on Earth, &c. it makes no matter to me; (God accepts no man's Person, i. e. regards not those Personal privileges I just afore mentioned, so as to Bestow Greater Knowledge in the Gospel or the Like on such account: wherefore I say, whatsoever Those were as to the said Personal privileges, it makes no matter to me, it do's not at all set me below them as to the Knowledge of the Truth of the Gospel; as plainly appears from bare matter of Fact) for they who^d were of Note, in the Conference we had, added nothing to me, ^eacquainted me with nothing in relation to the True Doctrine of the Gospel, which I knew not afore. 7 But on the contrary, when they saw that the Preaching of the Gospel to those of the Uncircumcision was more especially committed to Me, as the Preaching of the Gospel to those of the Circumcision was unto Peter: (8 for this they saw inasmuch as He that wrought effectually in Peter towards the enabling him to execute success-

^b I think the most Easy way for to account for the Grammatical Construction of this passage in the Greek, is by supposing an *Ellipsis* of the Article *οι* before *ἀπὸ τῶν δοκούντων*: this being no other sort of Expression than is used in other places of N. T. as Matt. 27. 9. *ἀπὸ ἧν* for *οι ἀπὸ ἧν*, and John 16. 17. *ἐκ τῶν μαθητῶν* for *οι ἐκ τῶν μαθητῶν*. ^c Tho' our Bible Translation, *who seemed to be somewhat*, do's Literally answer the Greek *οἱ δοκούντων εἶναι τι*, yet both the Word *seemed*, and also the Word *somewhat* from their use in our English Tongue carry in them a Diminishing and Ironical sense contrary to the intent of the Apostle. I have therefore chose to render *τι* of some Note, and *δοκούντων* by *who appeared*, as likewise *δοκῶντες*, v. 9. where S. Paul doubtless did not design to de-

tract from James, &c. as those who only seemed and were not really Pillars of the Church, but to speak of them as such as were really of the Highest Rank in the Church. The Greek Phrase *οι δοκῶντες* very well agrees to the French, *Homme d'apparence* ^d The words here *οι δοκῶντες* being the same with *τοῖς δοκῶσι*, v. 2. should be render'd alike in both places, since *εἶναι τι* is omitted in both. ^e All between v. 6. and v. 10. seems to be a Parenthesis: for omitting v. 7—9. the sense seems to be continued thus—*added nothing to me, Only that we should remember*—However because v. 8. is also a Parenthesis between v. 7. and 9. I have chosen to render it so as to omit the larger Parenthesis, repeating at the end of v. 9. *added nothing to me*—

TEXT.

TRANSLATION.

πείλομῃς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ
ἔθνη) 9 Ἐ γνόντες τὴν χάριν τὴν
δοθεῖσάν μοι, Ἰάκωβος καὶ Πέτρος^a
καὶ Ἰωάννης, οἱ δοκῶντες σύλοι εἶναι,
δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοι-
νωνίας, ἵνα ἡμεῖς^b μὲν εἰς τὰ ἔθνη,
αὐτοὶ δὲ εἰς περιτομὴν. 10 μόνον
δὲ τῶν πτωχῶν ἵνα μνημονεύωμεν,
ὅ καὶ ἐπέδασα αὐτὸ τέτοιο ποιῆσαι.

11 Ὅτε ᾗ ἦλθε Πέτρος εἰς
Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ
ἀνέστην, ὅτι κατεγνωσμένον ἦν.
12 Πρὸ ᾧ γὰρ ἐλθεῖν τινὰς ἀπὸ
Ἰακώβου, μετὰ τῶν ἔθνων συνήθιεν.
ὅτε ᾗ ἦλθον, ὑπέσπελλε Ἐ ἀφώ-
ριζεν ἑαυτὸν, φοβούμενον τὰς ἐκ
περιτομῆς. 13 καὶ συνεπεκρίθη-
σαν αὐτῷ καὶ οἱ λοιποὶ Ἰσδαῖοι.
ὥς Βαρνάβας συναπήχθη αὐτῶν τῇ
ὑποκρίσει. 14 Ἀλλ' ὅτε εἶδον ὅτι
ἐκ ὀρθοποδῶσι πρὸς τὴν ἀλήθειαν
τοῦ Εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμ-
προσθεν πάντων. Εἰ σὺ Ἰσδαῖος ὑπάρ-
χων, ἐθνικῶς ζῆς Ἐ οὐκ Ἰσδαϊκῶς,

postlehip of the Circumcisi-
on, *the same* wrought effe-
ctually also * in me toward
the Gentiles)

9 And when James, Peter,
and John, * who appeared to
be Pillars, perceived the Grace
that was given unto Me, they
gave to me and Barnabas the
Right hand of fellowship,
that we should go unto the
Gentiles, and they unto the
Circumcision.

10 Only *they would* that we
should remember the Poor,
the same which I also was
forward to do.

11 But when Peter was
come to Antioch, I with-
stood him to the Face, be-
cause he was to be blamed.

12 For before that certain
came from James, he did eat
with the Gentiles: but when
they were come, he with-
drew and separated himself,
fearing them who are of the
Circumcision:

13 And the other Jews dis-
sembled likewise with him;
inasmuch that Barnabas also
was carried away with their
dissimulation.

14 But when I saw that they
walked not uprightly accord-
ing to the Truth of *the Gospel*,
I said unto Peter before them
All: If thou being a Jew, liv-
est after *the manner of the Gen-*
tiles and not do as the Jews;

^a So Clerm. Germ. Tertull. Ambr. Theodoret. &c. In Alex. Κηφᾶς is all along
this Epistle read for Πέτρος: and 'tis but probable, that S. Paul used either the One
or the Other all along; and therefore according to the Original Reading either
Πέτρος is all along to be changed in ο Κηφᾶς, or Κηφᾶς here into Πέτρος. ^b A-
lex. Ger. Lau. 1. 2. Roe 2. Steph. δ. ε. ρ. &c.

TEXT.

TRANSLATION.

^a πῶς τὰ ἔθνη ἀναγκάζεις Ἰδαί- * how constrainest thou the
ζεν ; 15 Ημεῖς φύσιν Ἰδαῖοι , 15 We who are Jews by Na-

^a Alex. Clerm. Ger. &c. Vulg. Syr. Æthiop.

PARAPHRASE.

fully his Apostleship among those of the Circumcision, the same wrought effectually in me towards the enabling me to execute successfully my Apostleship among the Gentiles) 9 and when James, Peter, and John, who appeared to be Pillars of the Church, perceived the Grace of God that was given unto Me in an eminent degree of Knowledge and Miraculous Power for the better execution of my Apostolical Office, they gave to Me and Barnabas as my Fellow Labourer the Right hand of Fellowship, concluding that we should still go on to preach more especially unto the Gentiles; and they unto the Circumcision: but as I said afore, in Conference they added nothing to Me as to Matter of Doctrine: 10 ^e Only they would that we should Remember the Poor Christians in Judea, so as to get Collections for them among the Gentiles; the same which I also of my self was forward to do, had they not mentioned it.

11 But when Peter was come to Antioch, I withstood him to the Face, because he was to be blamed. 12 For before that certain Jewish Brethren came from James, i. e. the Church of Jerusalem whereof James was Bishop, He did eat and freely converse with the Gentiles: but when they were come he withdrew and separated himself from the Conversation of the Gentiles, fearing to offend or exasperate them of the Circumcision, who were newly come thither from Jerusalem: 13 and the Other Believing Jews that resided or dwelt there at Antioch, dissembled likewise with Him: inso-much that even Barnabas also was carried away with their Diffimulation. 14 But when I saw that they herein walked not Uprightly ^a according to the Truth of the Gospel, I said unto Peter as the Chief leader herein, before them All: If thou being a Jew livest at other times after the manner of the Gentiles (freely conversing with Gentiles and eating with them, as since the Vision ^b thou sawest in relation to this matter, thou hast done) and not as do the Jews who abstain from Eating or Conversing with the Gentiles, how, i. e. with what face or colour of pretence, constrainest thou, or by thy present example dost in effect teach it to be necessary for, the Gentiles to live as do the Jews? 15 We who are Jews by Nature or Birth,

v.
S. Paul proceeds to prove the Truth of his Doctrine, inasmuch as He doubted not Openly to Reprove Peter for Acting contrary thereunto at Antioch; shewing withal the Absurdity of Peter's so acting.

^a By the Truth of the Gospel is meant here and all along this Epistle, the Christian Freedom from the Law of

Moses. Compare v. 5. ^b Act. 10. 10, 11, &c.

H

xj cōx

T E X T.

TRANSLATION.

καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοὶ ,
 16 εἰδότες ὅτι ὁ δικαιῖται ἄνθρω-
 πος ἐξ ἔργων νόμου , ἐὰν μὴ διὰ
 πίστεως Ἰησοῦ Χριστοῦ , ἃ ἡμεῖς εἰς
 Χριστὸν Ἰησοῦν ἐπιστάμεθα , ἵνα δι-
 καιωθῶμεν ἐκ πίστεως Χριστοῦ , ἃ
 ἐκ ἐξ ἔργων νόμου . διότι ὁ δικαιωθή-
 σεαι ἐξ ἔργων νόμου πάντα σάρξ .
 17 Εἰ ὃ ζηλουῦντες δικαιωθῆναι ἐν
 Χριστῷ , ἐρέθημεν καὶ αὐτοὶ ἁμαρτω-
 λοὶ , ἄρα Χριστὸς ἁμαρτίας διάκω-
 νος ; μὴ γένοιτο . (18 Εἰ γὰρ ἃ
 κατέλυσα , ταῦτα πάλιν οἰκοδομῶ ,
 παραβάτῳ ἐμαυτὸν συνίστημι .)
 19 Εγὼ γὰρ διὰ νόμου νόμῳ ἀπέ-
 θανον , ἵνα Θεῷ ζήσω . 20 Χρι-
 στῷ συνεσταύρωμαι , ζῶ ὃ οὐκ ἔτι
 ἐγώ . ζῇ ὃ ἐν ἐμοὶ Χριστὸς , ὃ ὃ
 νῦν ζῶ ἐν σαρκί , ἐν πίστει ζῶ τῇ

ture, and not sinners of the
 Gentiles,

16 Knowing that a Man is
 not justified by the Works of
 the Law, but by the Faith of
 Jesus Christ, even we have
 believed in Jesus Christ, that
 we might be justified by the
 Faith of Christ, and not by
 the Works of the Law: for
 by the Works of the Law
 shall No Flesh be justified.

17 But *if seeking to be ju-
 stified by Christ, we our selves
 also are found sinners, is there-
 fore Christ the Minister of
 sin? God forbid.

(18 For if I build again the
 the things which I destroyed,
 I make my self a transgressor.)

19 For I thro' the Law am
 dead to the Law, that I might
 live unto God.

20 I am crucified with Christ,
 * & I no longer live, but Christ
 liveth in me, and the Life I
 now live in the Flesh, I live in

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and not *such* sinners as *those* of the Gentiles, 16 knowing that a
 Man is not justified by the Works of the Law, but *only* by the Faith
 of Jesus Christ, even we have believed in Jesus Christ, that we might
 be justified by the Faith of Christ, and not by the Works of the Law;
 for *as I said before*, we know from plain ^a Scripture, that by the
 Works of the Law shall no flesh, and consequently Jews no more than
 Gentiles, be justified. 17 But if *thus* ^b seeking to be justified *not by*
the Works of the Law, but only by Christ, We Christians our selves
 also are found sinners by *so doing*, is it not a necessary Consequence,
 that therefore Christ is the Minister of sin, as teaching us *so to do*?
 This is plainly a necessary Consequence of the forementioned Supposi-
 tion; and therefore since God forbid *Any one should be so Wicked as to*
think the Consequent true, it must be acknowledged that the Ante-

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cedent can't be true, i. e. it must be acknowledged that seeking to be justified by Christ, we are not thereby sinners. 18 Now the fore-mentioned supposition is here introduced by me, as naturally arising from, and so excellently tending to shew the absurdity of the Behaviour of Peter and his Followers in withdrawing and separating from the Gentiles upon the Coming of those I spake of from James; for if I by thus withdrawing from the Gentiles build again the things, viz. the Obligation of the Law, which afore by eating with the Gentiles I destroyed, I do hereby in effect own or make my self a Transgressor against the Law as being still in force, and so a Sinner: and if so, if by not observing the Law in the instance of Eating with the Gentiles and the like I am a sinner, then Christ by teaching me thus not to observe the Law is the Minister of sin, which God forbid, and is indeed utterly False. 19 For I thro' or by the tenor of the Law, as being only a Schoolmaster to bring me to Christ, am become Dead to the Law, which^c having power over a man only as long as he lives, I being Dead to the Law am consequently Free from the obligation of it, to this end, that I might live unto God, by^c bringing forth fruit acceptable to him, namely, by^c serving him not according to the Letter of the Law, but in the Spirit and Truth of the Gospel. 20 I say I am Dead to the Law, namely^c by the Body of Christ, or inasmuch as I being become a Member of Christ am to be looked upon as Crucified with Christ, and being thus Crucified, I, my Natural Self, do no longer by my own strength pretend to live acceptably to God, But Christ lives in me by his Spirit, and the Life which I now live unto God in this state of the Flesh, I live not as I am in the Flesh, i. e. under the Law and by my own Natural strength, but as I

^a Psal. 143. 2. ^b This v. 17. evidently implies the Hypothetical Syllogism: If seeking to be justified by Christ, we our selves are thereby found sinners, then Christ is the Minister of sin: But Christ is not the Minister of sin: Therefore seeking to be justified by Christ we are not thereby found Sinners. Now S. Paul having denied the Consequent, he proceeds v. 19. to make good the said Negation, or to shew the Reasons, why Christ is not the Minister of sin, tho' by his Gospel he teaches us to renounce the Law, viz. because thro' the Law we are Dead to the Law.— But before he enters upon the establishing his Negation of the Consequent, he judged it fit to shew for what Reason he made the Supposition of the

Antecedent, or how it affected the Case before them; which he do's therefore v. 18. by intimating that the Behaviour of Peter, &c. was in effect an Establishing of the Law as still in force, and so making themselves Sinners, by what they had done against the Law in eating with the Gentiles, &c. In short, S. Paul's Argumentation will, I think, stand very clear and easy, by transporting, v. 18. thus: If while we seek to be justified by Christ, we are found sinners, (for if I build again what I destroyed, I make my self a sinner) is therefore Christ the Minister of sin? God forbid: for I thro' the Law am Dead to the Law.— ^c Compare Rom. 7. 1—6. Galat. 3. 22—24. Rom. 3. 21.

TEXT.

TRANSLATION.

τῷ υἱ τῷ Θεῷ, τῷ ἀγαπήσαντός με, καὶ
παθόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 Οὐκ
ἀθετῶ τὴν χάριν τῷ Θεῷ· εἰ γὰρ
21 ἂν νόμος δικαιοσύνη, ἄρα Χριστὸς
δωρεὰν ἀπέθανεν.

Κ Ε Φ. γ'.

1 Ω ἀνόητοι Γαλάται, τίς ὑμᾶς
ἐδάσκαθεν, ^a οἷς καὶ ὀφθαλμοὺς Ἰη-
σοῦς Χριστὸς προεχράφη ^b ἐν ὑμῖν
ἐστυρωμένος; 2 Τῷ μόνον θέλω
μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμος τὸ
πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστε-
ως; 3 Οὕτως ἀνόητοί ἐστε, ἐναρξά-
μενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖ-
θε; 4 Τοσαῦτα ἐπάθετε εἰκῇ; εἶ-
γε ἢ εἰκῇ. 5 Ο ὅτι ἐπιχορηγῶν ὑμῖν
τὸ Πνεῦμα, καὶ ἐνεργῶν διυνάμεις ἐν
ὑμῖν, ἐξ ἔργων νόμος, ἢ ἐξ ἀκοῆς πί-
στεως;

^a Τῇ ἀληθείᾳ μὴ πείθεσθαι, which follows after ἐδάσκαθεν in the Common Books, is omitted in *Alex. Clerm. Ger. Origen. Cyril. Chrysost. Theophylact. Oecum. Syr. Ambros. Jerom.* (who tells us that he omitted it, because it was not found in the Copies of *Origen.*) *August. Ec.* ^b Οἷς—ἐν ὑμῖν is an *Hebraism* or an *Hellenism*, and denotes no more then ἐν οἷς, and accordingly is render'd (as I have) by *Syr. Arab. Æthiop.* This way of speaking runs thro' the whole LXX, and a like instance of it we have in the New Test. 1 *Pet.* 2. 24. ὁ τῶν μώλων αὐ-
τῷ ἰάθητε, by whose stripes ye were healed, tho' our *English* idiom will allow of a greater agreement in the translation of this place thus, by whose same stripes ye were healed.

the Faith that is of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the Grace of God: for if Righteousness be by the Law, then Christ is dead in vain.

C H A P. III.

1 O Foolish Galatians, who hath bewitched you, * before whose eyes hath been evidently set forth Jesus Christ Crucified?

2 This only would I learn of you: Received ye the Spirit by the Works of the Law, or by the Hearing of Faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the Flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministreth to you the Spirit, and worketh Miracles among you, do's he it by the Works of the Law, or by the Hearing of Faith?

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am in the Faith which is of Christ, i. e. as I am a Believer in, and so assisted by the Spirit of Christ, the Son of God, who freely loved me, and gave himself for me, in order to my Justification thro' Faith in Him. 21 By thus asserting that I Live to God and am Justified before God by Faith in Christ, I do not frustrate the Grace of God in Christ, as I should do if I allowed Circumcision or the like Observances of the Law to be necessary to Justification: for in short, if Righteousness be not to be attained but by the Law, then Christ is dead in vain, we are still but where we were before his Death.

CHAP. III. Hitherto I have proved the Truth of my Doctrine concerning Justification by Faith in Christ without the Works of the Law, from such Circumstances as attended my Ministry Elsewhere; I come now to prove it from such Circumstances as attended my Ministry amongst yourselves. And here I cannot but cry out with more than ordinary sharpness of Reproof: O Foolish Galatians! who hath as it were bewitched you or cast such a Mist of Delusion before your understanding, that you should not obey the Truth of the Gospel in maintaining your Freedom from the Law, before whose eyes has been evidently set forth Jesus Christ Crucified, namely that by submitting to the Curse of the Law he might redeem Us from it. 2 To prove that you are Freed from the Law by the Death of Christ and justified by Faith in Him, this only would I learn of you: Received ye the Gifts of the Spirit by performing the Works of the Law, or by the Hearing and Receiving of the Faith in Christ? If by the latter, as you must acknowledge, why then are you so Foolish! 3 why having begun in the Spirit, i. e. Spiritual Doctrine of the Gospel, are ye now seeking to be made perfect by Circumcision and other Legal Rites appertaining only to the Flesh? 4 Have ye suffered so many things from the Persecuting Jews for the sake of the Truth in vain, if it be, i. e. if you will render it yet after all in vain by your Apostatizing? 5 But to reassume my Argument: He therefore (whether I Paul or Any other Preacher of the Gospel) that minis-
treth, i. e. by his Ministry imparts to you the Spirit, and worketh Miracles among you: doth He it by virtue of your Obedience to the Works of the Law, or by the virtue of your Hearing and Receiving of the Faith? if by the Latter, as you must confess, then it follows, that you are justified or made Acceptable to God, not by the Works of the Law, but by Faith in Christ: forasmuch as God's giving his Spirit to you tho' Uncircumcised is a manifest token, that you are Accepted by him tho' Uncircumcised, &c. namely on account of your Faith in Christ.

VI.
S. Paul proves the Truth of his Doctrine, from the Galatians receiving the Spirit upon their receiving his Doctrine concerning Faith in Christ.

TEXT.

TRANSLATION.

6 Καθὼς Ἀβραὰμ ἐπίστανσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 7 γινώσκειτε ἄρα ὅτι οἱ ἐκ πίστεως, ἔσονται υἱοὶ Ἀβραάμ.

8 Προὐίδεσσα γὰρ ἡ γραφή, ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη. ὁ Θεὸς, προσηγγελίσας τῷ Ἀβραάμ ὅτι ἐνδολογήθησόν) ἐν σοὶ πάντα τὰ ἔθνη. 9 ὥστε οἱ ἐκ πίστεως εὐλογεῖνται σὺν τῷ πιστῷ Ἀβραάμ.

10 Οσοὶ γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ καλάραν εἰσὶ· γεγραπται γὰρ, Ἐπικαλάρωντας πάντας, ὅς ἐκ ἐμμένει ἐν παντί τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῖς ποιῆσαι αὐτά.

11 Οἱ γὰρ ἐν νόμῳ ἔδειξεν δικαιοῦνται ὡς τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. 12 Ὁ γὰρ νόμος ἐκ ἐστὶν ἐκ πίστεως· ἀλλ' ὁ ποιήσας αὐτὰ^a ζήσεται ἐν αὐτοῖς.

13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς καλάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν καλάρων, (ὅτι^b γεγραπται, Ἐπικαλάρωντας πάντας ὁ κρεμάρων ἐπὶ ξύλῳ) 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλο-

6 Even as Abraham believed God, and it was accounted to him for Righteousness.

7 Know ye therefore that they which are of Faith, the same are the Children of Abraham.

8 And the Scripture foreseeing that God would justify the Gentiles thro' Faith, preached before the Gospel unto Abraham, saying, In thee shall All Nations be blessed.

9 So then they which be of Faith, are blessed with Faithful Abraham.

10 For as many as are of the Works of the Law, are under the Curse: for it is written, Cursed is Every one that continues not in All things which are written in the Book of the Law, to do them.

11 But that No man is justified by the Law in the sight of God, is evident: for, The Just shall live by Faith.

12 And the Law is not of Faith: but, He that do's them shall live in them.

13 Christ has redeemed us from the Curse of the Law, being made a Curse for us; (for it is written, Cursed is Every one that hangeth on a tree.)

14 That the Blessing of Abra-

^a Ανδρωπος is omitted Alex. Clerm. Ger. etc. Vulg. Syr. Æthiop. Chrysost. Jerom. Ambros. etc. It seems to have been inserted from the Lxx. Lev. 18. 5. or from Rom. 10. 5. ^b So Alex. Clerm. Ger. etc. Vulg. Iren. Æthiop. Chrysost. Ambros. Jerom. etc.

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S E C T I O N II.

Arguments drawn from Scripture to prove, that Justification is by Faith in Christ, and not by the Works of the Law.

6. Having proved the Truth of my Doctrine from several Circumstances that attended my Preaching, both Elsewhere and amongst your selves, I proceed now to prove from Scripture, that we are justified by Faith: Even as Abraham Believed God, and It, viz. his Faith, was accounted to him for Righteousness. 7 Know ye therefore from this instance of Abraham, that they who are of Like Faith with Abraham, i. e. seek to be justified by Faith as Abraham did, the same and no other are the true, spiritual Children of Abraham.

I.
Argument the
1st from Gen.
15. 6.

8 And again, the Holy Inditer of Scripture foreseeing that God would justify the Gentiles thro' Faith, preached, before the Giving of the Law and also before the Institution of Circumcision, the Gospel of Justification by Faith unto Abraham, saying, In thee, i. e. in thy seed, viz. the Messias descending from thee, and thro' Faith in Him, shall All Nations be Blessed: 9 So then they which be of Faith, whether Jews or Gentiles, are blessed with Faithful Abraham.

II.
Arg. 2^d from
Gen. 12. 13. and
22. 18, &c.

10 For on the other hand, As many as are of the Works of the Law: i. e. seek to be justified by the Works of the Law, are under the Curse. For it is written, Cursed is Every one that continues not in All things which are written in the Book of the Law, to Do them. But no one that is thus of the Works of the Law, does or can so continue, it being a yoke that neither we nor our Fathers could bear; therefore there is no one under the obligation of the Law, but is also under the Curse of the Law.

III.
Arg. 3^d from
Deut. 27. 25.

11 But farther yet, that no Man is justified by the Law in the sight of God, is expressly evident from the Prophet Habakkuk; for saith he, The Just shall live, i. e. be justified or saved by Faith. 12 And the condition of the Law for attaining Life is not that of Faith, but of Works, for it runs thus, the Man that Actually Do's them (i. e. the things commanded in the Law) shall live by them.

IV.
Arg. 4th from
Hab. 2. 4. com-
pared with Lev.
18. 5.

13 Moreover it is Christ who has Redeemed Us from the Curse of the Law, by being made a Curse, i. e. treated as One Accursed, for Us according to the express Sentence of the Law: for it is written therein, Cursed is Every One that hangeth on a Tree. But Jesus when he was Crucified, did so hang on a Tree, and therefore was so Cursed, and that not for Any sin of his Own, but for Our sins; namely to this intent, 14 that the Blessing of God promised to Abraham, (viz. that in him

V.
Arg. 5th from
Deut. 21. 23.

TEXT.

TRANSLATION.

για τῷ Ἀβραάμ γεννηταὶ ἐν Χριστῷ
 Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τῷ Πνεύμα-
 τος λάβωμεν διὰ τῆς πίστεως.

15 Ἀδελφοί, καὶ ἄνθρωπον λέγω
 ὅμως ἄνθρωπος κεκυρωμένην Διαθήκην
 ἔδειξαι ἢ ἐπιδιαλάσσει. 16 Τῷ
 ᾧ Ἀβραάμ ἐρρήθησαν αἱ ἐπαγγελίαι
 καὶ τῷ σπέρματι αὐτοῦ. ἔ λέγει, ὅτις
 σπέρμασιν, ὡς ἐπὶ πολλῶν· ἀλλ' ὡς
 ἐφ' ἑνὸς, καὶ τῷ σπέρματι σου, ὅς ἐστι
 Χριστός. 17 Τὸ ᾧ λέγω, Διαθή-
 κην προκεκυρωμένην ὑπὸ τῷ Θεῷ
^a εἰς Χριστόν, ὁ μὲν ἔτη τετρακόσια
 ἔτελει πάντα γεγονώς νόμος ἐκ ἀκυροῦ,
 εἰς τὸ καθυργῆσαι τὴν ἐπαγγελίαν.
 18 Εἰ γὰρ ἐκ νόμου ἡ κληρονομία,
 ἐκ ἔτι ἐξ ἐπαγγελίας· τῷ ᾧ Ἀ-
 βραάμ δι' ἐπαγγελίας κεχάριται ὁ
 Θεός.

19 Τὶ ἔν ὁ νόμος; τῶν
 παραβάσεων χάριν προσέτεθη,

ham might come on the Gen-
 tiles thro' Jesus Christ, that
 We might receive the Pro-
 mise of the Spirit thro' Faith.

15 Brethren, I speak after
 the manner of Men: Tho' it
 be but a Man's Covenant, yet
 if it be confirmed, no man
 disannuls or adds thereto.

16 Now to Abraham and
 his seed were the Promises
 made. He saith not, And to
 Seeds, as of Many; but as
 of One, And to thy Seed,
 which is Christ.

17 And this I say, that the
 Covenant *that* was confirmed
 before of God in Christ, the
 Law *which* was four hundred
 and thirty years after, cannot
 disannul, so as to make the
 Promise of None effect.

18 For if the Inheritance
 be of the Law, it is no
 more of Promise: but *God
 graciously gave it to Abra-
 ham by Promise.

19 Wherefore then *serves*
 the Law? It was added
 because of Transgressions,

^a Εἰς Χριστόν is omitted in *Alex. Coll. 7. Barb. 2. Vulg. Cyril. Jerom.* whence some are of Opinion, that it was not in the *Original*, but has crept into the Text out of the Margin, where it was first placed by way of *Note* or *Explication*; which Opinion is the more confirmed, in that it still stands as a *Note* in the *Annotations* which go under *S. Jerom's* name thus: *Hoc autem dico, Testamentum confirmatum à Deo* in Christo Jesu. However without a Greater consent of Copies I judge it not warrant enough to omit the said words.

PARAPHRASE.

should be blessed All Nations, &c.) might accordingly come on the
 Gentiles as well as Jews thro' Faith in him Jesus Christ; and that
 We Gentiles as well as Jews believing in Christ Jesus, might receive
 the Promise of the Spirit (the chief ingredient of the Blessing pro-
 mised

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promised to Abraham, and therefore frequently specified ^a in the Old Testament) thro' Faith in Him.

15 Brethren, I have one more Argument to lay before you, wherein I shall speak or argue after the manner or received Practice of Men in reference to mutual Covenants or Contracts: You know then, that tho' it be but a Man's Covenant, yet if it be duly confirmed, no man afterwards disannuls any thing therein or adds thereto. 16 Now to Abraham and to his seed were the Promises made, mentioned in the Old Testament and relating to our Justification or Eternal Happiness; where you are to observe, that in All such places of the O. T. He, viz. God saith not, And to Seeds, as speaking of Many or More Seeds than One, that were intended to be entitled to the sacred Promises; but as speaking of One only meant and concerned therein, And to thy Seed, which is to be understood of Christ, i. e. of his Mystical Body or All those, whether Jews or Gentiles, that become Members of Him by Faith. 17 And this being so, I say farther, that the Covenant which was confirmed long before of God in Christ, the Law which was given four hundred and thirty years after, cannot disannul, so that it should make the (foresaid Promises, which on account of their tending All to one and the same end, namely our Justification or Eternal Life, may, tho' delivered at several times and expressed after different manners, yet be looked upon as One and the same) Promise to be of None effect. 18 And yet this it must do, if Justification be by the Law; for if the Inheritance of Eternal Life be of the Law, it is of Debt, and consequently no more of Grace or Promise; but 'tis evident from the History of the Old Testament, that God graciously gave it, viz. the said Blessing of Eternal Life, to Abraham and his seed by Promise.

VI.

Arg. 6th from the Promise being made to Abraham long before the Law was given.

S E C T I O N III.

The Design of God in giving the Law, with an Inference from it, and an Illustration of the Method used by God therein.

19 If it be asked, Wherefore then serves the Law, if the Inheritance of Eternal Life, or in one word Justification be not by the Law? I answer, It was added, after the Promise, because of Transgressions, i. e. to speak distinctly to each part of the Law, the Moral Law was added, that Transgressions of a like nature with that of Adam's, namely against a Positive Law enforced with the Penalty of Death, might be multiplied or committed by others as well as Adam, that hereby those under the Law might be convinced of their Great sinfulness, inasmuch as even the Penalties of the Law were not able to

I.

The Law was added because of Transgressions.

^a Isai. 32. 15. and 44. 3. Jer. 31. 33. Joel 2. 28, 29. Zechar. 12. 10, &c. and 32. 40. Ezek. 11. 19. and 36. 27. ^b Compare Rom. 5. 20.

TEXT.

TRANSLATION.

ἄχρις ἃ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλ-
ται, διατάγεις δι' ἀγγέλων ἐν χειρὶ
μεσίτης. 20 Ὁ ὃ μεσίτης ἐνὸς ὄν-
τος, ὁ ὃ Θεὸς εἷς ἐστίν.

21 Ὁ ἐν νόμος κατὰ τὴν ἐπαγ-
γελίαν τῷ Θεῷ; μὴ γένοιτο. εἰ γὰρ
ἐδόθη νόμος ὁ διωάμενος ζωο-
ποιῆσαι, ὅπως ἀνὲκ νόμου ᾧ ἡ
δικαιοσύνη. 22 Ἀλλὰ συνέκλεισεν
ἡ γραφή τὰ πάντα ὑπὸ ἁμαρ-
τίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως
Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι.
23 Πρὸ τῆς ὃ ἐλθεῖν τὴν πίστιν,

till the seed should come, to
whom the Promise was made;
and it was ordained by Angels
in the Hand of a Mediator.

20 Now a Mediator is not
a Mediator of One, but God
is One.

21 Is the Law then against
the Promises of God? God
forbid: for if there had been
a Law given, which could
have given Life, verily Right-
eousness should have been by
the Law.

22 But the Scripture has
shut up All together under
sin, that the Promise by Faith
of Jesus Christ might be gi-
ven to them that Believe.

23 But before Faith came,

PARAPHRASE.

*Refrain them from transgressing it; and being thus convinced, might be
thereby the more disposed to embrace the Gospel. But the Ceremonial Law,
which is chiefly concerned in this dispute, was added even after the Moral
Law, for the Transgressions of the Israelites by ^a Idolatry, particularly
in making and worshipping the Golden calf; namely, it was added partly
as a Burden or Punishment for such their sin, and partly as a Means to
keep them from running into the Idolatrous Rites of the Heathen; and
being added on these accounts, it was by the Wisdom of God adapted in
several respects to typify the Messiah and design of the Gospel. Now such
being the end and design of giving the Law, 'tis easy to conceive, that it
was not designed to be Perpetual, but of Force only till the Seed should
come to whom the Promise was made, i. e. till the Time should come when
the Gospel of Christ should be preached, and such as did receive it, whe-
ther Jews or Gentiles should thereby be ingrafted into Christ by Faith,
and become the One true Spiritual Seed of Abraham, to whom the Pro-
mise of Eternal Life do's appertain. And to the forementioned End of the
Law is agreeable also the manner of its Delivery; for it was ordained or
delivered not by ^b God himself as was the Promise, nor immediately by the
Son of God as was the Gospel, but by ^c Angels in the hand of a ^c Mediator*

^a See Exod. 24, &c. Besides, this
is the General Tradition both of the
Primitive Fathers of the Christian
Church, and also of the Jewish Writers

themselves. ^b Hebr. 1. 1, 2. compar'd
with Hebr. 2. 2, 3. ^c Deut. 5. 5. Act.
7. 38.

P A R A P H R A S E.

Moses. 20 Now a Mediator is not a Mediator of One, but supposes Two contending Parties: but God is always One and the Same, and therefore would have shewn himself as Gracious to the Israelites, as he was to their Forefathers, had they not offended him by their Great and Hainous Sins, particularly that of Idolatry, which occasioned the giving of the Ceremonial Law, and the interposition of Moses as a Mediator therein. Had it not been for such their Great Wickedness, God would never have burden'd them with the yoke of the Ceremonial Law, as never intending it for them to seek justification by, but on the contrary intending, as he is ^d One and the Same God both of Jews and Gentiles, so to justify Both after One and the same manner, viz. ^d the Jew by Faith, and the Gentile thro' Faith.

21 But if the Law was thus given for the Transgressions of the Israelites, and particularly the Ceremonial Law (which is chiefly concerned in the present Controversy) was given by God, as offended with them for their Sins, Is it to be said that the Law then is against the Promises of God? Shall we say that God altered his kind purpose to the seed of Abraham, and by giving the Law repealed the Gracious Promises he had formerly made to Abraham? God forbid Any One should entertain so Unworthy Thoughts of God, as to think Him thus Changeable, and to act so Inconsistently with Himself. For 'tis true indeed, that if there had been a Law given, which could have given Eternal Life by giving the Spirit to fulfil it, and by giving the Promise of Eternal Life as the Condition of fulfilling it, then verily Righteousness, i. e. Real and True Justification even to Eternal Life should have been by the Law; and so the Law would have been against the Promise, inasmuch as it would have proposed a Different Method of obtaining Justification, than that promised to Abraham. 22 But the case is quite otherwise, and the Law considered as contra-distinct and opposed to the Gospel, or considered strictly or properly as the Covenant made at Mount Sina with the people of Israel, do's not contain in it the Promise either of the Spirit to enable to fulfil it, or of Eternal Life as a Condition of fulfilling it, and so can't give Eternal Life to the Observers of it: and consequently the Scripture has shut up All, viz. the Observers of the Law or Jews together with the Gentiles, under sin; forasmuch as neither was the Gentile able by the bare Dictates of the Law of Nature, nor yet the Jew by the bare Force of the Law of Moses to live Righteously, but were All guilty of sins, from which by the Law of Moses they could not be justified: on which account, I say, the Scripture has shut up All together under sin, namely to this end, that the Promise of Eternal Life, or which is the same, of Justification by Faith in Jesus Christ, might be given to All them that believe in him, both Jews and Gentiles. 23 But before this same Faith came to be revealed by the preaching of

II.
The Law tho' added because of Transgressions, yet was not against, but subservient to the Promise.

^d Rom. 3. 29, 30.

T E X T.

TRANSLATION.

ὑπο νόμῳ ἐφραζόμεθα συγκλεισ-
μένοι εἰς τὴν μέλλουσαν πίσιν ἀποκα-
λυφθῆναι. 24 ὥστε ὁ νόμος παιδα-
γωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα
ἐκ πίστεως δικαιωθῶμεν.

25 Ἐλθέσης ᾗ τῇ πίστει, ἐκ
ἔτι ὑπο παιδαγωγόν ἐσμὲν. 26 Πάν-
τες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῇ πίστει
ἐν Χριστῷ Ἰησοῦ. 27 Οσοι γὰρ εἰς
Χριστόν ἐβαπτίσθητε, Χριστόν ἐνεδύσα-
σθε. 28 Οὐκ ἐν Ἰουδαίᾳ, οὐδὲ Ἑλλήνι,
ἐκ ἐνὶ δούλῳ οὐδὲ ἐλεύθερῳ, ἐκ ἐνὶ
ἀρσενίῳ καὶ θήλει. πάντες γὰρ ὑμεῖς εἰς
ἐστε ἐν Χριστῷ Ἰησοῦ. 29 Εἰ ᾗ ὑμεῖς
Χριστοῦ, ἄρα καὶ Ἀβραάμ πνεῦμα ἐστέ,
καὶ κατ' ἐπαγγελίαν κληρονόμοι.

Κ Ε Φ. δ'.

1 Λέγω ᾗ, ἐφ' ὅσον χρόνον ὁ κληρο-
νός ἐστιν, οὐδὲν διαφέρει δού-
λος, κύριος πάντων ὢν. 2 ἀλλὰ ὑπο
ἐπιτρόπας ἐστὶ καὶ οἰκονόμους, ἄχρι τῇ
προθεσμίας τοῦ πατρὸς. 3 ἔγω καὶ
ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπο τὰ στοι-
χεῖα τοῦ κόσμου ἦμεν δεδωλωμένοι.
4 Ὅτε ᾗ ἦλθε τὸ πλήρωμα τοῦ χρόνου,
ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γνό-
μῳ ἐκ γυναικὸς, γνόμῳ ὑπο νόμῳ,
5 ἵνα τὰς ὑπο νόμον ἐξαγοράσῃ, ἵνα τῇ
υἱοθεσίαν ἀπολάβωμεν. 6 Ὅτι δὲ ἐστε

We were * by the Law kept
shut up together unto the
Faith which should after-
wards be revealed.

24 Wherefore the Law was
our Schoolmaster to bring us
to Christ, that we might be
justified by Faith.

25 But after that Faith is
come, we are no longer un-
der a Schoolmaster.

26 For ye are All the * Sons
of God by Faith in Christ Jesus.

27 For as many of you as
have been baptized into
Christ, have put on Christ.

28 There is neither Jew nor
Gentile, * there is neither
Bond nor Free, there is nei-
ther Male nor Female: for ye
are All One in Christ Jesus.

29 And if ye be Christ's, then
are ye Abrahams Seed, even*
heirs according to Promise.

C H A P. IV.

1 Now I say, that the Heir
as long as he is a child, * dif-
fers nothing from a * Bond-
servant, tho' he be Lord of All.

2 But is under Tutors and
Governors, until the time ap-
pointed of the Father:

3 Even so We, when we
were children, were in Bon-
dage under the elements of
the World;

4 But when the Fulness of
the Time was come, God sent
forth his own Son made of a
Woman, made under the law,

5 To redeem them that were
under the Law, that we might
receive the Adoption of Sons.*

6 And because ye are Sons,
the

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the Gospel, We Jews were kept under the discipline and rigour of the Law, shut up together with the Gentiles (as Prisoners under the Guilt of sin, and so liable to Death,) unto, or in order to be delivered over to, the Faith which should afterwards be revealed, and whereby alone we were to be absolved or justified from the Guilt of sin we lay under.

24 Wherefore it fully appears from All that has been said, that the Law was only intended to be as our Schoolmaster to teach us Our Own sinfulness, and the Necessity we have of a Saviour, and so to bring us unto Christ, that we might be justified by Faith in Him: and consequently the Law is not Against, but Subservient to the Promises.

25 But now after that the Gospel of Faith in Christ is come or preached, We Jews are no longer under the Law as a Schoolmaster.

26 For ye are All, both Jews and Gentiles, no longer now Children in

Minority, but are become the Adult Sons of God by Faith in Jesus Christ. 27 For as many of you as have upon receiving the Faith been

baptized into Christ, have put on Christ, and so by taking on you the Profession of the Gospel have as it were covered, i. e. put an end to all

former Distinctions. 28 There is accordingly now distinction between neither Jew nor Gentile, there is now distinction between neither Bond

nor Free, there is now distinction between neither Male nor Female: for ye however different as to the foregoing Circumstances are All One,

All equally acceptable to God in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, ^a even that seed which was to be Heirs of

Eternal Life according to the Promise made to Abraham.

CHAP. IV. Now having shewn that We who believe are Heirs according to Promise, I shall illustrate the Agreeableness of God's Method

in putting us Jews for some time under the Law with the Common practice of Fathers: I say then, that according to the usual Method of Fa-

thers the Heir as long as he is a child, differs nothing as to the Possession or Free use of his Estate from a Bond-servant, tho' He be by Right

of Inheritance Lord of All left by his Father, 2 but is under Tutors and Governors until the Time appointed of the Father. 3 Even so

We Jews, when we were Children (as till the Gospel of Faith came, we were to be esteemed by God's appointment) were in Bondage under

the Law consisting in great measure of the Religious Elements or Rites used by the Rest of the World. 4 But when the Fulness of Time ap-

pointed by God our Father for our arriving at Age was come, God sent forth his Own Son, made of a Woman, and particularly made under

subjection to the Law, 5 to Redeem them that were under the Law from the Bondage of it, that We Jews (as well as the Gentiles, who

were not under the Law) might Both by Faith in his Son receive the Adoption of Sons. 6 And because ye are Both thus made Sons of God

^a Kai is omitted in Alex. and some other Copies: for which reason I choose to render it here by even, because this will answer to Both Readings.

III.

An Inference drawn from the end and design of Giving the Law to prove that now under the Gospel we are freed from the Law.

IV.

An Illustration of God's Method in putting the Jewish Church under the Law, taken from Fathers putting their Heirs under Guardians during their Minority.

TEXT.

TRANSLATION.

υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα
τῷ υἱῷ αὐτοῦ εἰς τὰς καρδίας ὑμῶν,
κράζον Ἀββᾶ, ὁ πατήρ· 7 ὥστε ἔκ
ἐτι εἰ δούλος, ἀλλ' υἱός· εἰ γὰρ υἱός, ἔ
κληρονόμος Θεῶ ἀφ' Χριστοῦ.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες
Θεὸν, ἐδουλώσατε τοῖς μὴ φύσει
ᾖσι Θεοῖς. 9 Νῦν γὰρ γνόντες Θεὸν,
μᾶλλον γὰρ γνωσθέντες ὑπὸ Θεοῦ,
πῶς ἐπιστρέφετε πάλιν ὅτι τὰ ἀ-
δυνή ἐκ πτωχῶν στοιχεῖα, οἷς πάλιν
ἀνωθεν δουλεύειν θέλετε; 10 Ἡμέ-
ρας παρατηρεῖσθε, ἔ μῆνας, καὶ και-
ρὸς, ἔ ἐνιαυτοῦς· 11 Φοβῶμαι ὑμᾶς,
μή πως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

12 Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς
ὑμεῖς· ἀδελφοί, δεομαι ὑμῶν, ἵνα μὴ
με ἡδικήσατε. 13 Οἶδατε γὰρ ὅτι δι'
ἀδυνείαν τῆ σαρκὸς ἐγγελεισάμην
ὑμῖν τὸ πρότερον. 14 Ἐ τὸν πει-
ρασμὸν ^a μὴ τὸν ἐν τῇ σαρκί μὴ οὐκ
ἐξουθενήσατε, ἵνα ἐξεπλύσατε, ἀλλ'
ὡς ἄγγελον Θεοῦ ἐδέξασθε με, ὡς
Χριστὸν Ἰησοῦν. 15 ^b Πᾶς ὅς
μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ

God has sent forth the Spirit of
his Own Son into your hearts,
crying Abba, *that is*, Father.

7 Wherefore thou art no more
a *Bond-servant, but a Son;
and if a Son, then an Heir of
God thro' Christ.

8 Howbeit, then when ye
knew not God, *ye were in
bondage unto them which by
nature are No Gods.

9 But now after that ye have
known God, or rather are
known of God, how turn ye
again to the weak and beggarly
elements, whereunto *again ye
desire to be in bondage anew?

10 Ye observe Days, and
Months, and Times, and Years.

11 I am afraid of you, lest I
have bestowed on you labour
in vain.

12 Be as I *am*, for * I *was* as
ye *are*: Brethren, I beseech
you *so to be*. Ye have not in-
jured me at all.

13 But ye know that thro' in-
firmity of the flesh I preached
the Gospel unto you at the first;

14 And my temptation which
was in my flesh ye despised not,
nor rejected; but received me
as an Angel of God, *even* as
Christ Jesus.

15 Where is then the Blessed-
ness you spake of? for I bear

^a M^s is not read in several MSS. as also in Syr. Version and Theophyl. and in-
stead thereof ὑμῶν is read in Alex. and some other MSS. as also in Vulg. Version,
Cyril. Jerom. &c. and the same appears to have been read in the Copy made use
of by the Ethiopick Translator. 'Tis evident that Many of the Antient Expositors
understand ἀδυνείαν τῆ σαρκὸς, &c. 13. and also τὸν πειρασμὸν here mentioned,
of S. Paul's Persecutions and Sufferings, as which might tempt or induce them not
to receive the Gospel. ^b Alex. Steph. d. e. &c. Vulg. Syr. &c.

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by Faith in his Son, God hath sent forth the Spirit of his Own Son Jesus Christ into your hearts, crying or enabling you truly to say to God, Abba, i. e. Father. 7 Wherefore thou, O Believer, whether Jew or Gentile, art no more a Bond-servant to the Law, but a Son; and if a Son, then an Heir of God's promises to Abraham thro' Christ.

S E C T I O N IV.

The great Weakness and Folly of the Galatians in going about to subject themselves to the Law, shewn by several Considerations.

8 Whereas I said in the foregoing Verse, Thou art no more a Bond-servant, it may perhaps be replied by you Gentiles, that you Never were Bond-servants to the Law: howbeit, I must mind you, that then when you knew not the True God, ye were in Bondage unto them, which by nature or in reality are No Gods, and therefore you were indeed under a Bondage worse than that of the Jews. 9 But now after that you have known God, or rather are known or acknowledged of God, how foolishly turn you, being freed from Heathen Rites, again to the like Weak and Beggarly Elements or Rites of the Law? Weak, as not having Power or Efficacy to Cleanse or Sanctify the Soul, and Beggarly, as not being able to Confer the Spiritual Riches of the Gospel, viz. Pardon of All Sin, and Grace here, and Everlasting Happiness hereafter; such are the Rites of the Law, whereunto again you desire to be in Bondage anew. 10 For I understand ye observe the Jewish Sabbath-days, and Months or New-moons, and other Solemn Times, and their Sabbatical Years: 11 insomuch that I am afraid of you, lest I have bestowed upon you labour in vain.

I.
The Folly of the Galatians in going about to subject themselves to the Law; inasmuch as it consisted of Like Weak and Beggarly Rites with their Former Heathen Religion.

12 Be ye as I am, for I ^a was once as you are now, zealous for the Law: Brethren, I beseech you so to be; and I use this Courteous Language to you, that you may see that I look on you as Persons that have not injured me at all. 13 But on the contrary you know that thro' ^b Infirmity of the Flesh, i. e. not without a remarkable Bodily Infirmity, which I laboured under, I preached the Gospel unto you at the first; and yet my ^b Temptation, which was in my Flesh or Body, i. e. the Infirmity of the Flesh before-mention'd, and whereby God tries my Patience, and keeps me Humble, you despised not, nor rejected me thereupon; but received me as an Angel of God, even as Christ Jesus himself. 15 Where is then the Blessedness you at first spake of, as accruing to you by my Gospel of your Freedom from the Law? For I bear

II.
Inasmuch as they thereby acted Inconsistently with that Zeal and Affection, where-with they at first received the Gospel.

^a So Syr. and Arab. Versions, and the Antient Expositors. ^b See 2 Cor. 12. 7—12. What this Infirmity or

Temptation was, since the Apostle has no where told us, 'tis in vain to enquire.

TEXT.

TRANSLATION.

ὑμῖν, ὅτι, εἰ διωπατὸν, τὰς ὀφθαλ-
μὰς ὑμῶν ἐξορύξαντες ἀν' ἐδάκα-
τέ μοι. 16 Ωστε ἐχθρὸς ὑμῶν γέ-
γονα, ἀληθείᾳ ὑμῖν; 17 Ζηλῶ-
σιν ὑμᾶς ὃ καλῶς· ἀλλὰ ἐκκλεί-
σαι ὑμᾶς θέλουσιν, ἵνα αὐτὰς ζη-
λῶτε. 18 Καλὸν ᾗ τὸ ζηλῶ-
θαι ἐν καλῷ πάντῃ, ἢ μὴ
μόνον ἐν τῷ παρεῖναι με πρὸς
ὑμᾶς, 19 Τεκνία μου, ὅς πά-
λιν ὠδίνω, ἄχευς ὃ μορφωθῇ Χρι-
στὸς ἐν ὑμῖν. 20 Ἡθέλον ᾗ παρεῖ-
ναι πρὸς ὑμᾶς ἄρτι, ἢ ἀλλάξαι
τὴν φωνὴν μου, ὅτι ἀπορῶμαι ἐν
ὑμῖν.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον
θέλοντες εἶναι, τὸν νόμον οὐκ ἀκῶτε;
22 Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο
ἕξ ἔχεν, ἓνα ἐκ τῆς παιδίσκης,
καὶ ἓνα ἐκ τῆς ἐλευθέρου. 23 Ἐ-
κ τῆς παιδίσκης, κατὰ σάρ-
κα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέ-
ρου, διὰ τῆς ἐπαγγελίας. 24 Ἀβι-
νά ἐσιν ἀλληγορικὰ· αὗται γάρ
εἰσιν αἱ δύο διαθήκαι, μία μὲν ἀπὸ
ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις
ἐστὶν Ἀγάρ· 25 τὸ γὰρ Ἀγάρ, Σινᾶ
ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συσχοι-
εῖ τῇ νυνὶ Ἰερουσαλήμ· δαδύει^a γὰρ

you record, that if it had been
possible, ye would have pluck-
ed out your eyes, and have
given them to me.

16 Am I therefore become
your Enemy, because I tell you
the Truth?

17 They have a zealous affe-
ction for you, *but* not well; yea
they would exclude you, that
you might have a zealous affe-
ction for them.

18 But it is good to be zea-
lously affected Always in a
Good thing, and not only when
I am present with you,

19 My little Children, of
whom I travail in birth again,
until Christ be formed in you.

20 But I desire to be Present
with you now, and to change
my voice, for I stand in doubt
of you.

21 Tell me, ye that desire to
be under the Law, do ye not
hear the Law?

22 For it is written, that A-
braham had two Sons, the one
by a Bond-woman, and the o-
ther by a Free-woman:

23 But he who was of the
Bond-woman, was born after
the Flesh, but he who was of
the Free-woman, *was* born by
Promise.

24 Which things are an Al-
legory: for these are the
Two Covenants, the One from
Mount Sina, which gendreth
to Bondage, and is Agar.

25 For this Agar is Mount
Sina in Arabia, and answers
to Jerusalem that now is, *for

^a So Alex. Clerm. Ger. Steph. ε. 9. ια. Roe, &c.

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you record, that you had upon my first Preaching such an affection for me, as that (if it had been possible to have done me Any Good thereby) you would have plucked out your Own Eyes, and have given them to Me. 16 Am I therefore become now in your Opinion your Enemy, because I tell you the Truth? 17 They, who thus seduce you, have a zealous affection for you, but not well, or in a due manner: yea they would exclude you from the Liberty of the Gospel, that you might have a zealous affection for them. 18 But it is Good to be Zealously affected Always in a Good thing, as is my Doctrine, and not only when I am Present with you. 19 ^a My little Children, of whom I do as it were travail in birth again, till the True Doctrine of Christ, from which you are transformed into that of Moses, be fully formed anew in you. 20 But I must tell you that I desire to be Present again with you now at this exigence, and so to change my voice or temper my Discourse as I shall see occasion; for at this distance I stand in some doubt what to think of you, and consequently how to deal with you.

21 Now to supply the want of my Presence among you as much as I can, there is Another Consideration which I would propose to the Judaizers among you: Tell me then you that desire to be under the Law, do you not hear what is said in the Law? 22 For it is therein written, that Abraham had two Sons, the ^b One, viz. Ishmael by a Bond-woman Hagar, the ^c Other Isaac by his wife Sarah a Free-woman. 23 But He who was of the Bond-woman, was born after the Flesh or the ordinary course of Nature; but He of the Free-woman was born not by the ordinary course of Nature, Sarah being then ^d past the years of Child-bearing, but by mere Virtue of the Promise made by God to Abraham. 24 Which things are an Allegory, i. e. express one thing and thereby allude to or imply Another. For these Two Mothers, Hagar and Sarah, are intended typically to represent the Two Covenants; the One, viz. that of the Law given from Mount Sinai, which Covenant gendreth, i. e. subjects those that are born under it to Bondage, and is the Covenant which is typified by Hagar. 25 (For by this word Hagar signifying a Rock is Mount Sina peculiarly and commonly called by the People of Arabia) and answers to Jerusalem or the Jewish Church which now is; for

III. Their Folly herein is farther illustrated from the Different states and conditions related in Scripture of Isaac and Ishmael, these being designed as types of the Jewish and Christian Church, viz. Ishmael of the Jewish, and Isaac of the Christian.

^a Reading this v. 19. as belonging to v. 18. makes both the Concord easy as to ^g, it being to be referr'd to ^hμιν, and also ^g v. 20. to have a due force;

whereas otherwise ^g is superfluous, and is therefore omitted in our Translation. ^b Gen. 16. 15. ^c Gen. 21. 2, 3. ^d Gen. 17. 17. & 18. 11. & Heb. 11. 11.

TEXT.

TRANSLATION.

μετὰ τῶν τέκνων αὐτῆς. 26 Ἡ ὅτι
 ἄνω Ἰερουσαλήμ ἐλευθέρα ἐστίν,
 ἥτις ἐστὶ μήτηρ ἡμῶν. 27 Γέ-
 γραπται γὰρ, Εὐφρανθήσεσθε ἢ ὅτι
 τίχῃσα, ῥῆξον καὶ βόησον ἢ ὅτι
 ὠδίνῃσα· ὅτι πολλὰ τὰ τέκνα τῆς
 ἐρήμης μᾶλλον ἢ τῆς ἐχέσης τὸν
 ἄνδρα. 28 Ἡμεῖς ὅτι, ἀδελφοί,
 καὶ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν.
 29 Ἀλλ' ὥσπερ τότε ὁ κατὰ σὰρ-
 κα γεννηθεὶς, ἐδίωκε τὸν κατὰ πνεῦ-
 μα, ἔτι καὶ νῦν. 30 Ἀλλὰ τί
 λέγει ἡ γραφή; Εκβαλε τὸν παι-
 δίσκον καὶ τὸν υἱὸν αὐτῆς· ὁ γὰρ
 μὴ κληρονομῆσιν ὁ υἱὸς τῆς παιδίσ-
 κης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. 31
 Ἄρα, ἀδελφοί, ὅτι ἐσμέν παι-
 δίσκος τέκνα, ἀλλὰ τῆς ἐλευθέ-
 ρας, ὅτι τῇ ἐλευθερίᾳ ἡ Χριστὸς ἡ-
 μᾶς ἠλευθέρωσε.

Κ Ε Φ. ε'.

1 Στήκετε ἔν, ὅτι μὴ πάλιν ζυ-
 γῶ δελείας ἐνέχεσθε. 2 Ἰδὲ, ἐγὼ
 Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περι-
 τέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφε-
 λήσει. 3 Μαρτύρομαι ὅτι πάλιν
 παντὶ ἀνθρώπῳ περιεμνομένῳ, ὅτι
 ὁφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

^a Πάντων is omitted Clerm. Ger. Steph. d. e. Vulg. Syr. Æthiop. Chrysost. Orig. Euseb. Tertull. Cyril. Ambros. Pelag. &c. ^b So Steph. d. e. i. a. Ro 2. Cor. 2. Vulg. Æth. Tertull. Cyril. Jerom. Ambros. and Alex. reads στήκετε ἔν, with other MSS.

* She is in Bondage with her Children.

26 But Jerusalem which is Above, is Free, which is the Mother of Us.

27 For it is written: Rejoice, thou Barren, that bearest not; break forth and cry, thou that travailest not: for the Desolate has many more Children, than she which has an Husband.

28 Now We, Brethren, as Isaac was, are the Children of the Promise.

29 But as then he that was born after the Flesh, persecuted him that was born after the Spirit; even so it is now.

30 But what faith the Scripture? Cast out the Bond-woman and her Son: for the Son of the Bond-woman shall not be Heir with the Son of the Free-woman.

31 So then, Brethren, We are not Children of the Bond-woman, but of the Free-woman,* by the Freedom wherewith Christ has made us free.

CHAP. V.

1 Stand fast therefore, * and be not entangled again with the yoke of Bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every Man that is circumcised, that he is a Debter to do the whole Law.

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She is in Bondage with her Children to the Law given at the said Mount Sina. 26 But the Heavenly ^a Jerusalem, which is Above, i. e. the Spiritual City and Kingdom of Christ, in a word the Christian Church, which answers to Sarah, is Free, which is the Mother of Us Believers, whether Jews or Gentiles, bringing us forth by the preaching of the Gospel, which is the Other Covenant and the Law of Liberty to the Glorious Liberty of the Sons of God. 27 For agreeably hereunto it is prophetically ^b written of Jerusalem thus: Rejoyce thou Barren that bearest not: break forth and cry thou that travailest not (whilst thou wast in a Flourishing Condition under a King, yea joyn'd to God himself as thy Husband) in Comparison with what thou shouldest do afterwards in thy Desolate Condition without a King, and rejected by God himself for thy Sin and Infidelity. For then from thee shall the Gospel go forth thro' the whole World, and thereby thou then the Desolate shalt have many more Children, than she which hath an Husband, i. e. than thou hadst under thy Theocracy or Regal Government. 28 Now, to apply these things to our selves at present, We, Brethren, as Isaac was, are the Children of Abraham not by the Flesh, but according to the Promise made by God to Abraham when he said, In thee shall All the Families of the Earth be Blessed. 29 But as then ^c He, viz. Ishmael that was born after the Flesh, persecuted him, viz. Isaac that was born after the Spirit or by strength of the Promise; even so it is now, the Jews Abraham's Seed after the Flesh persecuting Us Christians Abraham's Seed after the Spirit. 30 But for our Comfort under such persecutions what saith ^d the Scripture in relation hereunto? Why thus, Cast out the Bond-woman and her Son: for the Son of the Bond-woman shall not be Heir with the Son of the Free-woman. 31 So then, Brethren, we are not Children of the Bond-woman, and consequently not subject to the Bondage of the Law typified by the Bond-woman Hagar, but we are Children of the Free-woman, namely, by the Freedom wherewith Christ has made us Free, i. e. by the Gospel typified by Sarah.

CHAP. V. Stand fast therefore in your Christian Freedom, and be not entangled again with the yoke of Bondage to the Law. 2 To this end, Behold I Paul (who it seems am ^e misrepresented to you as One that preaches my self Circumcision, to convince you of the Contrary) say unto you, that if you be Circumcised as deeming it necessary to Justification, Christ shall profit you nothing. 3 For I testify again to Every Man that is Circumcised on such an account, that he is thereby made a Debtor to do the Whole Law:

IV. Their Folly in submitting to Circumcision, is set forth, inasmuch as thereby they became subject to the whole Law, and forfeited All the Benefits of the Covenant of Grace, or which they were entitled to by Christ.

^a See Heb. 12. 22. and Rev. 3. 12. ^c Gen. 21. 9. ^d Gen. 21. 10 ^e See and 21. 2—10. ^b Isaiah 54. 1. ^f Y. 11.

TEXT.

TRANSLATION.

4 Κατηργήθη ἐκ τοῦ Χριστοῦ οἱ-
τινες ἐν νόμῳ δικαιοῦντο· τῆς χά-
ριτος ἐξεπέσατε. 5 Ἡμεῖς γὰρ
πνεύματι ἐκ πίστεως ἐλπίδα δικαιο-
σύνης ἀπεκδεχόμεθα. 6 Ἐν γὰρ
Χριστῷ Ἰησοῦ ἔτε περιτομή τι ἰσχύει,
ἔτε ἀκροβυστία, ἀλλὰ πίστις δι'
ἀγάπης ἐνεργούμενη. 7 Εὐτρέχε-
τε καλῶς· τίς ὑμᾶς ἐνέκοψε τῇ
ἀληθείᾳ μὴ πείθεσθαι; 8 Ἡ πεισ-
μονὴ οὐκ ἐκ τοῦ καλῆντος ὑμᾶς.
9 Μικρὰ ζύμη ὅλον τὸ φύρμα
ἁδοῦ.

10 Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυ-
ρίῳ, ὅτι ἔδεν ἄλλο φρονήσετε. ὁ ὃ
ταράσσων ὑμᾶς βαστάσει τὸ κρέμα,
ὅστις ἂν ᾖ. 11 Ἐγὼ ὃ ἀδελφοί,
εἰ περιτομῇ ἔτι κηρύσσω, τί ἔτι διώ-
κωμαι; ἄρα κατήργη τὸ σκάνδαλον
τοῦ σταυροῦ. 12 Ὁφελον ἔσται ἀποκόψονταί
οἱ ἀναστατῆρες ὑμᾶς. 13 Ὑμεῖς γὰρ
ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί.

4 Christ is become of no effect
unto you, whosoever of you
are justified by the Law: ye
are fallen from Grace.

5 For We thro' the Spirit
wait for the hope of Righteous-
ness by Faith.

6 For in Christ Jesus, nei-
ther Circumcision availeth any
thing, nor Uncircumcision; but
Faith which worketh by Love.

7 Ye did run well: who did
hinder you, that ye should not
obey the Truth?

8 This Persuasion comes not
of him that called you.

9 A little leaven * corrupts
the whole Lump.

10 I have confidence towards
you thro' the Lord, that you
will be no otherwise minded:
but he that troubleth you, shall
bear his judgments, whosoever
he be.

11 And I Brethren, if I yet
preach Circumcision, why do
I yet suffer persecution? then is
the Offence of the Cross ceased.

12 I would they were even
cut off that * unsettle you.

13 For, Brethren, ye have
been called unto Freedom.

^a So Clerm. Gr. and Lat. Ger. Gr. Lat. Constit. Apost. Vulg. Calaritan. &c. That
the present Reading ζυμοῖ was first put in only by way of Explication, is more
than probable from the Greek of the Germ. Copy, where Both still stand thus—
δοῦλοι ζυμοῖ.

PARAPHRASE.

4 Christ is become of No effect unto you, whosoever of you are seeking
to be justified by the Law; you are thereby fallen from Any Right or
Title to Justification by Grace. 5 For We who are True Christians,
thro' the Spirit or according to the Gospel wait for the Hope of Right-
eousness or Justification at the Last Day, when we shall be publicly
proclaimed

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proclaimed and rewarded as Righteous, not on account of having observed the Law of Moses, but by Faith and Obedience to the Law of Christ, particularly that of Charity. 6 For in the Oeconomy or Dispensation of Jesus Christ, neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh and is perfected by Love. 7 You did run, i. e. go on well at first: who did hinder you, that you should not continue to obey the Truth? 8 This Persuasion of the Necessity of Circumcision, which you are since fallen into, comes not of Him (i. e. God) that called you to a state of Salvation by my Preaching, when you heard and believed Nothing of the Necessity of Circumcision, and were without the Leaven of this Pharisaical Doctrine. 9 But now you are corrupted, and your whole Religion is spotted; for as a little Leaven corrupts the whole lump, so your complying with the Judaizers as to Circumcision and other Rites of the Law, tho' you may count it but a small matter, yet I assure you corrupts your whole Christian Profession, so that Christ will profit you nothing, if you persist in your erroneous practice.

SECTION V.

Instructions and Exhortations, more especially concerning a Right Use of their Christian Freedom.

10 But having by many Arguments and Considerations proved to you the Truth of my Doctrine concerning Justification by Faith and not by the Works of the Law, I have this Confidence towards you thro' the Grace of the Lord, that you will let, what I have laid before you, have its due influence on you, and so will return to your former state, and be no otherwise minded or believe nothing else as necessary to your Justification, but what you have been taught by me to be so; and consequently that He that troubleth you with these False Notions, shall bear a his Due Judgment, whosoever he be. 11 And whereas it is pretended to you, that I elsewhere preach up or allow of Circumcision, you may quickly perceive the falshood of such pretensions by my sufferings; for, Brethren, if I yet preach Circumcision, why do I yet suffer persecution from the Jews? forasmuch as then is the Offence, taken by the Jews at the preaching of the Cross, i. e. of Christ Crucified thereon for our Justification, ceased. 12 In a word, I would they were even cut off from the Church or excommunicated, who thus trouble and unsettle you. 13 For, Brethren, it appears from All that hath been afore said by me, that you have been called by the Gospel unto Freedom from the Observance of the Law.

^a This is probably to be understood of the Church-censures of Excommunication, as will appear from com-

paring 1 Cor. 5. 6. and 1. 12. of this same Chapter.

I. S. Paul with great dexterity intimates to the Galatians, that they ought, not only to adhere to his Doctrine as the Truth of the Gospel, but even to excommunicate those that taught the Contrary.

TEXT.

TRANSLATION.

Μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δεσλόμετε ἀλλήλοις. 14 Ὅ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ^a σεαυτὸν. 15 εἰ ὃ ἀλλήλους δάκνῃς κατεσθίῃς, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

16 Λέγω ὃ, Πνεύματι περιπατεῖτε, ἵνα ὁπιθυμίαν σαρκὸς ἔμὴ τελέσῃς. 17 Ἡ γὰρ ἡρξ' ὁπιθυμεῖ κατὰ τὸ πνεύματος, πὸ ὃ πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα ὃ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἂν θέλῃς, ταῦτα ποιῇτε. 18 εἰ ὃ πνεύματι ἄγεσθε, οὐκ ἐστέ ὑπὸ νόμον. 19 Φανερά δέ ἐσι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐσι, μοιχεία, πορνεία, ἀκαθαρσία, ἀσελγεία, 20 εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζήλοι, θυμοὶ, ἐριθείαι, διχοστασίαι, αἵρέσεις, 21 φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τέτοις ἃ προλέγω, ὑμῖν, καθὼς καὶ προείπον, ὅτι οἱ τὰ πιαῦτα πρᾶσσοντες βασιλείαν Θεοῦ ἔκκληρονομήσουσιν.

22 Ὅ καρπὸς τῶ πνεύματος ἐσιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

23 πραύτης ἐγκράτεια καὶ τ'

Only *use* not * this Freedom for an occasion to the Flesh; but * thro' Love be ye as Bondservants one to another.

14 For All the Law is fulfilled in one Word, *even* in this, Thou shalt love thy Neighbour, as Thy self.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 I say then, Walk by the Spirit, and ye shall * in no wise fulfil the lust of the Flesh.

17 For the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other, so that ye * do not whatsoever ye would.

18 But if ye be led by the Spirit, ye are not under the Law.

19 Now the works of the Flesh are manifest, which are *these*, Adultery, Fornication, Uncleaness, Lasciviousness,

20 Idolatry, Witch-craft, Enmities, Contentions, Emulations, Animosities, Strife, Sedition, Sects,

21 Envyings, Murders, Drunkenness, Revellings, and such like: of the which I tell you before, as also I have told you in time past, that they who do such things, shall not inherit the Kingdom of God.

22 But the fruit of the Spirit is Love, Joy, Peace, Long-suffering, Courteousness, Goodness, Faithfulness,

23 Meekness, Temperance:

^a Alex. Clerm. Germ. and most Other Copies.

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The Only duty in general you ought to be careful of, is this, that you use not this Freedom for an Occasion, or as if it consisted in leaving you more at large, to gratify the Flesh; but thro' Love be ye as ^a Bond-servants to, i. e. look on your selves as now under the Gospel most strictly Bound to serve One Another in all offices of Charity. 14 For All the Law primarily relating to our Neighbour, and consequently relating to God also (inasmuch as True Love to our Neighbour proceeds from Love to God) is fulfilled in the observance of One Word or Command, even in the observance of this, Thou shalt love thy Neighbour as Thy self. 15 But if contrary hereunto ye bite or calumniate, and thereby as it were devour, i. e. defame One Another, take heed that ye be not at last quite consumed One of Another, by downright Open Fews and Persecutions.

II.
S. Paul exhorts them not to Abuse their Christian Freedom, but to look on themselves as most strictly Bound by the Gospel to serve One another in Love.

16 I say then farther to prevent such Miscarriages and other Abuses of your Christian Freedom, walk by the Spirit or Gospel, and ye shall in no wise ^b fulfil the Lust of the Flesh. 17 For the Flesh lusteth or incites to do that which is against the Spirit, and the Spirit against the Flesh; and these are Contrary the One to the Other, namely the Spirit to the Flesh, as much as the Flesh to the Spirit; so that ye who walk by the Spirit, ^b do not whatsoever ye would, do not fulfil the Evil Desires incited in you by the Flesh. 18 But if ye be thus led by the Spirit, 'tis an evident token that ye are not any longer ^c Children under the guardianship of the Law, but are become Sons of God, for which reason God has sent forth the Spirit of his Son into your Hearts, by which Spirit ye are thus enabled to resist the Lust of the Flesh. 19 Now the Works of the Flesh inconsistent with being led by the Spirit of Christ, are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness, 20 Idolatry, Witch-craft, Enmities, Contentions, Emulations, Animosities, Strife, Seditions, Sects, 21 Envyings, Murders, Drunkenness, Revellings, and such like: of the which I now again tell you before-hand, as also I have told you in time past, that they who do such things, shall not inherit the Kingdom of God. 22 But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Courteousness, Goodness, i. e. Readiness to do others Good, Faithfulness, 23 Meekness, Temperance or Continence; against such tho' Uncir-

III.
As still Bound not to walk after the Flesh, but after the Spirit: to which end the Apostle gives a Catalogue of the Works of the Flesh, and of the Fruits of the Spirit.

^a Δουλοῦτε has a Greater Force in the Greek, than our English word *serve* do's in the common acceptation express. For it signifies the Opposite to ελευθερία Freedom. And so the Apostle elegantly informs them, that tho'

they were called by the Gospel to a state of Liberty from the Law, yet they were still as much as ever Bound to their Brethren in All Offices of Love. ^b Compare Rom. 8. 2, 5, 13. ^c Rom. 8. 14, 15.

T E X T.

TRANSLATION.

ποιῶτων ἔκ ἐστι νόμος. 24 Οἱ ᾧ
τῷ Χρυσῷ, τὴν σάρκα ἐσαύρωσαν
σὺν τοῖς παθήμασι ἃ ταῖς ὁπιθυ-
μίαις. 25 Εἰ ζῶμεν πνεύματι,
πνεύματι καὶ σοιχωμεν. 26 μὴ γινώ-
μεθα κενόδοξοι, ἀλλήλους προκαλέ-
μενοι, ἀλλήλοις φθονῶντες.

Κ Ε Φ. 5'.

1 Ἀδελφοί, ἐὰν ἃ προληφθῇ
ἄνθρωπος ἐν τινὶ ὥσπερ πλάσματι, ὑμεῖς
οἱ πνευματικὸι καταρτίζετε τὸν ποιῶ-
ν ἐν πνεύματι πρᾶότητος, σκεπῶν
ἑαυτὸν μὴ καὶ σὺ περιπατῆς. 2
Ἀλλήλων τὰ βάρη βασάζετε ἃ ἔ-
ως ἀναπληρώσατε τὸν νόμον τῷ Χρυσῷ.
3 Εἰ γὰρ δοκεῖ τις εἶναί τι, μη-
δὲν ὦν, ἑαυτὸν φρεναπαλά. 4 Τὸ ᾧ
ἔργον ἑαυτῷ δοκιμαζέτω ἕκαστος· καὶ
τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει,
ἃ ἔκ εἰς τὸν ἕτερον. 5 Ἐκαστος γὰρ
τὸ ἴδιον φορτίον βασάσει.

6 Κοινωνεῖτω ᾧ ὁ καληχέμενος
τὸν λόγον τῷ καληχῶντι, ἐν πάσιν
ἀγαθοῖς. 7 Μὴ πλανᾶσθε. Θεὸς ἔ-
μυκτηρίζεται· ὁ γὰρ ἐὰν ἀπειρή ἄν-
θρωπος, τῷ καὶ θερίσει. 8 Ὅτι
ὁ ἀπειρῶν εἰς τὴν σάρκα ἑαυτῷ, ἃ
τῆς σαρκὸς θερίσει φθοράν· ὁ ᾧ
ἀπειρῶν εἰς τὸ πνεῦμα, ἃ τῷ
πνεύματι θερίσει ζωὴν αἰώνιον.

against such there is no Law.

24 And they that are Christ's,
have crucified the Flesh, with
the affections and lusts.

25 If we live in the Spirit, let
us also walk in the Spirit:

26 Let us not be desirous of
Vain-glory, provoking one an-
other, envying one another.

C H A P. VI.

1 Brethren, if a man be over-
taken in a fault, ye that are Spi-
ritual, restore such an one in
the spirit of Meekness, consi-
dering thy self, lest thou also
be tempted.

2 Bear ye one another's Bur-
dens, and so fulfil the Law of
Christ.

3 For if a man thinks himself
to be something, when he is no-
thing, he deceives himself.

4 But let every one prove his
own work, and then shall he
have * whereof to Glory in
himself alone, and not in an-
other.

5 For every man shall bear
his own burden.

6 Let him that is taught in
the Word, communicate to
him that teaches, in all good
things.

7 Be not deceived; God is
not mocked: for whatsoever
a man soweth, that shall he al-
so reap.

8 For he that soweth to his
Flesh, shall of the Flesh reap
corruption; but he that sow-
eth to the Spirit, shall of the
Spirit reap Life everlasting.

P A R A P H R A S E.

cumcised there is no Law ^a *condemning them.* 24 And they that are truly Christ's, have crucified or renounced the Flesh with the Affections and Lusts thereof, which would excite to the Works of the Flesh above recited. 25 In short therefore, if we pretend to live in or by the Spirit of the Gospel, let Us walk, that is, let the tenor of our Lives be in or by the said Spirit. 26 And consequently let us not be Desirous of Vain-glory, Provoking, i. e. so as to Provoke One Another, whilst the strong in Faith and Gifted contemn the Weak and Ungifted, or on the other hand Envy, i. e. so as to Envy One Another, viz. the Ungifted those that are Gifted: those that have been seduced to Judaizing, those that have stood Firm; or the like.

CHAP. VI. On the contrary, Brethren, if a Man be overtaken or surpriz'd in a fault or sin, you that are endowed with those Spiritual Gifts, which enable you for the Publick Ministry of the Church, restore such an One to a Right Understanding of his Duty in the Spirit of Meekness; considering thy self, lest thou also be tempted, and thereby fall as the other has done. 2 Bear you one anothers ^b Burdens or Infirmities, and so fulfil by your Charity the Law of Christ, the only Law now in force to oblige us. 3 For if a man seeing others fall, but himself stand firm in the Faith, hereupon thinks himself to be something, when for want of Charity or Pity to the Weak he is Nothing in the sight of God, he doth thereby but deceive himself. 4 But to avoid thus deceiving himself, let Every Man prove between God and his Own Conscience his Own Work considered by itself and not in comparison with Another's Work, and then if his Own Work be found simply and in itself Good, shall he have whereof to Glory in himself considered alone, and not barely in comparison of Another, whom he looks upon as inferior to himself. 5 For at the last Judgment Every Man shall bear his Own Burden, shall be Answerable for his Actions considered not comparatively with others, but simply in themselves.

6 As the Spiritual or Teachers among you ought thus to carry themselves towards the Weak, so on the other hand let him that is taught in the Word of God, communicate unto Him that teaches in All Good things according to his ability. 7 Be not deceived as to this matter of the Necessity of Charity, for God is not to be mocked herein. For whatsoever a Man soweth, i. e. as he lays out his worldly Goods, so shall He reap. 8 For he that soweth to his Flesh, lays out what he has only for the satisfaction of his Bodily Necessities, Conveniencies or Pleasure, shall at the Harvest or Day of Judgment of such Husbandry for the Flesh reap only Corruption: but he that soweth, lays out what he has, to the ends prescribed in the Gospel by the Spirit, shall of the Spirit reap Life Ever-

IV.
Instructions concerning the Behaviour of the Spiritual or Teachers towards the Weak, &c.

V.
Concerning the Liberality of Common Christians towards their Teachers; and in general of All Christians towards All Others in Need.

^a Rom. 8. 1. ^b Compare 1 Thess. 5. 14.

TEXT.

TRANSLATION.

9 Τὸ ὅ καλὸν ποιῶντες μὴ ἐκκα-
κῶμεν· καιρὸς γὰρ ἰδίῳ θερίσομεν,
μὴ ἐκλυόμενοι. 10 Ἀρα ὅν ὡς και-
ρὸν ἔχομεν, ἐργαζόμεθα τὸ ἀγαθὸν
πρὸς πάντας, μάλιστα ὅ πρὸς τοὺς
οἰκείους τῆς πίστεως.

11 Ἰδετε πηλίκους ὑμῖν γραμμα-
σιν ἔγραψα τῇ ἐμῇ χειρί.

12 Ὅσοι θέλωσιν ἀπροσωπῆσαι
ἐν σαρκί, ἔτι ἀναγκάζουσιν ὑμᾶς
πειθέμεναι, μόνον ἵνα μὴ τῷ σώματι
τῷ Χριστῷ διακονῶνται. 13 Οὐδὲ γὰρ
οἱ πειθευόμενοι αὐτοὶ νόμον φυλάσσω-
σιν· ἀλλὰ θέλωσιν ὑμᾶς πειθέμε-
ναι, ἵνα ἐν τῇ ὑμέτερα σαρκὶ
καυχῶσινται.

14 Ἐμοὶ ὅ μὴ γένοιτο καυχᾶσθαι,
εἰ μὴ ἐν τῷ σώματι τῷ Κυρίῳ ἡμῶν
Ἰησοῦ Χριστῷ, δι' ὃ ἐμοὶ κόσμος ἐσαύ-
ρωται, καὶ γὰρ τῷ κόσμῳ. 15 Ἐν γὰρ
Χριστῷ Ἰησοῦ ἔτε πεποιθή τι ἰσχύει,
ἔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
16 Καὶ ὅσοι τῷ κανόνι τούτῳ^a σοι-
χῶσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ
ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. 17 Τῷ λοιπῷ,
κόπως μοι μηδεὶς παρεχέτω. ἐγὼ γὰρ

9 And let us not be weary
in well doing: for in due sea-
son we shall reap, if we faint
not.

10 As we have therefore op-
portunity, let us do good unto
All men, especially unto them
who are of the household of
Faith.

11 Ye see how large a letter
I have written unto you with
my own hand.

12 As many as desire to make
a fair shew in the Flesh, they
constrain you to be circumci-
sed, only lest they should suf-
fer persecution for the Cross of
Christ.

13 For neither they them-
selves, who are circumcised,
keep the Law; but they desire
to have you circumcised, that
they may Glory in your Flesh.

14 But God forbid that I
should glory, save in the Cross
of our Lord Jesus Christ, by
whom the World is crucified
unto me, and I unto the World.

15 For in Christ Jesus nei-
ther Circumcision avails any
thing, nor Uncircumcision, but
a New Creature.

16 And as many as walk ac-
cording to this Rule, Peace on
them and Mercy, *even upon
the Israel of God.

17 From henceforth let no
man trouble me; for I bear

^a Alex. Clerm. Cerm. Syr. Arab.

MORTAL PARAPHRASE

lasting. 9 And let us not be Weary in Well-doing; for in the due season of Recompence We shall reap, if we faint not, but hold out to the end. 10 As we have therefore Opportunity, let us do Good unto all Men, but especially unto them who are of the Household of Faith.

The CONCLUSION.

11 To conclude as a Testimony of my Great Concern for you, you see how large a Letter I have written to you with my ^aOwn Hand, that I might set you right again as to the matter of Circumcision.

12 In reference to which I shall close with observing to you farther, that As many as professing Christianity do notwithstanding desire to make a Fair shew to the Unbelieving Jews in relation to their zeal for the Circumcision of the Flesh, they go about to constrain you to be Circumcised, only lest they should suffer persecution for maintaining the true Doctrine of the Cross of Christ, and our Justification by that alone without the Works of the Law. 13 For neither they themselves who are Circumcised, keep the Law, and therefore can't be justified by it; but only they desire to have you Circumcised, that they may Glory among the Jews of their Zeal for the Law in bringing you to yield to the Circumcision of your Flesh.

14 But God forbid that I should Glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me and I unto the World; so that the worldly Consideration of Avoiding Persecution do's not at all move me, as it do's them, to depart from the True Doctrine of Christ. 15 For in the Gospel-Dispensation of Jesus Christ neither circumcision avails any thing to Justification, nor Uncircumcision, but becoming a New Creature, a thorough Change to Holiness of Life. 16 And as many as walk according to this true Rule of the Gospel, Peace shall be upon them and Mercy, even upon them as being the true Israel, viz. not of the Flesh, but of God. 17 As for my self, from henceforth let no man trouble me about these matters concerning the Necessity of Circumcision and of Observing the Ritual Law, or my Apostolical Authority: for I

I. S. Paul takes notice of his writing this Epistle with his Own Hand, as an Argument of his Great Affection to and Concern for them.

II. He observes to them that the True motive which put the Judaizers among them on persuading them to be Circumcised, was only self-interest in order to Avoid Persecution.

III. But that for his own part He was not to be influenced by any such Worldly Motive, but resolved to Keep Firm to the Doctrine of Justification only by the Cross of Christ, even to Death it self.

^a S. Paul was wont only to dictate his Epistles to Others that writ them, as Rom. 16. 22. and 1 Cor. 16. 21. so that

writing this with his Own Hand was an Argument of his more than Ordinary Concern.

TEXT.

TRANSLATION.

τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ
σώματί μου βασάζω.

in my Body the marks of the
Lord Jesus.

18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀ-
δελφοί· Ἀμήν.

18 Brethren, the Grace of our
Lord Jesus Christ be with your
Spirit. Amen.

Πρὸς Γαλάτας ἐγράφη ἀπὸ ᾠ^a Ρώμης.

Unto the Galatians written
from Rome.

^a This as well as the other Subscriptions found at the end of S. Paul's Epistles is wholly omitted in *Clerm. Germ.* Copies; and 'tis variously exprest in other Copies. In the Preface to the *Latin* Copies it is *ab Epheso*, which is much more agreeable to Truth, than the Common Reading. For 'tis evident from *Chap. i. v. 6.* that this Epistle was writ in a little time after S. Paul had been with the *Galatians*; whereas S. Paul had never been at *Rome* till Many Years after.

P A R A P H R A S E.

bear in my Body *Those Stripes and Wounds which I received from the Jews, and which are the Certain Marks of my being a Faithful Servant and True Apostle of the Lord Jesus, in denying the Necessity of Circumcision or the Law to Justification.*

18 Brethren, the Grace of our Lord Jesus Christ be with your Spirit. Amen.

IV.
The Closing
Salutation.

Unto the Galatians, written from Rome.

SYNOPSIS.

SYNOPSIS.

I. The Introduction, excellently adapted to the Main Design of the Epistle, as containing in short a Vindication of S. Paul's Apostolical Authority and Doctrine, Chap. I. 1—5.

- First, From Circumstances attending His Ministry, inasmuch as
1. He sought to please God, and not Men, on which account he was Persecuted. An Argument of his Sincerity, Chap. I. 6—10.
 2. He received his Doctrine immediately from Christ by Revelation, Ch. I. 11—25.
 3. His Doctrine was not Opposed, but Approved of, by the Other Apostles at Jerusalem, Ch. II. 1—10.
 4. He doubted not Openly to Reprove Peter for walking contrary to the Doctrine taught by him Paul, Ch. II. 11—21.
 5. The Galatians themselves received the Spirit by receiving his Doctrine, Ch. III. 1—5.

One, by proving the Truth of his Doctrine concerning Justification by Faith; namely,

Secondly, by several Arguments drawn from Scripture, viz.

- Argument 1st from Gen. 15. 6. Chap. III. 6, 7.
 Arg. 2d from Gen. 12. 3, &c. Ch. III. 8, 9.
 Arg. 3d from Deut. 27. 26. Ch. III. 10.
 Arg. 4th from Habak. 2. 4. } Ch. III. 11, 12.
 and Lev. 18. 5.
 Arg. 5th from Deut. 21. 23. Ch. III. 13, 14.
 Arg. 6th from the Promise being made to Abraham long before the Giving of the Law, Ch. III. 15—18.

Thirdly, by shewing that the Design of God's giving the Law was, not that we should be justified thereby, but to bring us to Christ; together with an Inference from it as to the Ceasing of the Obligation of the Law, and an Illustration of God's Method in putting the Jewish Church under the Law, Ch. III—IV. 7.

II. The Main Design of the Epistle, viz. to keep or reclaim the Galatians from Judaizing, which he do's two ways.

Other, by laying before them their Great Weakness and Folly in going about to subject themselves to the Law; to which end

1. He observes to them, that the Law consisted of Like Weak and Beggarly Rites with their Former Heathen Religion, Ch. IV. 8—11.
2. He puts them in mind, that they acted inconsistently with that Zeal and earnest Affection, wherewith they at first received the Gospel, Ch. IV. 12—20.
3. He lays before them the Different Conditions of Sarah and Hagar, Isaac and Ishmael; and observes to them, that the Law was denoted by Hagar, and those under the Law by Ishmael; but the Gospel by Sarah, and those that embraced it by Isaac, Ch. IV. 21—31.
4. He tells them plainly, that if they were Circumcised, Christ would profit them nothing, Ch. V. 1—9.

III. Instructions and Exhortations. 1. To excommunicate the Opposers of S. Paul's Doctrine. 2. Not to abuse their Christian Liberty, but to look on themselves as still Bound to serve one another by Love, and to Live Holily, &c. 3. Concerning Behaviour of the Spiritual towards the Weak. 4. Concerning Behaviour of Common Christians towards Teachers as to Maintenance, and of All Christians towards Others in Need, Ch. V. 10—VI. 10.

IV. The Conclusion, Ch. VI. 11—to the end.

FINIS.

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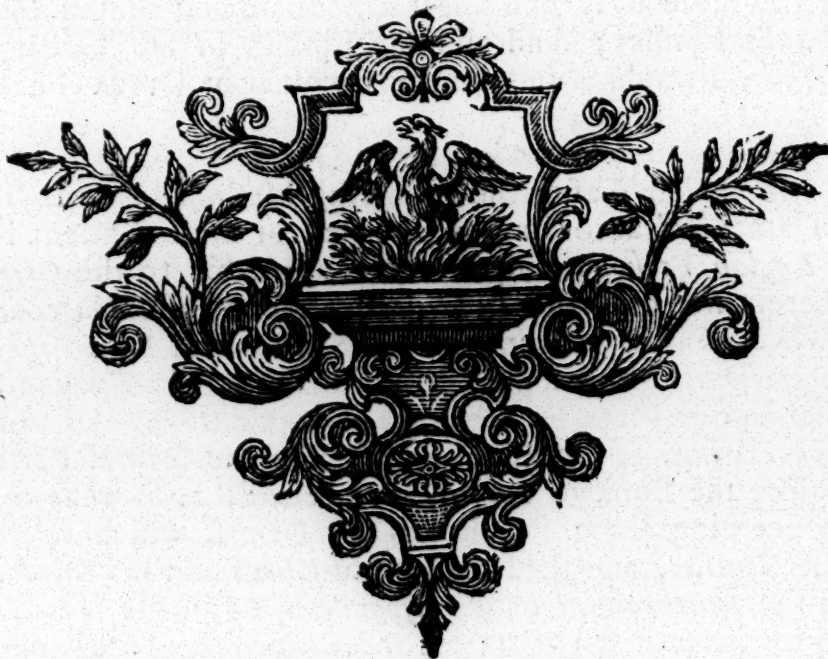
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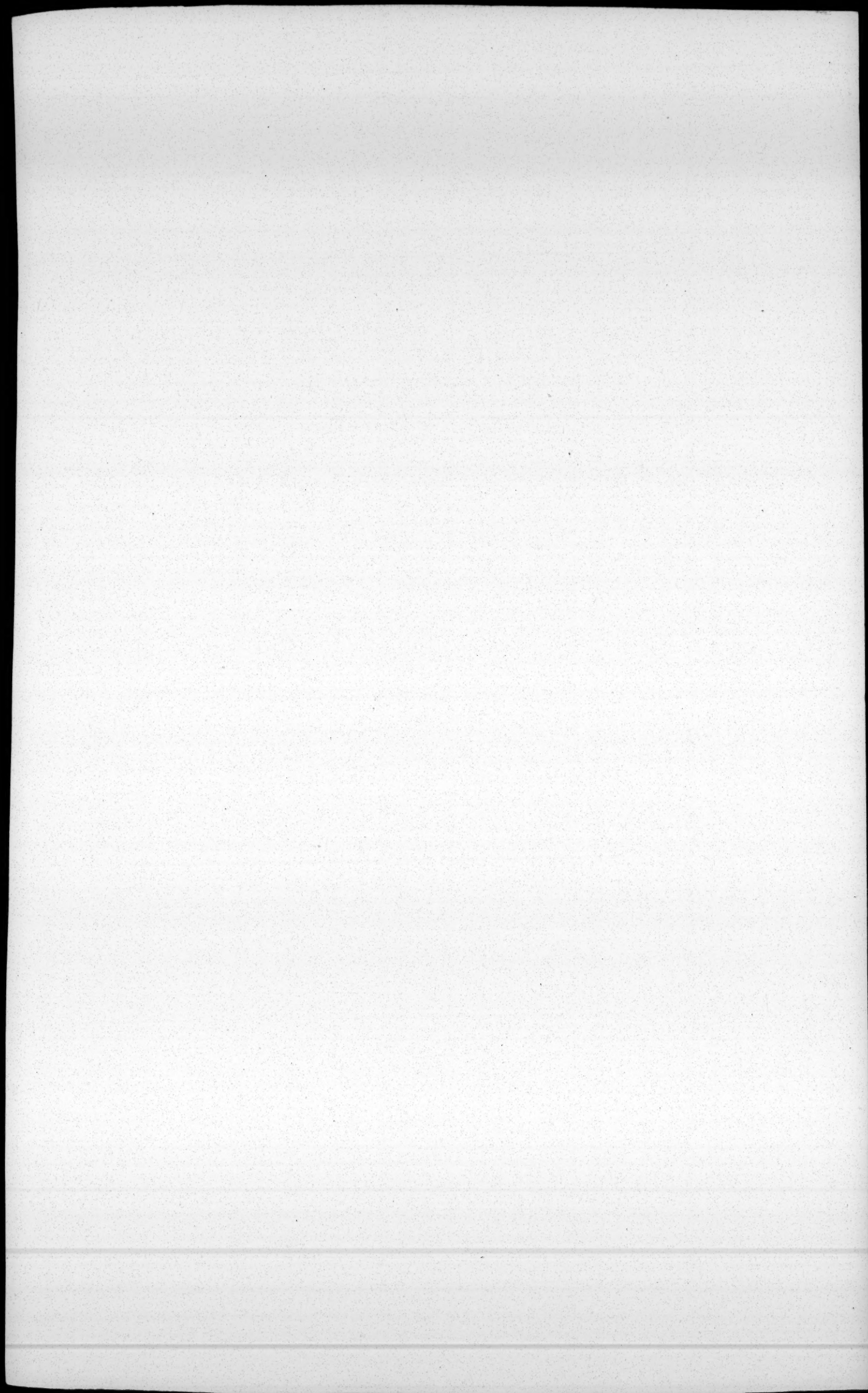
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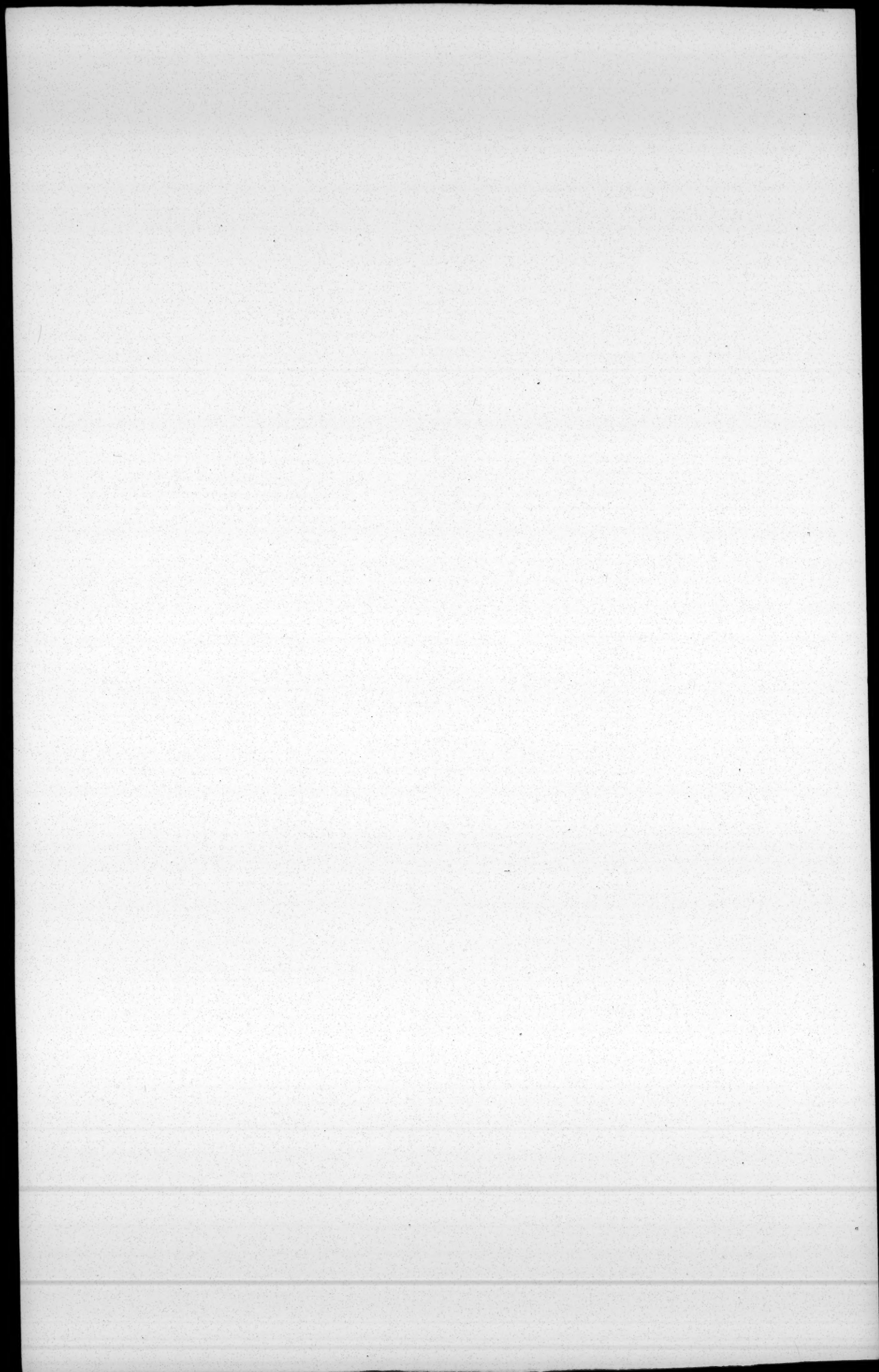
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by Ed. Wells D. D. Rector of Cotesbach in Leicester-shire.

O X F O R D,

Printed at the THEATER, for James Knapton at the Crown in S. Paul's Church-Yard, London. 1715.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON.

Decemb. 7. 1714.



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THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
EPHESIANS.

THE PREFACE.

THAT this Epistle was writ by St PAUL, while he was a Prisoner at *Rome*, is agreed upon by the Learned; but they are not exactly agreed as to the Particular *Time* when it was writ; some judging it to be in *A. D.* 62, others in *A. D.* 64.

I.
The *Place*
whence, and *Time*
when this Epistle
was written.

The Principal *Design* of it was to preserve the *Ephesian Converts* from being seduced by the *Judaizers*; wherein the Three First Chapters are taken up, as the Three Last are in Exhortations to Piety.

II.
The *Design* of it.

That it is highly probable, that this Epistle is the same with *That from Laodicea*, is shewn in the Note on *Col. 4. 16.*

III.
This Epistle pro-
bably the Same
with *That from*
Laodicea.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΕΦΕΣΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL
THE APOSTLE
TO THE
EPHESIANS.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ Αποστόλῃ Ἰησοῦ
Χριστῷ, ἀπὸ θελήματος Θεοῦ,
τοῖς ἁγίοις τοῖς οὖσιν ἐν Εφέ-
σῳ, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. 2 Χά-
ρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
ἐλογίσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ

PAUL an Apostle of Je-
sus Christ, by the will
of God, to the Saints
which are at Ephesus,
and to the Faithfull in Christ
Jesus:

2 Grace be to you and Peace
from God our Father, and the
Lord Jesus Christ.

3 Blessed be the God and Fa-
ther of our Lord Jesus Christ,
who has blessed Us with all
πνευμα-

ANNOTATIONS.

(a) *Gal* 1. 15, 16. (b) This City was the Metropolis of the Proconsular *Asia*, and also the Seat of the Primate of the *Asian* Diocesis. It is situated on the *Egean* Sea now a-days call'd the *Archipelago*, about five Miles from the Sea, and was anciently accounted a Maritime Town, by reason of the River *Caiifer*, which runs by the City, and near its mouth was capable of receiving the larger Vessels of those Days. The Reader may see more of it, both as to its Ancient and Modern State, in the Second Part of my Geography of the New Testament, Chap. 5. Sect. 1. Numb. 3.

(bb) *Grace* denotes more specially all Spiritual Blessings, and *Peace* all Tem-
poral. And agreeably hereto the Second Daily Collect for Morning Prayer in
our Excellent Liturgy is Entitled a Collect for Peace, and the Third a Collect for
Grace.

Vers. 3.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
EPHESIANS.

PARAPHRASE.

THE INTRODUCTION.

PAUL an Apostle of Jesus Christ, by the will of God, (a) (*who separated me from my Mothers Womb, and call'd me by his Grace to preach his Son among the Gentiles,*) to the Saints, i. e. Christians in general which are at (b) Ephesus, and more especially to the Faithfull in Christ Jesus, i. e. to such as persevere in the True Doctrine of the Gospel: 2 Grace (bb) be to you and Peace, i. e. All Blessing Temporal and Spiritual from God our Father, and the Lord Jesus Christ.

SECTION I.

The Apostle by many Considerations, reminds the Ephesians, that by Faith in and Obedience to Christ, the Gentile Converts are, Equally with the Jewish, entitled to Salvation; implying that they ought not therefore to harken to the Judaizers.

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us *Gentile Converts (as well as the Jewish,) not only with Temporal Blessings, which were All the Jews were entitled to, by the Observation of the Law consider'd as distinct from the Gospel, but also with all*

I.
The Apostle observes to the Ephesians that God had purpos'd before the foundation of the world to adopt

TEXT.

TRANSLATION.

πνευματικῇ ἐν τοῖς ἐπερανοῖς † ἐν
Χειτῷ. 4 καθὼς ἐξελέξατο ἡμᾶς
ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶ-
ναι ἡμᾶς ἁγίους καὶ ἀμώμους κατε-
νώπιον αὐτοῦ ἐν ἀγάπῃ. 5 προοί-
σας ἡμᾶς εἰς υἱοθεσίαν διὰ τοῦ
Χειτῷ εἰς αὐτὸν, κατὰ τὴν εὐδο-
κίαν τοῦ θελήματος αὐτοῦ, 6 εἰς
ἐπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν
ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.
7 Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ
τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν
παραπτωμάτων, καὶ τὸν πλοῦτον
τῆς χάριτος αὐτοῦ.

8 Ὡς ἐπερίσθρεν εἰς ἡμᾶς ἐν
πάσῃ σοφίᾳ καὶ φρονήσει. 9 γνω-
ρίσας ἡμῖν τὸ μυστήριον τοῦ θελή-
ματός αὐτοῦ καὶ τὴν εὐδο-
κίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ,

spiritual Blessings in Heavenly
places in Christ;

4 According as he has chosen
us in him before the founda-
tion of the World, that we
should be holy, and without
blame before him in Love:

5 Having predestinated us
unto the Adoption of Children
by Jesus Christ to himself, ac-
cording to the good pleasure
of his * own Will,

6 To the praise of the Glory
of his Grace, wherein he has
made us accepted in the Be-
loved.

7 In whom we have Re-
demption thro' his Blood, the
Forgiveness of sins, according
to the Riches of his Grace:

8 Wherein he has abound-
ed towards us in all Wisdom
and Prudence;

9 Having made known unto
us the Mystery of his * own
Will, according to his * own
good pleasure, which he has
purpos'd in himself;

10 εἰς

ANNOTATIONS.

Verf. 3. † The preposition ἐν before Χειτῷ is read, not only in the two most
ancient MSS. viz. the Alexandrian and Clermontian, and All the Stephens, with
Several others, but also in the most ancient Versions, viz. Vulgar Latin, Syriack,
Arabick, &c. as is observ'd by Dr Mill.

(c) It is true that by the πνευματικῇ here mention'd, may be understood in re-
ference to this Text, not only Heavenly Places, but also Heavenly Things, i. e.
whatever relates to our *Heavenly or Spiritual State* either in this World or the
next. And I have accordingly paraphras'd the exposition in so large a Sense. But
I have chosen to retain in the Translation *Places* rather than *Things*, because the
Apostle seems more particularly to have this Meaning in his Thoughts, as may
be gather'd from v. 20. of this Chapter, and v. 6. of Chap. 2. Read the Para-
phrase of this last Verse; and compare also Chap. 3. 10.

(d) By the *Wisdom and Prudence* here mention'd, may be denoted the Wisdom
and Prudence of God in bringing about the Salvation of the Gentile as well as
Jew. But the Sense follow'd in the Paraphrase seems to be favour'd by v. 17. of
this Chapter, and Col. 1. 9, 10.

(e) The

Spiritual Blessings, and that not only in reference to our present state here upon Earth, but also in reference to our future state in Heavenly (c) places, i. e. in Heaven itself: which Spiritual Blessings we are thus blessed with in Christ, i. e. not by the Observance of any Legal Rite, but Solely by the Faith and Obedience of the Gospel, and as we are Members of the Mystical Body or Church of Christ. For Christ, who is thus Our Head, being actually bless'd with All Spiritual Blessings in Heaven it self, hence We his Members may be said also to be bless'd in Him with all Spiritual Blessings even in Heaven it self: 4 Nor do we Gentile Converts (for, being the Apostle of the Gentiles, I speak in the Person of one of them) come below the Jewish Converts, with respect to God's Intention of thus Blessing us, if we look back to the Rise thereof: for God has thus blessed Us, Gentile as well as Jewish Converts, in Christ, according as He, i. e. God has Chosen Us, Gentile as well as Jewish Converts, in Him, i. e. in Christ before the Foundation of the World, that we should be his People, and in respect of this our Relation to Him should be Holy, (as the whole Jewish Nation is stil'd in this respect an Holy Nation,) and not only so, but should also be Holy in respect of the internal Holiness of our Lives, as well as of the external Holiness arising from our Relation to God as Professors of Christianity, and as such should be without Blame before him in respect of the Duties of the Gospel, particularly that principal One of Love unto All the Saints or All Christians, whether Jewish or Gentile Converts: 5 God, I say, has thus chosen Us, Gentile as well as Jewish Converts, before the Foundation of the World, having predestinated us, Gentile as well as Jewish Converts, unto the Adoption of Children by Jesus Christ to himself, and that not for any Merit either of Jew or Gentile, much less of the Jew above the Gentile, but only according to the good pleasure of his own Will, 6 to the Praise of the Glory of such his infinite and free Grace or Favour exhibited to us by the Gospel wherein He has made Us, Gentile as well as Jewish Converts, accepted, i. e. acceptable to Himself, (without the observance of the Law,) in the Beloved, i. e. in Jesus Christ his Beloved Son: 7 In whom consequently we have Redemption thro' his Blood, even the Forgiveness of Sins, and this not on the score of any Merit there is in the Observance of the Law or of any of its Rites, but solely (as to the primary Motive thereof) according to the Riches of his Grace:

the Gentiles to be his Children in Christ; or (which comes to the same) had chosen them to become his People, by their embracing the Gospel.

8 Wherein he has abounded towards Us, in (d) bestowing upon us all spiritual Wisdom, so as to know aright the Extent of the Gospel, and Prudence, so as to comply with the Design of the Gospel as we ought, 9 having made known unto us the Mystery of his own Will, which his Will is, as is aforesaid, entirely owing to, or according to his own Good Pleasure, which he has purpos'd in himself before the Foundation of the

II.
And that God had now made known this his Purpose by the Gospel.

World;

TEXT.

TRANSLATION.

10 εἰς οἰκονομίαν ἧς πληρώματος τῆς
χαρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα
ἐν τῷ Χριστῷ, τὰ τε ἐν τοῖς ὕψουσιν, καὶ
τὰ ὑπὲρ τῆς γῆς, ἐν αὐτῷ.

11 Ἐν ᾧ καὶ ἐκληρώθημεν, προορι-
σθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα
ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελή-
ματος αὐτοῦ. 12 εἰς τὸ ἑῷ ἡμᾶς
εἰς ἑπαινον τῆς δόξης αὐτοῦ, τῆς προ-
ηλπιότατος ἐν τῷ Χριστῷ. 13 Ἐν ᾧ
καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς
ἀληθείας, τὸ εὐαγγέλιον τῆς σωτη-
ρίας ὑμῶν· ἐν ᾧ καὶ πιστεύσαντες ἐσφρα-
γίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας
τῷ ἁγίῳ. 14 ὅς ὅτιν ἀρράβων τῆς
κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν
τῆς περιποιήσεως, εἰς ἑπαινον τῆς
δόξης αὐτοῦ.

16 Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν
χαρὰν ὑμᾶς πίστεν ἐν τῷ Κυρίῳ Ἰησοῦ,
καὶ τὴν ἀγάπην τὴν εἰς πάντας τῆς ἀγίας,

10 * *Namely* in the Dispen-
sation of the Fulness of Times,
to gather together in One All
things in Christ, both which
are in Heaven, and which are
on Earth, *even* in Him.

11 In whom we * also are
become his Portion, being pre-
destinated according to the
purpose of Him, who worketh
All things after the Counsel of
his Own Will :

12 That we should be to the
Praise of his Glory, who first
trusted in Christ.

13 In whom ye also trusted,
after that ye heard the Word of
Truth, the Gospel of your Sal-
vation: in whom also after that
ye believ'd, ye were Seal'd with
that Holy Spirit of Promise,

14 Which is the Earnest of
our Inheritance, for the Re-
demption of the purchas'd Pos-
session, unto the praise of his
Glory.

15 Wherefore I also, after
I heard of your * Faithfulness
in the Lord Jesus, and Love
unto All the Saints,

16 8

ANNOTATIONS.

(e) The first Clause of this Verse may be referr'd to, and construed with the last Clause of v. 9. thus: *Which he purpos'd in himself unto or until the Dispensation of the Fulness of Times.* This expression, *the Fulness of Times* is us'd by St Paul to denote *the Time or Season appointed by God for Christ's Coming into the World being Fully expir'd, and the like.* See Gal. 4. 4.

(f) *ἀνακεφαλαιώσασθαι* is us'd by the Apostle to denote, *the Reducing of things under One Head*; which Acceptation, tho' it be somewhat different from that wherein it is commonly taken (viz. *to Sum up the Heads of a Discourse*) yet it is very agreeable to the Etymology and Literal Import of the Word.

(g) So *ἐκληρώθημεν* do's properly signify; The word *κληρεῖν* being us'd by the LXX. Interpreters to denote such a *Portion* of the Land of Canaan, as fell by Lot to the several Tribes of the Children of Israel; *κληρεῖν* primarily signifying *a Lot.*

(b) That

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World; 10 Namely, (e) in the Diſpenſation of the Fulneſs of Times, to (f) gather together as in One Body All things in Chriſt, as under their Head, viz. both All things which are in Heaven as the ſeveral Ranks of Angels, and All things which are on Earth as Jews and Gentiles; to gather (I ſay) in One Body All theſe even in Him, i. e. Chriſt.

*11 In whom we alſo the Gentile Converts are become his, i. e. God's (g) Portion, being predeſtinated thereto, as well as the Jewiſh Converts, according to the foremention'd purpoſe of Him, i. e. God, who worketh or brings about All things after the Counſel of his Own Will; 12 that we ſhould in a ſpecial manner be to the Praise of his Glory, who (h) among the Gentiles firſt truſted or had hope of Salvation in Chriſt. 13 In whom ye, *Ephesians*, alſo truſted, after that ye heard the Word of Truth, the Goſpel or Glad Tidings of your Salvation without the Obſervance of the Law: in whom alſo after that ye believ'd, ye were (hh) ſeal'd, i. e. as it were mark'd to be the People of God, and aſſur'd thereof, with that Holy Spirit of Promise, i. e. which was promis'd to the People of God, and 14 which is the Earneſt of our being God's Inheritance, this Holy Spirit being given for the Redemption of the purchas'd Poſſeſſion, i. e. the Gift of the Holy Spirit being the Great means of (hhh) Convincing the Gentiles of the Truth of the Goſpel, and ſo of bringing them into the Church purchas'd by the Blood of Chriſt; and as I afore (v. 12.) obſerv'd, that the Conversion of the Gentiles who firſt believ'd tended to the Praise of God's Glory, ſo likewise your Conversion, and being thereupon ſeal'd with the Holy Spirit, do's likewise tend unto the Praise of his Glory.*

III.
And that they were accordingly now actually become his People by their Faith in Chriſt; and had receiv'd the Holy Spirit as a Seal or Mark of their being God's People.

15 Wherefore I alſo, after I heard here at Rome where I am a Priſoner, of your (i) Faithfulneſs in adhering to the Truth of the Goſpel of the Lord Jeſus, as ſufficient to ſalvation without the obſervance of the Law, and of your Love unto All the Saints or Chriſtian Converts, Uncircumciſ'd as well as Circumciſ'd; 16 hearing, I ſay, hereof, I ceaſe

IV.
The Apoſtle Thanks God for their Steadfaſtneſs in the Faith hitherto, and prays for their further Understanding, not what a Glorious State they were in, by their embracing of the Goſpel.

A N N O T A T I O N S.

(h) That by the, *We who firſt truſted in Chriſt*, are to be underſtood Such of the Gentiles as were firſt converted, ſeems moſt probable to me, both from the Deſign of the Apoſtle, and alſo that by *We* in all other places of this Epiſtle are denoted, either All Chriſtians in general, or elſe the Gentile Converts, never (I think) the Jewiſh.

(hh) See the Paraphraſe of *Rom. 4. 11. and 15. 28.* (hhh) See *Gal. 3. 3.*

(i) That by *πίστις* is here to be underſtood the Conſtancy of the Ephesians in the True Faith, or in one word their Faithfulneſs in the Doctrine of the Goſpel, not their Faith or Firſt Receiving the Goſpel, will be evident to any one, that do's but conſider that St Paul could not be ignorant of their having receiv'd the Faith, ſince he himſelf had converted them, and liv'd a long time at Ephesus, as is clear from the Hiſtory of the Acts. In ſhort *πίστις* here refers to *πίστος* v. 1. and ſo is taken to denote the ſame as *πίστικος*.

TEXT.

TRANSLATION.

16 ὃ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν,
μνείαν ὑμῶν ποιούμενον ὅτι τῆς
προσώχων μου. 17 ἵνα ὁ Θεὸς
τῆς Κρείου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πα-
τὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σο-
φίας καὶ ἀποκαλύψεως, ἐν ὁπιγνώσει
αὐτοῦ. 18 πεφωτισμένους τῆς ὀφθαλ-
μῆς καὶ καρδίας ὑμῶν, εἰς τὸ εἰδέναι
ὑμᾶς τίς ὁ ἐστὶν ἡ ἐλπίς τῆς κλήσεως
αὐτοῦ, καὶ τίς ὁ πλοῦτος καὶ δόξης τῆς
κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ
τί τὸ ὑπερβάλλον μέγεθος καὶ δυνάμεως
αὐτοῦ εἰς ἡμᾶς τῆς πιστεύοντες, καὶ τὴν
ἐνέργειαν τοῦ κράτους καὶ ἰσχύος αὐτοῦ.

20 Ἦν ἐνήργησεν ἐν τῷ Χριστῷ,
ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν
ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπερανοῖς,
21 ὑψώσαντο πάσης ἀρχῆς καὶ ἐξουσίας
καὶ δυνάμεως καὶ κυριότητος, καὶ παν-
τὸς ὀνόματος ὀνομαζομένου ὃ μόνον ἐν
τῷ αἰῶνι τέτω, ἀλλὰ καὶ ἐν τῷ μέλ-
λοντι. 22 καὶ πάντα ὑπέταξεν ὑπὸ
τῆς πόδας αὐτοῦ. καὶ αὐτὸν ἔδωκε
κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,
23 ἥτις ὁ ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλή-
ρωμα τοῦ πάντων ἐν πᾶσι πληρωμένο.

16 Cease not to give Thanks
for you, making mention of
you in my Prayers,

17 That the God of our
Lord Jesus Christ, the Father
of Glory, may give unto you
the Spirit of Wisdom and Re-
velation, in the knowledge of
him;

18 * Eyes of your Under-
standing enlightned, that ye
may know what is the Hope of
his Calling, and what the Riches
of the Glory of his Inheritance
in the Saints,

19 And what is the exceed-
ing Greatness of his Power to-
wards us who believe, accord-
ing to the working of his
mighty Power;

20 Which he wrought in
Christ, when he rais'd him
from the Dead, and * he set him
at his own Right hand in the
Heavenly places,

21 Far above all Principa-
lity, and Power, and Might,
and Dominion, & every Name
that is nam'd, not only in this
World, but also in that which
is to come.

22 And he put All things
under his feet, and gave him
to be the Head over all things
to the Church,

23 Which is his Body, the
Fulness of Him that filleth All
in All.

Κεφ. β.

ANNOTATIONS.

V. 18. † Not only the most ancient MSS. Alexandrian, Clermontian, &c. with
All those us'd by *Stephens*, and Many other; but also All the Old Translations,
viz. Vulgar Latin, Syriack, Arabick, and Ethiopick, &c. read *καρδίας* not *ἀγνοίας*;
so that it is not to be question'd, but the former is the True Original Reading;
and

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not to give Thanks for you *on the foresaid accounts*, making mention of you in my Prayers, 17 that the God of our Lord Jesus Christ, the Father of Glory, may give unto you *in greater measure* the Spirit of Wisdom and Revelation, in or to the *Clearer Knowledge* of Him: 18 (k) *and may also give you Eyes of your Understanding so enlightened*, that ye may know what is the Hope of his Calling, *i. e. to which he has call'd you*, and what the Riches of the Glory of his Inheritance (kk) in the Saints, *i. e. What Great Glory we are Entitled to the Inheritance of by being Christians*, 19 and what is the (kkk) exceeding Greatness of his Power towards Us who believe, *namely in enabling us to forsake our former Evil Courses and to live Godly: This being no less a Power than is answerable*, or according to the working of his mighty Power;

20 Which he wrought in Christ, when he rais'd him from the Dead, and he set him at his own Right hand in the Heavenly places, 21 far above All Principality, and Power, and Might, and Dominion, and every other Name of Dignity, that is nam'd or made use of, not only in this World, but also in that which is to come, (l) *and consequently far above all Angels*; 22 and he put All things under his feet, and gave him to be the Head over All things (l) *even the Angels* to the Church, 23 which is his Body, *being the Fulness of Him that filleth All in All, i. e. being fill'd or compleated by Christ alone, who filleth or supplies Every Member*

V.
He sets forth the Greatness of our Saviour, and his All-Sufficiency to save them.

A N N O T A T I O N S.

and the latter only at first an Explication of the former in this place; which afterward was taken into the Text, *the Eyes of the Heart* seeming an Harsh Expression. On which account I have chosen to retain the former Rendering, viz. *Eyes of Understanding*, in the English Translation, tho' I have restor'd the True Reading in the Text.

(k) It is evident that the verb *δωη* v. 17. do's govern not only *πνεῦμα σοφίας &c.* in that verse, but also *πνεῦμα καὶ ὁφθαλμοὺς* in this v. 18.

(kk) Compare 2 *Theff.* 1. 10, 12. and *Col.* 3. 4.

(kkk) As other Criticks, so particularly the Learned Bp *Pearson* (pag. 256. of his Exposition on the Apostles Creed) takes notice, that the Eminent Act of God's Omnipotency in Raising Christ from the Dead, is excellently set forth by the Apostle here, in so high an exaggeration of expressions, as is scarce to be parallel'd in any Author. Our Translation comes far short of the Original Words, and I doubt (says the Learned Prelate) our Language can scarce reach it. For first, here are *δυνάμις* and *ἰσχύς* two words to express the Power of God, and the Validity and Force of it; but not sufficient. Wherefore there is an Addition to each of them, *μέγας* & *ἰσχυρὸς* and *καὶ ἰσχυρὸς*, two words more to express the Eminent Greatness of this Power and Force, but not sufficient yet. And there- there is another Addition to each Addition, *τὸ ὑπερέχον μέγας* and *ἡ ἐνέργεια τῆ καὶ ἰσχύος*, to set forth the Eminence and Activity of that Greatness. And all yet as it were but flat and dull, 'till it be quicken'd with an Active Verb, *ὃν ἐνέργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν*, All which he set on work, All which he actuated in Christ, when he rais'd him from the Dead.

(l) Compare *Col.* 1. 15—18. and 2. 8, 9, 10, 18, 19.

Κεφ. β'. Καὶ ὑμᾶς ὄντας νεκροὺς
τοῖς ᾧμασι καὶ ταῖς ἀμαρτίαις
† ὑμῶν, 2 ἐν αἷς ποτε περιπατήσατε
καὶ τὸ αἶμα τῷ κόσμῳ τέτε, καὶ τὸ
ἀρχόντα τὸ θεοῦ αἵματος, τὸ πνεύ-
ματος τὸ νῦν ἐνεργεῖντος ἐν τοῖς υἱοῖς τῆ
ἀπειθείας. 3 ὅτι οἱ καὶ ἡμεῖς πάντες
ἀνεσφάφημέν ποτε ἐν ταῖς ἐπιθυμίαις
τῆ σαρκὸς ἡμῶν, ποιῶντες τὰ θελή-
ματα τῆ σαρκὸς καὶ τῶν ἀφροδισίων· καὶ
ἦμεν τέκνα φύσεως ὀργῆς, ὡς καὶ οἱ λοιποί.
4 Ὁ δὲ Θεὸς πλούσιος ἐν ἐλέει,
ἀγαπᾷ τὸν πολλὸν ἀγάπῃ αὐτοῦ ἡμᾶς
ἀγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς
νεκροὺς τοῖς ᾧμασι, συνεζω-
ποίησε πρὸς Χριστῷ. (χάρις ἔστε σεσω-
σμένοι.) 6 καὶ συνέγειρε καὶ συνεκά-
θισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ.

Chap. II. And you *has* be
quicken'd, who were dead in
* your trespasses and sins,

2 Wherein in time past ye
walk'd according to the Course
of this World, according to the
Prince of the Power of the Air,
the Spirit that now worketh in
the Children of Disobedience:

3 Among whom also we All
had our Conversation in time
past, in the lusts of our Flesh,
fulfilling the desires of the
Flesh and of the Mind; and
were by Nature Children of
Wrath, even as others.

4 But God, who is Rich in
Mercy, for his great Love
wherewith he lov'd us,

5 Even when we were dead
in sins has quicken'd us toge-
ther with Christ, (by Grace ye
are Sav'd)

6 And has rais'd us up toge-
ther and made us sit together in
Heavenly places in Christ Jesus:

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A N N O T A T I O N S.

V. 1. † ὑμῶν is read in the ancient Clermont. MS. and in those most ancient Copies made use of by the Vulgar Latin, Syriack and Ethiopick Interpreters, &c. and the Alexandrian MS. reads to the same purpose *ἑαυτῶν*. So that the Sins, wherein the Apostle tells the Ephesians they were Dead, were such Sins as they themselves had committed in their own Persons, according to what follows v. 2.

(II) Compare Chap. 4. 19. (III) The Regions of the Air seem from Scrip-
ture, not only the place where the Fals Angels have as it were their settled
Abode allotted them till the Day of Judgment, but also where they have some
special Power allow'd them by God, so as to Raise the Winds, &c.

(m) I think that Rule of taking Words in their most Natural and Proper
signification where it may be done, ought to be follow'd, and accordingly I have
follow'd it in the Paraphrase of this so much Controverted Text, in such a man-
ner as is (I think) justifiable from other Scriptures, so particularly from Rom.
7. 14, &c. as also from other Considerations.

(n) That by Sins are here meant Our Own Personal Sins, is evident from the
Note relating to the True Original Reading of v. 1. of this Chapter; forasmuch
as it is there observ'd, that the True Original Reading was doubtless — ὑμῶν ᾧ-
μασι νεκροὺς τοῖς ᾧμασι καὶ ταῖς ἀμαρτίαις ὑμῶν.

(nn) By

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Member of his Church, with All things requisite for his spiritual Welfare, so that there is no occasion to add to the Gospel, either the Observance of the Law, or of any Rite thereof, (1) or the Worshipping of Angels, in order to render our selves Accepted by God unto Salvation.

Chap. II. And answerable to that mighty Power, whereby God wrought All this in respect of Christ, is also (as I said v. 19.) that Power of God towards us Gentiles who believe: for it is by an equally Divine Power, that you Ephesians, has he quicken'd or enabled to live Godly, who were Dead in your Trespases and Sins, (ll) so as never to have come to a Sense of your miserable State without the Quickning Grace of the Gospel, 2 wherein in time past, i. e. before your Conversion ye walk'd according to the Course or Fashion of the generality of this World, according to the suggestions of the Devil, the Prince (lll) of the Power of the Air, the Evil Spirit that now worketh in the Children of Disobedience, i. e. in those who refuse to obey the Gospel. 3 Among whom also we All Gentile Converts had our Conversation in time past, i. e. we liv'd before our Conversion, as do still those who refuse to be Converted, in the Lusts of our Flesh, fulfilling the Desires of the Flesh and of the Carnal Mind then in us; and were by (m) Nature, i. e. in that natural State we deriv'd from Adam, unable to live up so much as to the Dictates of Reason or Law of Nature, and so may be stil'd the Children of Wrath, even as Others or the Rest of Mankind, not only Gentiles but even the Jews themselves: forasmuch as the Whole Posterity of Adam, by means of his Fall, may so far be conceiv'd justly to fall under God's Wrath, as to be thereupon excluded from Heaven, tho' not to be thereupon condemn'd to Hell: This I say, was our Miserable State and Condition. 4 But God, who is Rich in Mercy, for his Great Love wherewith he lov'd us consider'd as his Creatures, when we were not only excluded from any Title to Heaven by being the Offspring of Faln Adam, but 5 Even when we were Dead in Sins, i. e. when by (n) Our own Wilfull and Actual sins against the Law of Nature, we were become as Dead to the sense of our then Miserable State, and so to Holiness and the Hope of Salvation, and liable to far Greater Punishment than the bare Exclusion from Heaven, has quicken'd us (nn) together with Christ (where by the way observe that by Grace ye are Sav'd) 6 and has rais'd us up together with Christ, and made us sit together with Christ in Heavenly places, and that in or thro' Christ Jesus, i. e. as by our Faith in Christ we are made Members of his Mystical Body the Church, so being Members of his Body we may be said to be quicken'd together with Him our Head,

VI.
He teaches them expressly, that they are Sav'd by Grace thro' Faith in Christ, not by works (viz. of the Law).

A N N O T A T I O N S.

(nn) By *συνήγαγε, συναρπάγη, &c.* may also be understood God's Raising and Quickning &c. the Gentile as well as Jewish Converts in Christ. And this Exposition seems to be favour'd by *ἐν Χριστῷ ἵσταν* in v. 6.

TEXT.

TRANSLATION.

7 ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις ἡ ὑπεράβουλοντα πλεονότητα τῆς χάριτος αὐτοῦ, ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

8 Τῇ ᾧ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· (ὅτι τὸ ὄν ἐξ ὑμῶν οὐκ ἐστὶν τὸ δῶρον·) 9 οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσθαι. 10 Αὐτὸν γὰρ ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ὅτι ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

11 Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε τὰ ἔθνη, (ἐν σαρκὶ οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγόμενης περιτομῆς ἐν σαρκὶ χειροποιήτων·) 12 ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῷ λαῷ ἀγαπῶν

7 That in the Ages to come he might shew the exceeding Riches of his Grace, in his Kindness towards us in Christ Jesus.

8 For by Grace are ye Sav'd thro' Faith; (and that not of your selves; it is the Gift of God.)

9 Not of works, * that no man should boast :

10 For we are his Workmanship, created in Christ Jesus unto Good works, * to which God has before prepared us, that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles, * (who are call'd Uncircumcision in the Flesh, by that which is call'd the Circumcision in the Flesh made by hands.)

12 That at that time ye were without Christ, aliens from the Commonwealth of Israel, and strangers to the Co-

τῆς

PARAPHRASE.

Head, to be rais'd up together with Him our Head, and to be made to sit together with Him our Head in Heaven: Namely we may be said to be quicken'd together with Christ, and to be rais'd up together with Christ, forasmuch as God's Quickning or Bringing to Life again the Dead Body of Christ, and Raising it up out of the Grave, was design'd to be both an Emblem and also an undeniable Argument, that upon our Believing in Christ we should receive the Holy Spirit to be a Principle of a New and Holy Life, and thereby should be Rais'd from the Death or Grave of Sin to the Life of Righteousness, being by the Powerfull Assistance of the Holy Spirit enabled to cast off our Former Sinfull Habits, and to live Godly: And in like manner we may be said to be made to sit together with Christ in Heavenly places, forasmuch as Christ's being thus seated in Heaven is both an Emblem and Argument, that we his Members, being thus quicken'd and rais'd from the Death of Sin to the Life of Righteous-

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Righteousness, shall likewise be rewarded therefore by being admitted into Heaven. From All which it appears that it is by the Free Grace of God that ye are Sav'd, forasmuch as All these Benefits are bestow'd upon us in Christ, i. e. thro' our Faith in and Obedience to Him. 7 And All this has God done, and made known now by the Preaching of the Gospel to the Gentiles as well as Jews, that in the Ages to come he might shew (what was not so well understood in the Ages before the Gospel, namely) the exceeding Riches of his Grace, in his Kindness towards Us Gentiles, in Christ Jesus. 8 For as I said above v. 5. by Grace are ye Sav'd thro' Faith in Christ, (and that ye are thus Sav'd thro' Faith, is not of your selves, i. e. is not owing to any Worth of your Own, but it is the free Gift of God, in that he has been pleas'd of his Grace to vouchsafe unto us the Revelation of the Holy Scriptures, and therein to make to us such exceeding Great Promises, as are abundantly sufficient to excite our Obedience to Him. And consequently our Obedience being thus owing to our Faith, and our Faith to the Divine Revelation, and Divine Revelation to God's Free Gift or Grace, it follows first that our very Salvation thro' Faith is the Gift of God, and consequently that we being thus Sav'd by Grace thro' Faith, are Saved) 9 not of Works, i. e. not upon the account of observing any Legal Rite, or of any thing done by Our own mere Natural strength, so that there is no room left that any man should boast, as if he deserv'd Salvation on the score of any thing done by his own Natural strength: 10 For indeed we are so far from being able by our own Natural strength to perform any Good Work, i. e. any Work available to Salvation in itself, that we are his Workmanship created in Christ Jesus unto Good Works, i. e. We are created entirely anew by God as to the Ability we have to do Good, having a supernatural Principle of New Life conferr'd upon us thro' Faith in Christ, viz. the Holy Spirit, in order to perform Good Works, to which God has before prepar'd Us by thus giving us the Grace of his Holy Spirit, that we should walk in them.

11 Wherefore remember that ye being in time past Gentiles, (o) (who are call'd by way of Distinction and even of Contempt Uncircumcision namely (o) in the Flesh, by that Nation, viz. of the Jews which is call'd the Circumcision, namely likewise in the Flesh, and made by Hands; whereas neither this Circumcision nor Uncircumcision in the Flesh avails any thing in Christ, or to Salvation: Remember I say,) 12 that at that time, while ye were yet unconverted, ye were without any title to the Benefits of Christ, Aliens from or being no Portion of the Common wealth of Israel, i. e. the People of God, and so strangers to the Covenantants

VII.

The Apostle go's on to teach the Ephesians, that by Faith in Christ they are become Equally nigh to God, as the Jewish Converts, being Fellow-Citizens with them, and of the Household of God, as well as they.

A N N O T A T I O N S.

(o) As it is granted that the latter *ἐν σαρκί* do's refer to *ἐν σαρκοῖς*, so it will I think sufficiently appear upon a little consideration, that the former *ἐν σαρκί* is to be referr'd to *ἐν σαρκοῖς*, to make up the Antithesis between the Circumcision and Uncircumcision the Apostle is speaking of, viz. that in the Flesh.

V. 17.

TEXT.

TRANSLATION.

τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες,
καὶ ἄθεοι ἐν τῷ κόσμῳ. 13 Νυνὶ
δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ
ὄντες μακρὰν, ἐλὼς ἐγεννήθητε ἐν τῷ
αἵματι τοῦ Χριστοῦ. 14 Αὐτὸς γὰρ
ὅστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ
ἀμφοτέρωθεν ἐν, καὶ τὸ μεσότοιχον τοῦ
φραγμοῦ λύσας. 15 τὴν ἔχθραν
ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τοῦ
ἐντολῶν ἐν δόγμασι καθάρσας, ἵνα
τῆς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα και-
νὸν ἄνθρωπον, ποιῶν εἰρήνῃ. 16 καὶ
ἀποκαταλλάξῃ τῆς ἀμφοτέρωθεν ἐν
ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ,
ἀποκλείνας τὴν ἔχθραν ἐν αὐτῷ. 17 καὶ
ἐλθὼν εὐηγγελίσαστο εἰρήνῃ ὑμῖν τοῖς
μακρὰν, καὶ τῇ εἰρήνῃ τοῖς ἐγγύς.
18 ὅτι δι' αὐτοῦ ἔχομεν τὴν πρὸς-
αλλήλων οἱ ἀμφοτέρωθεν ἐν ἐνὶ πνεύ-
ματι πρὸς τὸν πατέρα. 19 Ἀρα
οὕτως ὅσπερ ἔστε ξένοι καὶ πάροικοι,
ἀλλ' ἔστε συμπολίται τοῦ ἁγίου,
καὶ οἰκεῖοι τοῦ Θεοῦ. 20 ἐποικοδομη-
θέντες ὅτι τῷ θεμελίῳ τῶν Ἀποστόλων

venants of Promise, having no
Hope, and without God in the
World.

13 But now in Christ Jesus,
ye, who were sometime far off,
are made nigh by the blood of
Christ.

14 For He is our Peace,
who has made Both One, and
has broken down the middle-
wall of Partition between us;

15 Having abolish'd in his
Flesh the Enmity, even the
Law of Commandments con-
tain'd in ordinances, for to
make in Himself of Twain One
New man, so making Peace;

16 And that he might re-
concile Both in one Body* unto
God by the Cross, having slain
the Enmity thereby:

17 And he came and preach'd
* the Gospel of Peace to you
which were far off, and also to
them that were nigh.

18 For thro' Him we Both
have Access by One Spirit unto
the Father.

19 Now therefore ye are no
more Strangers and Foreigners,
but ye are Fellow-citizens with
the Saints, and of the Household
of God;

20 And are built upon the
Foundation of the Apostles

ANNOTATIONS.

V. 17. † Εἰρήνῃ is repeated in the last Clause of the Verse, both in the two
most ancient MSS. Alex. and Clerm. and also in the Vulgar Latin; so that it is
scarce to be doubted, but that it was Originally writ so; tho' afterwards the last
εἰρήνῃ came to be omitted, either thro' heedlessness, or as needless.

V. 19. † Ἐστὶ is read both in the Alex. and Clerm. MSS. and also in the Vulgar
Lat. &c. So that it is scarce likewise to be doubted, but it was the Orig. Reading,
tho' afterwards omitted by one of the two ways mention'd in the last Note.

(oo) The

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nants of Promise made to Israel or the People of God, and consequently having no Hope of the Blessings contain'd in those Promises, and without the Knowledge or Worship of the True God in the World. 13 But now by Faith in Christ Jesus ye, who were sometime far off from the Common-wealth of Israel, and so from God and his Covenants, are made nigh, i. e. part of the said Common-wealth or of the People of God, by the Blood of Christ. 14 For he is our Peace, i. e. Peace-maker, who has made Both, viz. Jews and Gentiles One Body or Society, and has broken down (oo) the Middle-wall of Partition between us, 15 having abolish'd in his Flesh or Body on the Cross, that which was the Cause of Enmity between Us, even that part of the Law which consisted of Commandments contain'd in Carnal and Ceremonial Ordinances, excluding the Gentiles from the Conversation of the Jews, for to make in or under Himself as Head of Twain One sort of (ooo) New Man, i. e. One Body of Men living after the New Law of the Gospel under himself as their Common Head, so making Peace between Jew and Gentile: 16 And also that he might reconcile Both, viz. Jew and Gentile being thus united in One Body unto God by the Cross, having slain the Cause of Enmity (p) between God and Mankind, whether Jew or Gentile, viz. the Guilt of Sin, thereby, i. e. by making a full, perfect and sufficient Satisfaction for the sins of the whole world on the Cross. 17 And accordingly He came in the persons of Us his Apostles, and preach'd the Gospel or Glad tidings of Peace being thus made with God to you Gentiles which were formerly far off from God, and also to them that were nigh to God afore as being his People, i. e. to the Jews. 18 For thro' him we Both, viz. Gentile as well as Jew, have access, by One and the same Spirit conferr'd upon us Both, as being equally his Adopted Children, unto the Father. 19 Now therefore ye, Ephesians, are no more Strangers to the Covenants of Promise, and Foreigners or Aliens from the Common-wealth of the True Israel, but ye are Fellow Citizens with the Saints, i. e. Members of the Common wealth of the People of God, and of the very Household of God; 20 and are built upon the Foundation

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(oo) The Apostle probably alludes here to the Wall in the Temple, which parted the Court of the Gentiles or Uncircumcis'd Profelytes from that, into which the Jews, and such Profelytes as submitted to Circumcision, were admitted, but no Uncircumcis'd Person.

(ooo) Of the Import of this Expression, *New Man*, see more in the Note on Chap. 4. 22.

(p) As the *ἐχθρὰ* or *Enmity* mention'd v. 15. denotes the Enmity between Jew and Gentile before the Gospel; so the *ἐχθρὰ* mention'd v. 16. do's denote such an *Enmity* as was between Both (i. e. Jew and Gentile) and God, which was that of Sin.

(q) It

T E X T.

T R A N S L A T I O N.

καὶ Προφητῶν, ὅν(9) ἀκρογωνιαίου
αὐτῷ Ἰησοῦ Χριστοῦ. 21 ἐν ᾧ πᾶσα
ἡ οἰκοδομὴ συναρμολογούμενη αὐξ(9) εἰς
ναὸν ἅγιον ἐν Κυρίῳ. 22 ἐν ᾧ καὶ
ὁμεῖς συνοικοδομεῖσθε εἰς κα(9)τοικητήριον
τῷ Θεῷ ἐν Πνεύματι.

Κεφ. γ'. Τῆς χάριν ἐγὼ Παῦλος
ὁ δέσμιος τῷ Χριστῷ Ἰησοῦ ὡς
ὁμ(9) τῶν ἐθνῶν. 2 Εἶγε ἡκούσατε
οἰκονομίαν τῆς χάρι(9) τῷ Θεῷ
τῆς δοθείσης μοι εἰς ὑμᾶς. 3 ὅτι
κατὰ ἀποκάλυψιν ἐγνώρισε μοι τὸ
μυστήριον, (καθὼς περιέγραψα ὡ(9)
ὀλίγω. 4 πρὸς ὃ δυνάσθε ἀναγι-
νώσκοντες νοῆσαι πρὸς σωεῖσιν μου ἐν
τῷ μυστηρίῳ τῷ Χριστοῦ.) 5 ὃ ἐν
ἐτέροις γενεαῖς ἐκ ἐγνωρίσθη τοῖς
υἱοῖς τῆς ἀνθρώπων, ὡς νῦν ἀπε-
καλύφθη τοῖς ἁγίοις Ἀποστόλοις αὐτῷ
καὶ Προφήταις ἐν Πνεύματι. 6 Εἶναι
τὰ ἔθνη συγκληρονόμα, καὶ σώσω-
μα, καὶ συμμετοχα τῆς ἐπαγγελίας
αὐτοῦ ἐν τῷ Χριστῷ, διὰ τῆς Εὐ-
αγγελίας. 7 ἧ ἐγενόμην ἀσκήνος,
καὶ πρὸς δωρεάν τῆς χάρι(9) τῷ
Θεῷ πρὸς δοθεῖσάν μοι καὶ πρὸς
ἐνέργειαν τῆς δυνάμεως αὐτοῦ. 8 Ε-
μοὶ πρὸς ἐλαχιστοτέρῳ πάντων ἁγίων

and Prophets, Jesus Christ him-
self being the Chief Corner-
stone;

21 In whom All the Building
fitly fram'd together grows un-
to an holy Temple in the Lord:

22 In whom also you are
built together for an Habita-
tion of God thro' the Spirit.

Chap. III. For this cause I
Paul * am a Prisoner of Jesus
Christ for you Gentiles.

2 * Forasmuch as ye have
heard of the dispensation of
the Grace of God, which is
given me toward you:

3 How that by Revelation
he made known to Me the My-
stery (as I wrote afore in few
words,

4 Whereby, when ye read,
ye may understand my Know-
ledge in the mystery of Christ)

5 Which in Other Ages was
not made known unto the Sons
of Men, as it is now reveal'd
unto his holy Apostles and Pro-
phets by the Spirit:

6 That the Gentiles should
be Fellow-heirs, and of the same
Body, and * Fellow-partakers
of his Promise in Christ, by the
Gospel.

7 Whereof I was made a
Minister, according to the gift
of the Grace of God given unto
me, by the effectual working
of his Power.

8 Unto me, who am less
than the least of All Saints, is
ἐδ(9)

A N N O T A T I O N S.

(9) It is not unlikely that All from the end of this v. 1. to the beginning of
v. 14. is to be look'd on as a long Parenthesis, not unusual in St Paul's Writings: so

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dation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone: 21 In whom All the Building *both of Jews and Gentiles* fitly fram'd together, grows unto an Holy Temple in the Lord: 22 In whom you also, *Ephesians*, are built together *with other Believing Gentiles and with the Believing Jews*, for an Habitation of God thro' the Spirit: *The meaning of which Allegory seems in short to be this: According to what was foretold by the Prophets of the O. T. and preach'd now by the Apostles of the N. T. the Believing Gentiles as well as Jews are Equally Members of Christ's Kingdom, being united together without any distinction under Christ their Head by the Spirit into Such a well fram'd Body, that God will delight in them as his People, and dwell amongst them, as in a well fram'd Building set apart or dedicated to him.*

Chap. III. (q) For this cause, (*viz. preaching the Doctrin contain'd Chap. II. v. 13. to the end*) I Paul am a Prisoner, in obedience to the will of Jesus Christ, for the sake and service of you Gentiles: 2 *Which you will easily believe (qq)* forasmuch as ye have formerly heard of the Dispensation of the Grace of God, which is given me toward you Gentiles: 3 How that by special Revelation he made known to me *more particularly and fully* the Mystery I am speaking of, (as I wrote afore Chap. I. 9. or 2. 19, in few words, *i. e. hinted in short*: 4 whereby, when ye read and consider, ye may somewhat understand or perceive my Knowledge in the said Mystery of Christ:) 5 which in other, *i. e. former Ages* was not made known unto the Sons of Men so clearly, as it is now reveal'd unto his holy Apostles and Prophets *under the N. T.* by the Spirit: 6 *Namely*, that the Gentiles should be Fellow-heirs, and of the same Body or Society, and Fellow-partakers of his Promise of the Spirit here, and Eternal Happiness hereafter in Christ, jointly with the Jews, by or under the Gospel. 7 Whereof I was made a Minister, according to the gift of the Grace of God given unto me, by the effectual working of his Power in Signs and Wonders, to the actual conversion of the Gentiles by my Preaching. 8 Unto me, who am in my own esteem Less than the Least of All Saints, is this Grace given, that

VIII. The Apostle observes to the Ephesians, that the Doctrin of the Gentile Converts being Fellow-heirs of the Promises with the Jewish Converts, was in a special manner Reveal'd to Him, and was that for which He then Suffer'd Imprisonment: which was an Argument of the Truth of the said Doctrin, and also why they should harken to him more than others.

A N N O T A T I O N S.

so that *κατα* in v. 14. is the Verb to which *ἐν Παύλῳ* in v. 1. was design'd by St Paul to be referr'd. However that v. 1. may have a Perfect Sense of it self, I have inserted *am*, it being not Disagreeable to the Scope of the Apostle.

(qq) *Εἰς* signifies *forasmuch as* or *since that*, as well as *if*. And indeed our English *if* is frequently us'd by way of the strongest Affirmation. As when one says: Do this or that for me, *if* (*i. e. forasmuch as it can't be denied, but that*) I have done you any Kindness. But to render the Meaning of the Apostle more clear I have render'd *εἰς* here, *forasmuch as*, rather than *if*; and so likewise chap. 4. 21. From which last place it is evident, that from *εἰς* here (chap. 3. 1.) can't be truly inferr'd, that the Ephesians had not afore heard of the Dispensation the Apostle is speaking of.

TEXT.

TRANSLATION.

ἰδοῦν ἡ χάρις αὐτῇ, ἐν τοῖς ἔθνε-
σιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον
πλοῦτον τῆς Χειρὸς, 9 καὶ φωτί-
σαι πάντας τίς ἡ † οἰκονομία τῆς μυ-
στερίου τῆς ἀποκεκρυμμένης ἀπὸ τῶν
αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα
† κτίσαντι. 10 ἵνα γνωσθῇ νῦν
ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν
τοῖς ἐπεφανεῖς, ἀφ' ἧς ἡ ἐκκλη-
σία, ἡ πολυποίκιλος σοφία τοῦ Θεοῦ.
11 καὶ ἀπεφάνη τῇ αἰῶνι, ἣν
ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν. 12 ἐν ᾧ ἔχομεν τὴν παρρη-
σίαν καὶ τὴν προσεγγίαν ἐν πεποιθήσει,
ἀφ' ἧς ἡ πίστεως αὐτοῦ. 13 Διὸ αἰτῶ-
μαι μὴ ἑκκακεῖν ἐν ταῖς θλίψεσι μου
ὑπὲρ ὑμῶν, ἧς ὅτι δόξα ὑμῶν.
14 Τέτοις χάριν κάμπω τὰ γόνα-
τά μου πρὸς τὸν πατέρα ὃν Κύριός ἡμῶν
Ἰησοῦς Χριστός, (15 ἧς ἡ πᾶσα πατρία
ἐν οὐρανοῖς καὶ ἐπὶ τῆς γῆς ὀνομάζεται)
16 ἵνα δώῃ ὑμῖν καὶ τὸ πλῆθος τῆς δόξης
αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ
πνεύματος αὐτοῦ εἰς τὸ ἔσω ἄνθρωπον.

this Grace given, that I should
preach among the Gentiles the
* Gospel of the Unsearchable
Riches of Christ;

9 And to make All men see,
what is the * Dispensation of
the Mystery, which from the
beginning of the World has
been hid in God, who created
All things :

10 To the intent that now
unto the Principalities and
Powers in Heavenly places,
might be known, by the Church,
the manifold Wisdom of God,

11 According to the Eter-
nal purpose, which he pur-
pos'd in Christ Jesus our Lord :

12 In whom we have * Free-
dom and Access with Confide-
nce, by the Faith of Him :

13 Wherefore I desire that
ye faint not, at my Tribulations
for you, which is your Glory.

14 For this cause I bow my
knees unto the Father of our
Lord Jesus Christ,

15 (Of whom the whole Fa-
mily in Heaven and in Earth
is named,)

16 That he would grant
you, according to the Riches
of his Glory, to be strengthened
with might by his Spirit in the
inner man,

17 καὶ

ANNOTATIONS.

V. 9. † Thus it is read in Alex. MSS. and in the Latin of the Clermont. MS. and in several other MSS. as also in the Vulgar Latin, Syriack, and Ethiopick Versions, and in Chrysostom, and both Text and Comment of Theodoret, Theophylact, Cyril, Oecumenius, Ambrose, Jerom, &c. So that it is not to be doubted, but οἰκονομία is the Original Reading, and that κοινωμία is only an explication of the Meaning of οἰκονομία in this place, which from the Margin crept into the Text instead of οἰκονομία.

Ibid.

PARAPHRASE.

I more eſpecially ſhould preach among the Gentiles the Goſpel or Glad Tidings of unſearchable Riches of God's Wiſdom and Goodneſs in Chriſt; 9 and to make All men ſee, What is the Diſpenſation, (*viz. as to the Fellowship of Gentiles as well as Jews in the Kingdom of Chriſt*) of the Myſtery, which from All Ages paſt or the Beginning of the World has been hid or conceal'd in the Secret purpoſe of God, who created or made as it were out of Nothing All things relating to the Second as well as Firſt, the New as well as Old Creation: 10 And this I am to preach and make All Men ſee, among other Reaſons to the intent, that now unto the Principalities and Powers in Heavenly places, *i. e. (r) to the ſeveral Orders of Angels themſelves*, might be known more manifeſtly than afore, by the actual admiſſion of Gentiles as well as Jews into the Church, the manifold Wiſdom of God in bringing about the Salvation of all Mankind, Gentile as well as Jew, 11 according to the purpoſe before All the Ages of the World, or the Eternal purpoſe which he purpoſ'd in Chriſt Jeſus our Lord: 12 In whom we have Freedom to ſpeak and make known our Requeſts to God, and Acceſs with Confidence of being Heard, by the Faith of Him, *i. e. Chriſt*. 13 Wherefore I deſire that ye faint not at my Tribulations for you, which is rather a Cauſe of your Glory, as being a moſt ſtrong Proof of the Truth of the Doctrin for which I ſuffer.

14 For this Cauſe I bow my knees in prayer unto the Father of our Lord Jeſus Chriſt, (15 Of whom, *viz. Chriſt*, the whole (*f*) Family of God, *i. e. All that have the privilege to call God Father, both in Heaven as Saints departed, and in Earth as Saints or Gentile as well as Jewiſh Converts, here living*, is nam'd, *i. e. obtain the Great privilege of ſtiling God their Father: I bow my knees, I ſay, unto the Father of our Lord Jeſus Chriſt*) 16 that he would grant you, according to the Riches of his Glory, *i. e. Glorious Mercy*, to be ſtrengthen'd with might by his Spirit in the (*r*) Inner Man, *i. e. that the Faculties of your Soul may thro' the Operation of the Holy Spirit be ſpiritualiz'd or ſo prepar'd*

IX.
The Apoſtle concludes this Firſt Part of the Epiſtle, with praying to God for their Continuance and Proſiciency in the Faith, and with a Doxology to God.

ANNOTATIONS.

Ibid. † In like manner, *ἡ ἡμετέρα εὐδοκία*, which is now generally read at the end of this Verſe after *τῷ πατρὶ καὶ κυρίῳ*, is not read in the moſt Ancient MSS. *viz.* Alex. and Clermontian; nor yet in the Vulgar Latin, Syr. or Ethiop. Verſion; nor by Tertullian, Ambroſe or Jerom. So that it is moſt probable, that theſe Words were firſt added only by way of Explication, and afterwards taken into the Text it ſelf.

(*r*) Compare 1 Tim. 3. 16. and 1 Pet. 1. 12. It may alſo be underſtood in reference to the Evil Angels, as appears from Ch. 6. 12. and what Ignatius ſays.

(*f*) If it be conſider'd, that the word *πατρις* in this verſe was in all probability deſign'd by the Apoſtle to refer to *τῷ πατρί* in the foregoing verſe; it will thence appear, that the Senſe given in the Paraphraſe of this place is to be prefer'd to ſuch as are commonly given.

(*t*) By the Inner man is meant the Soul or Mind, by the Outward man the Body. See 2 Cor. 4. 16.

TEXT.

TRANSLATION.

17 καθικήμεν τὴν Χεῖρὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν. 18 ἐν ἀγάπῃ ἐρριζωμένοι καὶ θεμελιωμένοι, ἵνα ἐξιχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, πὶ τὸ πλάτος, καὶ μῆκος, καὶ βάθος, καὶ ὕψος, 19 γινώσκοντες τὴν ὑπερβάλλουσαν τὴν γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλῆρωμα τοῦ Θεοῦ. 20 Τῷ δὲ δυναμῶν ὑπὲρ πάντα ποιῶν ὑπὲρ ὅκων αἰτήμεθα ἢ νοῶμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν. 21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τῆς αἰῶνος τῶν αἰώνων. ἀμήν.

Κεφ. Δ'.

Παρακαλῶ ἔν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τὴν κλήσεως ἧς ἐκλήθητε, 2 μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ. 3 σπουδάζοντες τηρεῖν τὴν ἐνότητά τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. 4 Ἐν σῶμα καὶ ἐν Πνεύματι, καθὼς καὶ ἐκλήθητε ἐν μία ἐλπίδι τῆς κλήσεως ὑμῶν. 5 Εἷς Κύριος, μία πίστις, ἐν βάπτισμα, 6 εἷς Θεὸς καὶ πατὴρ πάντων,

17 That Christ may dwell in your hearts by Faith;

18 That ye being rooted and grounded in Love, may be able to comprehend with All Saints, what is the Breadth, and Length, and Depth, and Height,

19 And to know the Love of Christ, which passeth knowledge, that ye might be fill'd with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above All that we ask or think, according to the power that worketh in us,

21 Unto him be Glory in the Church by Christ Jesus, throughout all Ages, world without end, Amen.

Chap IV.

I therefore the prisoner of the Lord beseech you, that ye walk worthy of the * Calling, wherewith ye are call'd,

2 With all Lowliness and Meekness, with Long-suffering forbearing one another in Love;

3 Endeavouring to keep the Unity of the Spirit in the bond of Peace.

4 There is one Body, and one Spirit, even as ye are call'd in one Hope of your Calling:

5 One Lord, one Faith, one Baptism,

6 One God and Father of πάντων,

ANNOTATIONS.

(11) So the Words may be otherwise render'd; and such a Rendring is not only agreeable to what St Paul says Phil 3. 7. and Col. 2. 2. but is also confirm'd by the Alexandr. MSS. which reads ὑπερβάλλουσαν ἀγάπην καὶ γνώσιν τοῦ Χριστοῦ. V. 6.

P A R A P H R A S E.

par'd as to be capable to conceive *Spiritual things*, 17 that so upon duly considering what Christ has done for you, Christ may dwell in or take full and constant possession of your Hearts by Faith; 18 and that ye being rooted and grounded in a due sense of the Love of God to you in Christ, may be able to comprehend with All other Saints, what is the Breadth, and Length, and Depth, and Height, i. e. the Full extent of this Great Mystery of God's taking the Gentile as well as Jewish Converts to be equally his People, 19 and to know the Love of Christ, which in its full extent passes Knowledge, (or (tt) to know the Exceeding Love of God in vouchsafing you the Knowledge of Christ by the preaching of the Gospel) that ye might be fill'd with all the Fulness of God, i. e. with all Gifts and Graces to such a degree, as is suitable to your Capacity, or God requires of you. 20 Now unto him that is able to do exceeding abundantly above All that we ask or think, according to the Power of the Holy Spirit that worketh among us Signs and Wonders for the confirmation of the Gospel, and also worketh in us, enabling us to cast off our former sinfull courses and to live Godly, 21 Unto him be Glory in the Church by Christ Jesus, throughout All Ages, World without end, Amen.

S E C T I O N II.

The Apostle gives them Rules or Directions concerning their Behaviour, both Publick and Private.

Chap. IV. Having laid before you the Great Love of God in calling the Gentiles as well as Jews, and the transcendent Dignity of that State to which you Gentiles are so call'd, I therefore the Prisoner of the Lord, viz. on account of this *Doctrin*e of the Gospel concerning the Call of the Gentiles, which my Condition ought to make my Exhortation to be of more Weight with you, beseech you, that ye walk Worthy of the Calling wherewith ye are call'd, 2 with all Lowliness and Meekness, with Long-suffering forbearing or bearing with one another in Love; 3 endeavouring to keep the inward Unity of the Spirit, which is in All the Members of Christ, in the bond of outward Peace. 4 For there is but One mystical Body of Christ, and in that but One Spirit, even as ye are call'd by the Gospel in One and the same Hope of your Calling, viz. of Eternal Life by Jesus Christ: 5 There is but One Lord, viz. Jesus Christ, Man as well as God, One Faith, One Baptism, 6 One God and Father of All, who is the Fountain of the Deity, and in whom therefore is the Son and the Holy Ghost, the Three Persons of the Deity being in-
separately

I.
The Apostle, in the first place earnestly exhorts them to Unity and Peace.

TEXT.

TRANSLATION.

πάντων, ὁ ὅτι πάντων, καὶ διὰ πάντων,
καὶ ἐν πᾶσιν ἡμῖν.

7 Ἐνὶ δὲ ἐκείτῳ ἡμῶν ἐδόθη ἡ
χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς
τῆς Χριστοῦ. 8 Διὸ λέγει· Ἀναβὰς
εἰς ὕψος, ἡχμαλώτισεν αἰχμα-
λωσίαν, καὶ ἔδωκε δόματα τοῖς ἀν-
θρώποις. (9 Τὸ δὲ, Ἀνέβη, τί ἐστὶν
εἰ μὴ ὅτι κατέβη πρῶτον εἰς τὰ
κατώτερα μέρη τῆς γῆς; 10 Ο κατε-
βὰς, αὐτὸς ὅστις καὶ ὁ ἀναβὰς ὑπεράνω
πάντων τῶν ὀρατῶν, ἵνα πληρώσῃ τὰ
πάντα.) 11 Καὶ αὐτὸς ἔδωκε, τῶς
μὲν, ἀποστόλους· τῶς δὲ, προφήτας· τῶς
δὲ, εὐαγγελιστάς· τῶς δὲ, ποιμένας καὶ
διδασκάλους, 12 πρὸς τὴν καθαρτισμὸν
τῶν ἁγίων, εἰς ἔργον ἀγαθοῦ, εἰς οἰ-
κοδομὴν τοῦ σώματος τοῦ Χριστοῦ. 13 μέ-
λει καθυπλήσωμεν οἱ πάντες, εἰς τὴν
ἐνότητα τῆς πίστεως, καὶ τῆς ὁμογνωσεως
τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον,
εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ
Χριστοῦ. 14 ἵνα μηκέτι ᾤμεν νήπιοι,
κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ
ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τοῦ
ἀνθρώπου, ἐν πανουργίᾳ πρὸς τὴν μεθο-
δείαν τῆς πλάνης. 15 ἀληθεύοντες δὲ

All, who is above All, and thro
All, and in * Us All.

7 But unto every one of us
is given Grace according to the
measure of the Gift of Christ.

8 Wherefore he saith: when
he Ascended up on high, he
led Captivity captive, and gave
Gifts unto Men.

(9 Now that he Ascended,
what is it but that he also De-
scended first into the lower
parts of the Earth?

10 He that Descended, is the
same that also Ascended far
above All Heavens, that he
might fill All things:)

11 And he gave some, A-
postles: and some, Prophets:
and some, Evangelists: and
some, Pastors and Teachers:

12 For the perfecting of the
Saints, for the work of the
Ministry, for the edifying of
the Body of Christ;

13 Till we all come into
the Unity of the Faith, and of
the knowledge of the Son of
God, unto a Perfect man, unto
the measure of the stature of
the Fulness of Christ:

14 That we henceforth be
no more Children, tossed to
and fro, and carried about with
every wind of Doctrine, by
the sleight of men, * by Cun-
ning Craftiness * as to the me-
thod of Deceiving.

15 But * keeping the Truth

ANNOTATIONS.

V. 6. So Vulgar Latin, Syriack, Arabick Interpreters read it, as also Irenæus,
and the Lat. of Clermont MS. &c. In what Sense Christ is here said to be
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separately United in One Essence: whence God may be said to be Above All, more particularly in reference to the Father, and thro' All in reference to the Son, and in Us All that are True Christians, in reference to the Holy Ghost.

7 But to prevent your not keeping the Unity of the Spirit in the bond of Peace, on account of the different Gifts bestow'd upon you, which has occasion'd Divisions in other Churches, it will be convenient to observe further, that Unto every one of Us is given Grace, not for the Merit of one above the other, but according to the measure of the Free Gift of Christ, *i. e.* as Christ sees most fit and convenient who is the Free Giver of it. 8 Wherefore he, *i. e.* the Psalmist saith, Psal. 68. 18: When He, *i. e.* Christ ascended up on high, he led Captivity, *i. e.* What afore had Captivated others, viz. Satan and Death, Captive themselves, and gave Gifts unto Men (9 Now by the way this Passage affords an undeniable Argument against the Unbelieving Jews, that the Messiah or Christ ought to Dye: for that he Ascended, What is it but, *i. e.* it necessarily implies that he also Descended first, namely into the Lower parts of the Earth or the Grave? 10 He that Descended, is the same Person that also Ascended far above All Heavens, that he might fulfill All things that were written of Him, and consequently receiving Fulness of Power after his Ascension, he might fill (u) All things, *i. e.* All his Members with All Gifts and Graces requisite for them.) 11 And accordingly after his Ascension He gave some to be Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers. 12 And this Diversity of Gifts was not design'd to disturb the Peace of the Church, but for the perfecting of the Saints or Orderly framing them into One Body, and so fitting them for the Work of the Ministry proper to each, and so for the edifying or regular building up of the Body of Christ: 13 till we All Jews and Gentiles come or meet and are as it were cemented together into the Unity of the Faith, and of the Knowledge of the Son of God, and so each arrive unto a Perfect Man, unto the measure of the stature of the Fulness of Christ, *i. e.* unto a Right Understanding of the Gospel and such a Perfection also of Holiness as is requir'd by the Gospel, and as we are enabled to arrive at by the Grace of the Gospel: 14 That so we may henceforth be no more like Children in understanding, toss'd to and fro, and carried about with every wind of Doctrine, by the sleight of men, by their Cunning craftiness as to the Method or Art of Deceiving: 15 but keeping or adhering to the Truth of the Gospel (particularly as to the Doctrine thereof establish'd in this Epistle, the Fellowship of the Gentiles with the Jews

II. To this End he particularly observes to them, that the Diversity of Spiritual Gifts ought not to be the cause of Strife or Contention, it being design'd for their Edification in order to promote Unity and Peace and Love.

A N N O T A T I O N S.

the One Lord, and the Father the One God, see the Paraphrase on 1 Cor. 8. 6.

(u) This Rendring and its Exposition is agreeable to Chap. 1. 23.

V. 16.

TEXT.

TRANSLATION.

ἐν ἀγάπῃ, αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστός.
16 ἧς ὅτε πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασόμενον ἀπὸ πάσης ἀφῆς καὶ ὀπιζορηγίας, καὶ ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου * μέλους τιτὸ αὐξήσιν τοῦ σώματος ποιῆται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατοῦσιν, ἐν ματαιότητι τοῦ νοῦς αὐτῶν. 18 ἔσχατοι οἱ τῇ ἀγνοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, ἀπὸ τῆς ἀγνοίας καὶ ὄντας ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν. 19 οἵτινες ἀπηλλοτριωότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. 20 Ὑμεῖς δὲ ἔχετε ὅπως ἐμάθετε τὸ Χριστόν. 21 εἰγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ὅτιν ἀλήθεια ἐν τῷ Ἰησοῦ. 22 ἀποθέσθαι ὑμᾶς, ὡς τιτὸ πρετέρην ἀνατροφῆς, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ὀπιζορμηγίας τῆς ἀπάτης. 23 ἀνανεῶσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

in Love, may grow up unto him in All things, which is the Head, even Christ:

16 From whom the whole Body fitly join'd together, and compacted by that which every joynt supplies, according to the effectual working in the measure of every * member makes increase of the Body, unto the Edifying of it self in Love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk, not as the * Gentiles walk in the vanity of their Mind,

18 Having the Understanding darken'd, being alienated from the life of God thro' the Ignorance that is in them, because of the Blindness of their Heart:

19 Who being past feeling, have given themselves over unto lasciviousness, to work all Uncleaness with greediness.

20 But ye have not so learn'd Christ:

21 * Forasmuch as ye have heard him, & have been taught by him, as the Truth is in Jesus.

22 That ye put off, concerning the former Conversation, the Old Man, which is Corrupt according to the deceitfull lusts;

23 And be renew'd in the Spirit of your Mind;

24 And that ye put on the New man, which after God is created in Righteousness, and true Holiness.

TEXT.

TRANSLATION.

25 Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μὲν ἑπὶ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.

25 Wherefore putting away Lying, Speak every man Truth with his Neighbour: for we are Members one of another.

26 Οργί-

P A R A P H R A S E.

Jews in the Kingdom of Christ) in Love or mutual Charity of Jewish and Gentile Converts, ye may grow up unto him in All things, i. e. may increase in All Christian Graces in conformity to Him, who is the Head, even Christ: 16 From whom the Whole Body fitly join'd together and compacted by that which every Joint supplies, according to the effectual working in the measure, i. e. according to the proper function of every Member, makes increase of the whole Body, unto the edifying it self in Love or a mutual concern of the Members one for the other.

17 This I say therefore for your further Instruction how to walk worthy of your Calling, and testify to you in the name of the Lord, that ye henceforth walk not as the *unconverted* Gentiles walk, in the Vanity of their Mind, i. e. in Idolatry and all Profligateness of Life; 18 having the Understanding darken'd, being alienated from the Life *prescrib'd* of God, thro' the Ignorance that is in them, because of the Blindness of their Heart: 19 Who being past feeling or a sense of shame, have given themselves over unto Lasciviousness, to work all Uncleaness with Greediness, i. e. even beyond the bounds of Natural Desires. 20 But ye have not so learn'd Christ, i. e. you by Christianity have learn'd other things, 21 forasmuch as ye have heard of him by Us his Apostles, and have been taught by him in Us, as the Truth is in Jesus, i. e. according to the Truth of what God requires now under the Gospel: 22 viz. that ye put off concerning the former Conversation, the (uu) Old Man or Former Habits and manner of Life which is corrupt according to the deceitfull Lusts of deprav'd nature, 23 and be renew'd in the Spirit of your Mind, i. e. be spiritually minded; 24 and that ye put on the (uu) New Man, which after God is created in Righteousness and true Holiness, i. e. put on or acquire New Habits of Righteousness and true Holiness which ye are enabled to do by the Grace of the Gospel.

III.
The Apostle exhorts them to Newness or Holiness of Life in general.

25 Wherefore putting away Lying, speak every Man Truth with his Neighbour: for We are Members one of another, and therefore

IV.
He particularly cautions them against Lying, Excess of Anger, and Stealing.

A N N O T A T I O N S.

V. 16. † So Alex. MS. and Vulg. Syr. and Arab. Vers. and Chrysost. Basil, &c.
(uu) By the Old man is meant that Corrupted State of Nature we derive from the Old or First Adam; by the New man, that State of Regeneration or Grace, wherein we are placed by Faith in Christ, the Second or New Adam. See the paraphrase on Coloss. 3. 9.

TEXT.

TRANSLATION.

26 Οργίζεσθε, καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ὀπίδυέτω ὑπὲρ τῆς ὀργῆς ὑμῶν· 27 μήτε δίδετε τόπον τῷ διαβόλῳ. 28 Ὁ κλέπων μὴκέτι κλεπτέτω, μάλλον δὲ κοπιάτω, ἐργαζόμενος ὃ ἀγαθὸν ταῖς ἰδίαις χερσίν, ἵνα ἔχη μετὰδιδόναι τῷ ἡμίονῳ ἔχοντι.

29 Πᾶς λόγος σατάνης ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορεύεσθαι. Ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς ἡρώας, ἵνα δώῃ χάριν τοῖς ἀκούουσιν. 30 Καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

31 Πᾶσα πικρία, καὶ θυμὸς, καὶ ὀργή, καὶ κραυγὴ, καὶ βλασφημία ἀρῶνται ἀπὸ ὑμῶν, σὺν πάσῃ κακίᾳ. 32 Γίνεσθε δὲ εἰς ἀλλήλους ἡμεῖς, εὐσπλαγχνοὶ, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχάρισται ὑμῖν. Κεφ. ε'. Γίνεσθε ὅντιμιαι τοῦ Θεοῦ, ὡς τέκνα ἀγαπῆται. 2 Καὶ περιπαλεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ ἑαυτὸν ὑπὲρ ἡμῶν προσφοράν καὶ θυσίαν τῷ Θεῷ, εἰς ὁσμὴν εὐωδίας.

3 Πορνεία δὲ καὶ πάντα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθαι ἐν ὑμῖν, καθὼς ὀρέγεται ἁγίοις.

26 Be ye Angry, and sin not : Let not the Sun go down upon your Wrath :

27 Neither give place to the Devil.

28 Let him that stole, steal no more : but rather let him labour, working with his own hands the thing which is Good, that he may have to give to him that needeth.

29 Let no corrupt Communication proceed out of your Mouth, but that which is Good to the use of Edifying, that it may minister Grace unto the Hearers.

30 And grieve not the Holy Spirit of God, whereby ye are seal'd unto the Day of Redemption.

31 Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you, with all Malice.

32 And be ye Kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you.

Chap. V. Be ye therefore Followers of God, as dear Children ;

2 And Walk in Love, as Christ also has lov'd us, and has given Himself for us, an Offering and a Sacrifice to God for a sweet-smelling Savour.

3 But Fornication, and Uncleanness or Covetousness let it not once be nam'd among you, as becometh Saints.

TEXT

TRANSLATION.

4 ἡ αἰσχρότης, ἡ μωρολογία, ἡ εὐ-
πραπελία, τὰ ὅτι ἀνήκοντα, ἀλλὰ
μᾶλλον εὐχαριστία. 5 Τὸτο γὰρ ἐστὶ
γινώσκοντες, ὅτι πᾶς πόρνη, ἢ
ἀκατάφατος, ἢ πλεονέκτης, ὅς ἐστιν

4 Neither Filthiness, nor
Foolish talking, nor Jestings,
which are not convenient; but
rather Giving of Thanks.

5 For this ye know, that no
*Fornicator, nor Unclean Per-
son, nor Covetous man, who
ειδωλο-

PARAPHRASE.

ought not to deceive one another. 26 Be ye angry on a just Cause, but
take care that ye sin not, by indulging your Anger too much or too long:
In order hereto let not the Sun go down upon your wrath; 27 neither
give thereby place or opportunity to the Devil, to tempt you to any sin-
full Action by doing Mischief to the Person ye are angry with. 28 Let
him that stole, steal no more; but rather let him labour, working with
his Own hands the thing which is Good, i. e. at some honest Calling,
that he may have to give to him that needeth.

29 Let no Corrupt Communication or Unbecoming Discourse pro-
ceed out of your Mouth, but that which is good to the Use of edifying,
that it may minister Grace to the Hearers. 30 And particularly by such
Corrupt and Unholy Communication grieve not the Holy Spirit of God,
whereby ye are seal'd unto the Day of Redemption, i. e. whereby as by
Seal ye are mark'd as those who shall be accepted by God at the Day
of the Resurrection or Judgment.

31 Let All Bitterness, and Wrath, and Anger, and Clamour, and
evil-speaking be put away from you, with All Malice. 32 And be ye
kind one to another, tender-hearted, forgiving one another, even as
God for Christ's sake has forgiven you. Chap. V. Be ye therefore Fol-
lowers or Imitators of God, as his Dear Children; 2 and walk in,
i. e. let your whole Conversation be influenc'd by Love, as Christ also has
loved Us, and has given himself for Us an Offering and a Sacrifice to
God, for a sweet-smelling Savour, i. e. Accepted by God for the sins
of the World.

3 But that Carnal Love which tends to Fornication, and All Un-
chastities, or Covetousness, let it not be nam'd, i. e. practis'd amongst
us, as becometh Saints: 4 Neither Filthiness, nor Foolish Talk-
ing, nor Jestings of this nature, which are not any of them convenient,
but rather giving of Thanks. 5 For this ye know, that no Fornicator,
nor Unclean Person, nor Covetous man (x) who is notwithstanding his
Profession

V.
Against Corrupt
Communication.

VI.
He cautions
them against Ma-
lice, &c. and ex-
horts them to
Love, &c.

VII.
He cautions
them against Un-
cleaness and Cove-
tousness &c.

ANNOTATIONS.

28. † So Alex. Clerm. and other ancient MSS. as also Syriack, Arab. and
Ethiop. Versions, &c. (x) Read the Paraphrase of Col. 3. 5, 6.

TEXT.

TRANSLATION.

εἰδωλολάτρης, ὅς ἐστι κληρονομίαν
ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.

6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λό-
γοις· ἀλλὰ ταῦτα γὰρ ἔρχεται ἡ ὀρ-
γὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπει-
θείας· 7 μὴ οὖν γίνεσθε συμμέ-
τοχοι αὐτῆς.

8 Ἦτε γὰρ ποτε σκότος, νῦν
δὲ ὥς ἐστι Κυρίῳ· ὡς τέκνα φωτός
ὑπαικούτε· (9 ὁ γὰρ καρπὸς τοῦ
† φωτός ἐστὶν πᾶσιν ἀγαθωσύνη, καὶ
δικαιοσύνη, καὶ ἀληθεία·) 10 δοκι-
μάζοντες τί ὅστιν εὐάρεστον τῷ Κυρίῳ.
11 Καὶ μὴ συγκοινωνεῖτε τοῖς ἔρ-
γοις τοῖς ἀκαίροις τοῦ σκότους, μᾶλ-
λον δὲ καὶ ἐλέγχετε. 12 Τὰ γὰρ
κρυφῇ γνώμῃ ὑποὶ αὐτῇ, αἰσχρὸν
ἔστι καὶ λέγειν. 13 Τὰ δὲ πάντα
ἐλεγχόμενα, ὑποὶ τοῦ φωτός φα-
νεροῦνται· πᾶν γὰρ τὸ φανερούμενον,
ὥς ἐστι. 14 Διὸ λέγει· Εγεί-
ραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῆς
νεκρῶν, καὶ ὀφθαλμοί σοι ὁ Χρι-
στὸς.

15 Βλέπετε ὅτι πῶς ἀκριβῶς ὑπαι-
κούτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί·
16 ἡξαβραζόμενοι τὸν καιρὸν, ὅτι αἱ
ἡμέραι πονηραὶ εἰσι. 17 Διὰ τοῦτο μὴ

is an Idolater, has any Inhe-
ritance in the Kingdom of
Christ, and of God.

6 Let no man deceive you
with vain words: for because
of these things comes the wrath
of God upon the Children of
Disobedience.

7 Be not ye therefore par-
takers with them.

8 For ye were sometime
Darkness, but now are ye Light
in the Lord: walk as Children
of Light,

(9 For the Fruit of * Light
is in all Goodness, and Righte-
ousness, and Truth)

10 Proving what is accept-
able unto the Lord.

11 And have no Fellowship
with the Unfruitful Works of
Darkness, but rather * even re-
prove them.

12 For it is a shame, even
to speak of those things, which
are done of them in secret.

13 But all things that are
reprov'd, are made manifest by
the Light: for whatsoever do's
make manifest, is Light.

14 Wherefore he saith: A-
wake thou that sleepest, and
arise from the Dead, and Christ
shall give thee Light.

15 See then that ye walk
circumspectly, not as * Unwise,
but as Wise,

16 Redeeming the time, be-
cause the Days are evil.

17 Wherefore be ye not Un-
wise

ANNOTATIONS.

V. 9. † So it is read in Alex. Clerm. and several other ancient MSS. as also
in the Vulgar Latin, Syr. and Ethiop. Versions; and likewise by Thaumaturgus,
Theophylact,

Profession of Christianity no better than an Idolater, has any Inheritance in the Kingdom of Christ and of God. 6 Let no man deceive you with vain words, as if these things were not inconsistent with Christianity: for because of these things comes the Wrath of God upon the Children (x) of Disobedience, i. e. those that obey not God according to their Knowledge of his Will: 7 Be not ye therefore partakers with them in such sinfull Actions.

8 For it is true indeed ye were sometime Darknes, i. e. altogether in the Dark as to the Sinfulness of such Practices, but now are ye Light, i. e. clearly and fully enlighten'd as to your Duty in the Lord, i. e. by the Gospel: Wherefore it is now your Duty to Walk as Children of Light, i. e. as those who are enlighten'd to know Good from Evil, (9 For the Fruit or Natural Effect and Benefit of Light, i. e. of the Knowledge of Spiritual Truth is agreeably thereto to walk in All Goodness, and Righteousness, and Truth, i. e. all such ways as are truly pleasing unto God) 10 Proving first by means of the Gospel and other Holy Scriptures, and then practising, what is acceptable to the Lord. 11 And have no fellowship with others in the Unfruitfull (as to any Real Benefit you will receive from them) Works of Darknes, i. e. in such Works as are done by the Unconverted Gentiles ignorant of the Truth, and by them to be Harmless, even tho' at the same time they are so offensive even to Natural Modesty, as that they are done in the Dark or Secret. 12 For it is a shame even to speak of those things, which are done of them in Secret. 13 But all things that are discover'd to be Such as ought to be Reprov'd, are made manifest by the Light to be Such: for you know in Common as well as Spiritual matters, whatsoever do's make manifest any thing is Light. 14 Wherefore this is an Evidence of your being enlighten'd by the Gospel, and accordingly He, viz. the prophet *Isaiah* saith of Such as are Converted from Gentilism to Christianity; (y) Awake thou that sleepest in Sin, and arise from the Dead in Sin, and Christ shall give thee Light.

15 See then, since you are in the Light, that ye walk in all points agreeable thereto, not only Religiously but also Circumspectly or with Prudence as to your Conduct, not as Unwise, but as Wise, 16 Redeeming the Time, (z) i. e. using All Prudent means to secure yourselves from Trouble, because the Days you live in are Evil. 17 Wherefore be ye not

VIII.

He teaches them that the Greater Knowledge of their Duty, which they have received by the Light of the Gospel, obliges them more strictly to avoid Sinfull Practices, and even to Reprove them in others.

IX.

He particularly cautions them to Use Prudence.

A N N O T A T I O N S .

Theophylact, Ambrose, Augustin, &c. Infomuch that it is not to be doubted, but *φωτις* was the true Original Reading, and that *πνομης* was first added only by way of Note, and afterwards taken into the Text.

(y) *Isaiah* 60. 1. (z) Compare the LXX. Version of *Dan.* 2. 8.

TEXT. TRANSLATION.

γίνεσθε ἀφρονες, ἀλλὰ συνιέντες τί ὁ
θελημα τοῦ ἑωυτοῦ.

wife, but understanding what
the Will * of God is.

18 Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν
ᾧ ὄστιν ἀσωτία, ἀλλὰ πληρῶσθε ἐν
Πνεύματι. 19 λαλοῦντες ἑαυτοῖς ψαλ-
μοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευματι-
καῖς, ᾄδοντες καὶ ψάλλοντες ἐν ταῖς
καρδίαις ὑμῶν τῷ Κυρίῳ. 20 εὐχα-
ριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνό-
ματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ
Θεῷ καὶ πατρί.

18 And be not drunk with
Wine, wherein is * Dissolute-
ness, but be fill'd with the
Spirit:

19 Speaking to your selves
in Psalms, and Hymns, and
Spiritual Songs, singing and
making melody in your hearts
to the Lord,

20 Giving thanks always
for All things, unto God and
the Father, in the name of our
Lord Jesus Christ:

21 ὑποτασσόμενοι ἀλλήλοις ἐν φό-
βῳ τοῦ Κυρίου. 22 Αἱ γυναῖκες, τοῖς
ἰδίοις ἀνδράσι ὑποτάσσασθε, ὡς τῷ
Κυρίῳ. 23 ὅτι ὁ ἀνὴρ ὅστις κεφαλὴ
ἐκκλησίας, ὡς καὶ ὁ Χριστὸς κεφαλὴ
τῆς ἐκκλησίας, καὶ αὐτὸς ὅστις σωτὴρ
τῆς σώματος. 24 Ἀλλ' ὡς ἡ ἐκ-
κλησία ὑποτάσσεται τῷ Χριστῷ, ὅπως
καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσι
ἐν παντί.

21 Submitting your selves
one to another in the fear of
* Christ.

22 Wives, submit your
selves unto your own Hus-
bands, as unto the Lord.

23 For the Husband is the
head of the Wife, even as Christ
is the head of the Church, and
he is the Saviour of the Body.

24 Therefore as the Church
is subject unto Christ, so let
also the Wives be to their own
Husbands in every thing.

25 Οἱ ἄνδρες ἀγαπάτε τὰς γυναῖκας
ἑαυτοῖς, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν
ἐκκλησίαν, καὶ ἑαυτόν παρέδωκεν ὑπὲρ
αὐτῆς. 26 ἵνα αὐτὴν ἀγιάσῃ, καθα-
ρίσας τῷ λόγῳ τοῦ ὕδατος ἐν ῥήματι

25 Husbands love your own
Wives, even as Christ also
lov'd the Church, and gave
himself for it:

26 That he might * sanctify
it cleansing it with the wash-
ing of water, by the Word.

27 ἵνα

ANNOTATIONS.

V. 17. † So it is read in the Alex. MS. and in the Latin of the Clerm. MS. as also in Vulgar Lat. Syr. and Ethiop. Versions, and in Jerom, Gildas, &c. The Apostle probably refers to that Saying of Christ *Matt. 10. 16.* which being spoken by our Lord, might occasion the change of the Orig. Θεῷ into Κυρίῳ in transcribing.

V. 19. † So Alex. and Clerm. MSS. &c.

V. 21.

not Unwise as to your Conduct towards the Unbelievers, but understanding, i. e. duly considering what the Will of God is in this point, viz. that we be wise as Serpents and harmless as Doves.

18. And be not Drunken by pleasing your sensual Appetite with Wine to excess; wherein is Diffoluteness, i. e. whereby ye are laid open to other Vices; but when you are cheerfully dispos'd, be fill'd with the Spirit, i. e. let your Entertainment be full of Spiritual Mirth, 19 speaking to your selves (22) or alternately in Psalms and Hymns and other Spiritual Songs, singing and making melody in your hearts, i. e. sincerely and affectionately unto the Lord; 20 For which you have Subject enough, it being your Duty to be Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

X.
Also to express their Mirth, not by Drunkenness, but in a Spiritual Manner.

21 As to Duties relating from one to the other, you are to be careful likewise of them, in general Submitting your selves one to another in the fear of Christ, i. e. according to the Rules of the Gospel. 22 To descend to Particulars: Wives, submit your selves to your own Husbands, as being Members of the Church ye do unto the Lord. 23 For the Husband is the head of the Wife, even as Christ is the head of the Church: and as he, i. e. Christ being the Head is the Saviour, i. e. takes care of the said Body his Church, so the Husband is to take care of his Wife.

XI.
He gives Rules concerning their Behaviour in general; and particularly concerning the Behaviour of Wives to their Husbands.

24 Therefore as, on the foresaid account, the Church is subject unto Christ, so let also the Wives be to their own Husbands, in every thing proper and agreeable to the Rules of the Gospel.

25 Husbands, love your own Wives, even as Christ also lov'd the Church, and that so much as that he gave himself to Death for it; 26 that he might sanctify it or fit it to himself, cleansing it with the washing of Water, i. e. Baptism, and by the Word or Gospel: 27 that he

XII.
Concerning the Behaviour of Husbands.

A N N O T A T I O N S.

V. 21. † So Alex. Clerm. and many other MSS. as also all the four Anc. Vers. &c. (22) It is with great probability suppos'd by Learned men; nay the late Learned and Judicious Bishop Bull says, (pag. 8. of his Primitive and Apostolical Tradition, &c. Grabe's Edit.) that he do's not at all doubt, but that in this place St Paul had in his Thoughts such Hymns, as the Primitive Christians are related by the Younger Pliny to have sung alternately to Christ. The Words of Pliny in his Epistle to Trajan the Roman Emperor are these: *Affirmabant autem* (viz. the Primitive Christians,) *hanc fuisse summam vel culpæ suæ vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem.* Where by the way (adds the same Learned Bishop) the Reader may observe, that what Pliny says concerning the Christians being wont *dicere secum invicem* an Hymn to Christ, plainly answers to these words of the Apostle, *ἀλλήλους ᾄδοντες* by both which seems to be denoted the Way of singing Alternately, which is still us'd in our Cathedrals. To which add I, that hence appears the Commendableness of reading or saying Alternately the Versicles of the Psalms and Hymns in Parish Churches, where are not Persons skill'd in singing of them.

TEXT.

TRANSLATION.

27 ἵνα ὡς θεήσῃ † αὐτὸς ἑαυτῷ ἐνδο-
ξον † ἐκκλησίαν, μὴ ἔχουσαν στίλον ἢ
ρυτίδα, ἢ π τῆς βλάβης, ἀλλ' ἵνα ᾖ
ἁγία καὶ ἄμωμος. 28 Οὕτως καὶ † ὁφεί-
λουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν
γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. Ο
ἀγαπῶν † ἑαυτὴν γυναῖκα, ἑαυτὸν ἀγα-
πᾷ. 29 Οὐδεὶς γάρ ποτε † ἑαυτὴν
σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλ-
πει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν ἐκ-
κλησίαν. 30 ὅτι μέλη ἐσμὲν τοῦ σώ-
ματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ
τῆς ὀστέων αὐτοῦ. 31 Ἀπὸ τούτου καὶ ἀ-
λείψει ὁ ἄνθρωπος † πατέρα αὐτοῦ καὶ
μητέρα, καὶ προσκολληθήσεται
† τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο
εἰς σάρκα μίαν. 32 Τὸ μυστήριον τοῦ-
το μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρι-
στὸν, καὶ εἰς τὴν ἐκκλησίαν. 33 Πλὴν
καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ
γυναῖκα ὥτως ἀγαπάτω ὡς ἑαυτόν· ἢ
δὲ γυνή, ἵνα φοβῆται † ἄνδρα.

Κεφ. 5'. Τὰ τέκνα, ὑπακούετε τοῖς
γονεῦσιν ὑμῶν ἐν Κυρίῳ· τὸ γὰρ ὅτι
δίκαιον. 2 Τίμα † πατέρα σου καὶ τὴν
μητέρα· (ἥτις ἐστὶ ἐντολὴ πρώτη ἐν
ἐπαγγελίᾳ.) 3 ἵνα εὖ σοι γένηται,
καὶ ἔσῃ μακροχρόνιος ὅτι τῆς γῆς.

27 That he might present
it to himself a Glorious Church,
not having spot or wrinkle, or
any such thing; but that it
should be holy and without
blemish.

28 So * also ought Hus-
bands, to love their own Wives,
as their own Bodies: He that
loveth his Wife, loveth him-
self.

29 For no man ever yet
hated his own Flesh; but
nourishes and cherishes it, even
as the Lord the Church:

30 For we are Members of
his Body, of his Flesh and of
his Bones.

31 For this cause shall a
Man leave his Father and Mo-
ther, and shall be join'd unto
his Wife, and they Two shall
be One Flesh.

32 This is a Great Myste-
ry: but I speak concerning
Christ and the Church.

33 Nevertheless, let every
one of you in particular, so
love his Wife as Himself; and
let the Wife see that she reve-
rence her Husband.

Chap. VI. Children, obey
your Parents in the Lord: for
this is Right.

2 Honour thy Father and
Mother, (which is the First
Commandment with Promise)

3 That it may be well with
thee, and that thou mayst live
long on the Earth.

4 Καὶ

ANNOTATIONS.

V. 27. † So Alex. and Clerm. and other ancient MSS. as also the Vulgar.
Latin Version, and Theophylact, Jerom, Ambrose, &c.

V. 28.

P A R A P H R A S E.

he might (zzz) *at the last day* present it to himself a Glorious Church, not having *any spot of Uncleanneſs* or *ſo much as wrinkle of Miſbecomingneſs*, or any ſuch thing; but that it ſhould be Holy and without Blemiſh. 28 So alſo ought Husbands to love their own Wives, as their own Bodies: He that loveth his Wife, loveth himſelf *in effect*. 29 *Whence appears the Unexceptionable Reaſonableneſs of this Duty*: for no man ever yet hated his own Fleſh, but nourishes and cheriſhes it, even as the Lord *Chriſt do's* the Church. 30 For we are Members of his Body; *inſomuch that as Adam ſaid of Eve, (a) Bone of my Bones, and Fleſh of my Fleſh, ſo likewise in a myſtical ſenſe it may be ſaid of us Chriſtians in reſpect of Chriſt, that we are of his Fleſh and of his Bones.* 31 For this cauſe, (*viz. becauſe Eve was Bone of Adam's Bone &c.*) ſhall a Man *by God's appointment* leave his Father and Mother, and ſhall be joyn'd unto his Wife, and they Two ſhall be *as One Fleſh, in reſpect of the Love and Care (&c.) one ought to have to the other.* 32 This *Paſſage of Scripture* is, *i. e.* contains in it a Great Myſtery: but *when I ſay ſo, I ſpeak concerning, i. e. I mean in reference to Chriſt and the Church.* 33 Nevertheless *in the Literal or Primary Senſe it refers to the Caſe of Husband and Wife; and therefore let Every one of you in particular ſo love his One Wife, as Himſelf; and let the Wife ſee that ſhe reverence her Husband.*

Chap. VI. Children, obey your Parents in *obedience to the Lord*: for this is Right *and Conformable to that Commandment*: 2 Honour thy Father and Mother, (which is the Firſt Commandment with Promiſe) 3 that it may be well with thee, and that thou mayſt live long on

XIII.
Concerning the
Behaviour of
Children and Pa-
rents.

A N N O T A T I O N S.

V. 28. † So Alex. and Clerm. MSS. &c. as alſo Vulg. Lat. Verſion, Jerom. &c.

V. 31. † So Alex. and Clerm. MSS. and Epiphanius, &c.

(zzz) What Biſhop *Pearſon* ſays pag. 345. of his Expoſ. on the Apoſtles Creed, may ſerve for an Excellent Comment on theſe words of the Apoſtle. The ſaid Biſhop's words are theſe: As the Church is *Truly Holy*, not only by an Holineſs of Inſtitution, but alſo by a Perſonal Sanctity in reference to theſe Saints (*i. e.* ſuch as are properly ſo call'd) while they live; ſo is it alſo *perfectly Holy*, in relation to the ſame Saints glorified in Heaven. And at the end of the World, when all the Wicked ſhall be turn'd into Hell, and conſequently all cut off from the Communion of the Church; when the Members of the Church remaining being perfectly ſanctified, ſhall be eternally glorified, then ſhall the WHOLE Church be *truly and perfectly Holy*. Then ſhall that be compleatly fulfill'd, that Chriſt *ſhall preſent unto himſelf a glorious Church*, which ſhall be *Holy and without blemiſh*. Not that there are two Churches of Chriſt, One in which Good and Bad are mingled together, Another in which there are Good alone; One in which the Saints are imperfectly holy, Another in which they are perfectly ſuch: but One and the Same Church in relation to different times admits or not admits the Permixtion of the Wicked, or the Imperfection of the Godly.

(a) See Gen. 2. 23.

TEXT.

TRANSLATION.

4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ ὑποτασίᾳ Κυρίου.

5 Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μὲν φόβῳ καὶ τρόμῳ, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ. 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι τοῦ Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, 7 μετ' εὐνοίας δουλεύοντες, ὡς τῷ Κυρίῳ, καὶ ὄχι ἀνθρώποις. 8 εἰδότες ὅτι ὃ ἐὰν τις ἐκαστὸς ποιήσῃ ἀγαθόν, τοῦτο κομιᾶται ὡς τῷ Κυρίῳ, εἴτε δούλος εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε ὡς αὐτοῖς, ἀνιέντες καὶ ἀπειλῶντες εἰδότες ὅτι ἡ αὐτῶν καὶ ὑμῶν ὁ Κύριός ἐστιν ὁ οὐρανοῖς, καὶ ὑπερσπουδαία ὄχι ἐστὶν αὐτῷ.

10 Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμῶσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει καὶ ἰσχύος αὐτοῦ. 11 Ενδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, ὡς τὸ δύνασθαι ὑμᾶς σῆσαι ὡς τοὺς μεθοδείας καὶ ἀγέρολιν. 12 Ὅτι ἐκ ἐστὶν ἡμῖν ἡ πάλιν ὡς αἷμα καὶ σάρκα, ἀλλὰ ὡς τοὺς ἀρχαῖς, ὡς τοὺς ἐξουσίαις, ὡς τοὺς κοσμοκράτορας καὶ σκότους καὶ τῆς

4 And ye, Fathers, provoke not your Children to wrath; but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your Masters according to the Flesh, with Fear and Trembling, in singleness of your heart, as unto Christ:

6 Not with Eye-service, as Men-pleasers; but as the servants of Christ, doing the will of God from the Heart,

7 With good will doing service, as to the Lord, and not to Men:

8 Knowing that whatsoever good thing any man do's, the same shall he receive of the Lord, whether he be bond or free.

9 And ye, Masters, do the same things unto them, *remitting threatening; knowing that both *their and your Master is in Heaven, neither is there Respect of Persons with him.

10 Finally, my Brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.

12 For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World,

ὡς

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on the Earth. 4 And ye, Fathers, provoke not your Children to wrath, *i. e. by too much Austerity do not sour or discontent them*, but bring them up in the Nurture, *i. e. such a Method of Discipline and Admonition or Instruction, as is suitable to the Gospel of the Lord*.

5 Servants, *more peculiarly ye that are Bondmen or Slaves*, be obedient unto them that are your Masters according to the Flesh, *i. e. according to Human Constitutions*, with Fear and Trembling, *i. e. with Great Respect and Subjection*, in such singleness or sincerity of your Heart, as you should use unto Christ himself; 6 Not with Eye-service as Men-pleasers only; but as the Servants of Christ, doing the will of God, *i. e. what God requires of you toward your Masters* from the Heart, 7 with Good will doing service, as to the Lord, and not to Men: 8 knowing that whatsoever Good thing Any man do's, for the same shall he receive a suitable Reward of the Lord, whether he be a Bond Servant or Free. 9 And ye, Masters, do the same Good things unto them that are your slaves or servants, (b) remitting Threatning or what ye have threaten'd, *i. e. not punishing them oft times so severely as ye may have occasion to threaten*; knowing that both their and your Master is in Heaven, neither is there Respect of Persons with Him; but He will call you as well as them to an Account, for your Carriage one to Another.

XIV.
Concerning the
Behaviour of Ser-
vants and Masters.

10 Finally, my Brethren, be strong or firm in the Lord, *i. e. in the profession of the Gospel*, and in the Power of his Might, which will support you if you duly rely upon it, and is sufficient to strengthen you, if you use it duly. 11 Put on the whole Armour of God, that ye may be able to stand against the wiles of the Devil. 12 For we wrestle not against Private Men only made of Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World,

XV.
He exhorts them
to the careful use
of All the Means
of Grace, as suffi-
cient to enable
them to with-
stand their Spi-
ritual Enemies.

A N N O T A T I O N S.

V. 7. † So Alex. Clerm. &c. MSS. also Vulgar Latin, Syr. and Ethiopick Versions, Chrysostom, Jerom, &c.

V. 9. † So Alex. Clerm. &c. MSS. also Vulgar Lat. Version.

V. 12. † Τὸ αἰῶν is not read in Alex. or Clerm. &c. MSS. nor in the Copies us'd by the Vulgar Latin and Syriack Interpreters, or by Tertullian, Cyprian, Jerom, Ambrose, &c. Indeed it is implied in the word Κοσμοκρατορίας, and so is a Tautology, and was added no doubt by way of Explication, and for want of observing the full import of κοσμοκρατορίας.

(b) Ἀνίμι signifies, not to forbear, but to remit, *i. e. quite to forgive*, or at least to abate of what is threaten'd. And indeed Threatning doing no Harm in it self, but being chiefly intended to prevent actual Severity, the Apostle can't be well understood to enjoin the Forbearance of Threatning, which would encourage Servants not to do their Duty, contrary to the intent of the Apostle in this place. God himself uses the most Severe Threatnings, and that out of the Greatest Mercy, even that he may thereby keep us off from pulling upon us Actual Severity or Punishment.

TEXT.

TRANSLATION.

ὡρὸς τὰ πνευματικὰ καὶ τὴν πονηρίαν ἐν τοῖς ἑπερανίοις. 13 Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνήσθητε ἀντιπῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρείᾳ, καὶ ἅπαντα κατεργασάμενοι ᾤκηται.

14 Στήτε ὡς ὠριζοσάμενοι τὸ ὄσφυν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὴν θώρακα τὴν δικαιοσύνης, 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ Εὐαγγελίου καὶ εἰρήνης. 16 Ὅτι πᾶσιν ἀναλαβόντες τὴν θύρετραν τὴν πίστεως, ἐν ᾗ δυήσεται πάντα τὰ βέλη τῆς πονηρίας τὰ πε-

πυρωμένα σέσσαι. 17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δεξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ. 18 Ἀλλὰ πάσης προσευχῆς καὶ δεήσεως ὡροσευχόμενοι ἐν παντὶ κυρῶν ἐν Πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνῶντες ὡς πάση παρακαρτερήσει καὶ δεήσει ὡς ἐν παντί τῷ ἁγίῳ.

19 Καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ὡς ἀνοίξῃς τὸ στόματός μου ὡς παρρησία, γνωρίσαι τὸ μυστήριον τοῦ Εὐαγγελίου. 20 (Ὑπὲρ τοῦ ὡροσβεύω ἐν ἀλύσει,) ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὥς δὲ με λαλήσω.

against spiritual Wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the Evil day, and having done All to stand.

14 Stand therefore, having your Loyns girt about with Truth, and having on the Breast-plate of Righteousness;

15 And your Feet shod with the *Readiness of the Gospel of Peace.

16 Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked one:

17 And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all Perseverance and Supplication for All Saints;

19 And for me, that Utterance may be given unto me, that I may open my mouth Boldly, to make known the Mystery of the Gospel,

20 (For which I am an Ambassador in bonds;) that therein I may speak Boldly, as I ought to speak.

21 ἵνα

ANNOTATIONS.

(c) It is not to be doubted, but St Paul took the Hint of this Figurative Armour from the Prophet *Isaiah*, where ch. 59. v. 17. it is said: *He put on Righteousness as a Breastplate, and an Helmet of Salvation upon his Head.*

(d) It

P A R A P H R A S E.

World, *i. e.* against Rulers who use their Power to maintain or continue the Idolatry, which thro' Darkneſs or want of Knowledge of the Truth they and others have been bred up in; and not only ſo, but alſo againſt Spiritual Wickedneſs in Heavenly or high places, *i. e.* againſt the Evil Angels or Spirits themſelves, who have the Regions of the Air allotted them for their preſent Abode. 13 Wherefore take unto you the whole

Armour of God, that ye may be able to withſtand All theſe ſtrong and powerfull Enemies in the Evil day of Tryal by Perſecution or other Temptation, and having done All, to ſtand firm and unſhaken by them.

14 And here, *Chriſtianity being a Warfare, and the Graces of the Goſpel your Armour, I ſhall hint to you the proper Uſe of the ſeveral Chriſtian Graces or Virtues, by repreſenting them as ſo many pieces of Armour, applicable to the reſpective Parts of the Body, and whereby you are to be arm'd as it were Cap-à-pee, in order to preſerve your ſelves in the Conflict with your Spiritual Enemies:* Stand therefore, having your

Loyns girt about with the Truth of the Goſpel, and having on (c) the Breſt-plate of Righteouſneſs; 15 and your Feet ſhod with the Readineſs of the Goſpel of Peace, *i. e.* with Readineſs to walk in the way of Chriſtianity: 16 Above all, taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Wicked one or Devil.

17 And take for the (c) Helmet the Hope of Salvation; and the Sword of the Spirit, which is the Word of God: 18 Praying always with All Prayer and Supplication (d) in the Spirit, *i. e.* ſincerely and heartily, and watching thereunto with all Perſeverance and Supplication for All Saints:

19 And for me in particular, that Utterance (e) *i. e.* Freedom of Preaching may be given unto me, that I may open my mouth Boldly and Plainly, to make known the Call of the Gentiles without their being under any obligation to obſerve the Law; which is the Myſtery of the Goſpel, 20 (for which I am an Ambaſſador of Chriſt in Bonds,) that therein I may ſpeak Boldly, as I ought to ſpeak, being an Ambaſſador from God.

XVI.

He exhorts them to pray (as for All Chriſtians in general, ſo) particularly for Him, that He might Boldly preach and maintain the Truth of the Goſpel, as to the Gentiles being thereby call'd to Salvation, equally with the Jews.

A N N O T A T I O N S.

(d) It is an Obſervation of the late Learned Bp Bull in his Defence of the Nicene Creed pag. 55. *Grabe's* Edit. that by the Spirit in this place is not to be underſtood the Holy Spirit, but our Own Spirit, aſſiſted indeed by the Grace of the Holy Spirit: So that to pray in the Spirit here denotes the ſame that in this very Epiſtle is denoted Ch. 5. 19. by praying in the Heart, *i. e.* with the ſincere Affection of the Heart.

(e) Compare Coloff. 4. 3.

The

TEXT.

TRANSLATION.

21 ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ
καὶ ἐμὲ, τί πράσσω, πάντα ὑμῖν γνω-
εῖσι Τυχικὸς ὁ ἀγαπητὸς ἀδελφός,
καὶ πιστὸς ἀγγέλιος ἐν Κυρίῳ. 22 ὃν
ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τῆτο,
ἵνα γνῶτε τὰ θεῖα ἡμῶν, καὶ πνευμα-
λίσηται τὰς καρδίας ὑμῶν. 23 Εἰρήνη
τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως
ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ
Χριστοῦ. 24 Ἡ χάρις μετὰ πάντων
τῶν ἀγαπώντων τὸ Κύριον ἡμῶν Ἰη-
σοῦν Χριστὸν ἐν ἀφθαρσίᾳ. Ἀμήν.

Πρὸς Εφεσίους ἐγράφη ἀπὸ Ρώμης
ἀπὸ Τυχικοῦ.

21 But that ye also may
know my Affairs, *and* how I do,
Tychicus a beloved Brother,
and Faithful Minister in the
Lord, shall make known unto
you All things:

22 Whom I have sent unto
you for the same purpose;
that ye might know our Af-
fairs, and that he might com-
fort your Hearts.

23 Peace be to the Brethren,
and Love with Faith from
God the Father and the Lord
Jesus Christ.

24 Grace be with All them,
that love our Lord Jesus Christ
in sincerity. Amen

Written from Rome to the
Ephesians by Tychicus.

The C O N C L U S I O N.

21 But that ye alſo, *as well as others*, may know my Affairs, and how I do, Tychicus a belov'd Brother and Faithfull Miniſter in the Lord, ſhall make known unto you All *Particulars relating to theſe things*: 22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our Affairs, and that he might comfort your Hearts, *as to any Grief you are under for me*. 23 Peace be to the Brethren, and Love one towards another, together with Faith, *i. e. Faithfulneſs in adhering to the Truth of the Goſpel*, from God the Father and the Lord Jeſus Chriſt. 24 Grace be with All them, that love our Lord Jeſus Chriſt in ſincerity, *i. e. without corrupting the Goſpel of Chriſt, by mixing or joining therewith the works of the Law, as neceſſary in order to Salvation; or any other False Doctrines*.

Written from Rome, and ſent to the Ephesians by Tychicus.

S Y N O P S I S.

S Y N O P S I S.

I. The Introduction. Chap. I. 1, 2.

1. Observes that God had *purpos'd before the Foundation of the World* to take the *Gentile Converts* for his *People*. Ch. I. 3 — 7.
2. Observes that God had now made known this his *Purpose* by the preaching of the Gospel. Ch. I. 8 — 10.
3. Observes that the *Gentile Converts* were now *Actually become God's People*, by embracing the Gospel. Ch. I. 11 — 14.
4. Observes (*viz.* by praying for their Understanding thereof) that they are admitted into a *most Glorious State* thro' Christ. Ch. I. 15 — 19.
5. Observes to them the *Divine Excellency of Christ*. Ch. I. 20. to the end.
6. Observes that they are not Sav'd by *Works* (*viz.* of the Law) but by *Grace* or Faith in Christ, by whom they are created unto, (or wholly enabled to do) *Good Works*, i. e. Such as are accepted by God unto Salvation. Ch. II. 1 — 10.
7. Observes that consequently they are *Fellow-partakers* of the Promises with the *Jewish Converts*, and altogether upon the Level with them. Ch. II. 11. to the end.
8. Observes that this Doctrine was in a special manner reveal'd to Him, and that He was then imprison'd in *Testimony of its Truth*. Ch. III. 1 — 13.
9. Concludes the First General part of this Epistle, with praying for their *Continuance and Proficiency* in the Faith. Ch. III. 14. to the end.

II. The Main Design of the Epistle, viz. to preserve the Ephesians from being seduced by the Judaizers. In order whereto the Apostle

III. Rules or Exhortations

1. To *Unity and Peace*; and in order hereto the Apostle instructs them, that the *Diversity of Spiritual Gifts* was design'd for the Edification of the Church. Ch. IV. 1 — 16.
2. To *Holiness of Life*; and consequently to leave off Lying, Stealing, Malice, Uncleaness, Covetousness, Drunkenness, &c. Ch. IV. 17 — Ch. V. 20.
3. As to the *Relative Duties* of Husband and Wife, Parents and Children, Masters and Servants. Ch. V. 21 — Chap. VI. 9.
4. To a *Careful use of the means of Grace*. v. 10 — 20.

IV. The Conclusion. Ch. VI. 20. to the end.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
PHILIPPIANS.

THE PREFACE.

THE Learned in Chronology are agreed, that this Epistle was writ from *Rome*, in the *same Year* with that to the *Ephesians*; and consequently some refer the writing of this (as they do of that) to *A. D. 62*, others to *A. D. 64*.

I.
The Place where,
and Time when
this Epistle was
written.

The Principal *Occasion* of it was (the same, with that of the other two Epistles written from *Rome* in the same year, one to the *Ephesians*, the other to the *Colossians*, viz) to preserve the *Philippians* from falling off from the Faith for fear of Persecution, and more especially to preserve them from falling off from the True Faith to the *Judaizers*.

II.
The Principal
Occasion or Design
of it.

Ε ΠΑΥΛΟΥ

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΦΙΛΙΠΠΗΣΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL
THE APOSTLE
TO THE
PHILIPPIANS.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ἡ Τιμόθεος δούλοι
Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις
ἐν Χριστῷ Ἰησοῦ τοῖς ὄντι ἐν Φι-
λίπποις, σὺν ἑπισκόποις ἡ διακόνοις·
2 χάρις ὑμῖν ἡ εἰρήνη ἀπὸ Θεοῦ πατρὸς
ἡμῶν, ἡ Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐχαριστῶ τῷ Θεῷ μὲν ὅτι πάντη
τῇ μνησίᾳ ὑμῶν, (4 πάντοτε ἐν πάσῃ

PAUL and Timothy the
Servants of Jesus Christ,
to All the Saints in
Christ Jesus, who are at
Philippi, with the Bishops and
Deacons:

2 Grace be unto you and
Peace from God our Father,
and the Lord Jesus Christ.

3 I thank my God upon
every Remembrance of you,

4 (Always in every Prayer

ANNOTATIONS.

(a) See Note (b) on Rom. i. 1.

(b) It is expressly taken notice of Act. 16. 12. that *Philippi was the Chief City of that part of Macedonia, (namely which belonging formerly to Thracia, was thence distinguish'd by the name of Macedonia Thracica) and was a Colony, viz. of the Romans.* See more concerning it in my Account of St Paul's Travels, or the second Part of my Geogr. of N.T. Chap. 4. Sect. 1. numb. 14.

(bb) That the words ἐπίσκοπος and πρεσβύτερος are us'd promiscuously in the Writings of N. Testament, is evident and granted on all sides. Wherefore by *Bishops* here must be understood, either *separately* the Bishops, which were afterwards distinguish'd by the name of Presbyters appropriated to them, or else the said Presbyters *in conjunction* with the Apostle or chief Governour of the Church at *Philippi*, afterwards distinguish'd by the appropriated name of Bishop. The Apostle or Bishop properly so call'd of *Philippi* being by Antiquity said to be

Epaphroditus,

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
PHILIPPIANS.

PARAPHRASE.

SECTION I.

The Apostle, partly by way of Commending (or giving Thanks for) their Former Behaviour, and partly by praying for their like Future Behaviour, and by other Considerations, exhorts the Philippians, that they would Stand Firm in the Faith of Christ, more especially against the Judaizers.

PAUL and Timothy the Servants, (a) i.e. Ministers of Jesus Christ, to All the Saints in Christ Jesus, i.e. to All the Christians Jews or Gentiles, who are at (b) Philippi, with the (bb) Bishops and Deacons: 2 Grace be unto you, and Peace, from God our Father, and the Lord Jesus Christ.

3 I thank my God upon every Remembrance of you (4 which as I have at other times, so especially Always in every Prayer of mine, for

ANNOTATIONS.

Epaphroditus, who was with St Paul at the Writing this Epistle, and brought it from Rome; hence by Bishops here are generally understood only Presbyters properly so call'd. If Epaphroditus was not the Bishop of Philippi properly to call'd, then the said Bishop or Chief Governour together with the Presbyters or Bishops of the Second Order may All be denoted by this Common name Bishops; just as in the Collect for the Clergy in our Liturgy the two Inferior Orders, viz. Presbyters and Deacons are comprehended under the Common name of Curates.

I. The Introduction.

II. The Apostle thanks God for the Philippians continuing Firm in the True Faith, (testified by their Concern for and Kindness to Him) and prays for their further Continuance in the same.

TEXT.

TRANSLATION.

δεήσῃ μου ὑπὲρ πάντων ὑμῶν μετὰ
χαρᾶς τὴν δέησιν ποιούμεθα,)
5 ὑπὲρ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ Εὐαγ-
γέλιον, ἀπὸ πρώτης ἡμέρας ἔχει
τὸ νῦν. 6 πεποιθὼς ἀπὸ τοῦτο,
ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγα-
θόν, ὁππότε ἔσται ἡ χάρις ἡμετέρας Ἰησοῦ
Χριστοῦ. 7 καθὼς ὅτι δίκαιον ἐμοὶ
τῷτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
διὰ τὸ ἔχειν με εἰς τῇ καρδίᾳ
ὑμᾶς, ἐν τοῖς δεσμοῖς μου, καὶ τῇ
ἀπολογίᾳ, καὶ βεβαιώσῃ τῷ Εὐαγ-
γελίῳ, συγκοινωνίᾳ μου τῆς χάρι-
τος πάντας ὑμᾶς ὄντας. 8 Μάρτυς
γάρ μου ὅτιν ὁ Θεός, ὡς ὁπποῦν
πάντας ὑμᾶς εἰς τὸν λαὸν Χριστοῦ.
9 Καὶ τὸ τοῦτο προσεύχομαι,
ἵνα ἡ ἀγάπη ὑμῶν ἐπὶ μᾶλλον καὶ
μᾶλλον περισσεύῃ, εἰς ἐπιγνώσκειν καὶ
πάντη αἰσθάνειν. 10 εἰς δοκιμάζειν
ὑμᾶς τὰ διαφέροντα, ἵνα ἡτε εἰλι-
κρινεῖς καὶ ἀποσκοποῖ εἰς ἡμέραν
Χριστοῦ. 11 πεπληρωμένοι καρπῶν
δικαιοσύνης ᾧ διὰ Ἰησοῦ Χριστοῦ, εἰς
δόξαν καὶ ἔπαινον Θεοῦ.

of mine for you All making
request with joy,)

5 For your* contribution to
the Gospel, from the first day
until now :

6 Being confident of this
very thing, that he who has
begun a Good Work in you,
will perform it untill the Day
of Jesus Christ :

7 Even as it is meet for me
* to have this Concern for you
All, because I have you in my
heart, inasmuch as ye All are
partakers with me of Grace,
both in my Bonds, and in the
defence & confirmation of the
Gospel.

8 For God is my Witness,
how greatly I long after you
All, in the bowels of Jesus
Christ.

9 And this I pray, that your
Love may abound yet more
and more, in knowledge and
in all judgment.

10 That ye may approve
things that are excellent, that
ye may be sincere and with-
out offence till the Day of
Christ ;

11 Being fill'd with the
fruits of Righteousness, which
are by Jesus Christ, unto the
Glory and Praise of God.

12 Γινώ-

ANNOTATIONS.

(bbb) That this is the True meaning of Κοινωνία in this place, will appear from
comparing ch. 4. v. 15.

(c) Compare Rom. 2. 18, where the Apostle uses the very same manner of Ex-
pression, viz. δοκιμάζειν καὶ διαφέρειν in a like sense.

P A R A P H R A S E.

for you All both Jewish and Gentile Converts, making Request, and that with Joy, namely) 5 for your (bbb) Contribution to, i. e. Charitable Liberality towards propagating the Gospel, even from the First day you embraced the Gospel until now: 6 Being confident of this very thing, that He, i. e. God, who has begun a Good Work in you, viz. in bringing you not only to the Knowledge of the Gospel, but also to the embracing of it so Cordially, as thus Liberally to contribute towards its Propagation, will go on to perform what is to be done on his part toward finishing it, until the Day of Jesus Christ, i. e. the day of Judgment: 7 Even as it is meet for me to have this concern in remembering and praying for you All, whether Jewish or Gentile converts, that thus stand fast in the truth of the Gospel, because I have you in my Heart, inasmuch as ye All are partakers with me of Grace, both in my bonds, and in the defence and confirmation of the Gospel, i. e. ye are enabled by the like Grace of God, both to assist me by your Contributions in my Defence of and Sufferings for the Gospel, and also to defend and suffer your selves for the same: 8 For God is my Witness, how greatly I long after you All in the bowels of Jesus Christ, i. e. to confirm to you the truth of my having you in my heart, I solemnly call God to witness, that I have the Greatest degree of Christian love for you. 9 And, as an effect thereof, this I pray, that your Love to Christ and the Truth of the Gospel, and to me (or others) who preach or defend it, may abound yet more and more, in further knowledge and in all judgment or Quickness to perceive the Truth of the Gospel, 10 that being fitted to (c) try and examine those things wherein my Doctrine differs from that of others, viz. of the Judaizers, ye may approve those things that are excellent, i. e. most agreeable to the Will of God; and consequently that ye may be sincere, i. e. free from all tincture of Judaizing, and without offence upon that as well as other accounts, till the Day of Christ; 11 being fill'd with the fruits of Righteousness, which are by Jesus Christ, i. e. practising all those Virtues and Religious Duties, which ye are both incited and enabled to perform, (not by the Law of Moses consider'd in opposition to the Gospel, but) by Faith and the Gracious assistance of the Holy Spirit accompanying the Faith of the Gospel: the sincere performance of which Good Works, (tho' attended with Imperfection, and notwithstanding your former Wilfull Sins now truly repented of) is accepted by God in the stead of Perfect Righteousness, for the merits of Jesus Christ, without the observance of any Legal Rites; and consequently such your Christian Righteousness is no matter of Boasting in your own Worth, (as do the Jews on account of their Observing the Legal Rites, thinking they do thereby of themselves, or by their own Natural Strength, merit God's Favour, and become Righteous or acceptable unto Salvation) but is entirely owing, as to its prime Cause, to the mere Free Goodness of God, and so ultimately and principally tends unto the Glory and Praise of God.

12 But

TEXT.

TRANSLATION.

12 Γινώσκειν δὲ ὑμᾶς βέλομαι,
ἀδελφοί, ὅτι τὰ καὶ ἐμὲ μᾶλλον εἰς
προκοπὴν τῆς Εὐαγγελίας ἐλήλυθεν.

13 Ὡστε τῆς δεσμῆς μου φθμερῆς ἐν
Χριστῷ γενέσθαι ἐν ὅλῳ τῷ παλατίῳ,
καὶ τοῖς λοιποῖς πᾶσι· 14 καὶ
τῆς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ,
πεποιθότας τοῖς δεσμοῖς μου, θεωρο-
τέρως ὁλμαῖν ἀφόβως τὸν λόγον τῆς
Θεῆς λαλεῖν. 15 Τινὲς μὲν καὶ ἀφ'
φθόνου καὶ ἐρι- πνὲς δὲ καὶ δι' εὐδοκίαν
τὸν Χριστὸν κηρύσσουσιν. 16 Οἱ μὲν
ἔξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν
ὅχι ἀγνῶς, οἰόμενοι θλίψιν ἔγειρειν
τοῖς δεσμοῖς μου. 17 Οἱ δὲ ἔξ ἀγά-
πης, εἰδότες ὅτι εἰς ἀπολογία τῆς Εὐα-
γγελίας κεῖμαι. 18 Τί γάρ; πλὴν
παντὶ πρόπῳ, εἴτε ὁροφάσῃ εἴτε ἀλη-
θείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν
τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.

19 Οἶδα γάρ ὅτι τὸ τοῦ μοι ἀποβή-
σεια εἰς σωτηρίαν ἀφ' ἧς ὑμῶν δέη-
σεως, καὶ ὁπιχορηγίας τῆς Πνεύματος
Ἰησοῦ Χριστοῦ. 20 καὶ τὴν ἀποκα-
ραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν ὁδῷ
αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρη-
σίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυ-
νθήσεαί με Χριστὸς ἐν τῷ σώματί μου, εἴτε
ἀφ' ὧν εἴτε ἀφ' ὧν θανάτου.

12 But I would ye should
understand, Brethren, that the
things which happen'd unto
me, have falln out rather unto
the furtherance of the Gospel;

13 So that my Bonds in
Christ are manifest in All the
Palace, and in all other places;

14 And many of the Bre-
thren in the Lord waxing con-
fident by my Bonds, are much
more bold to speak the Word
of God without fear.

15 Some indeed preach
Christ, even of Envy and
Strife, and some also of good
Will.

16 The one preach Christ
out of contention, not sincere-
ly, supposing to * stir up Affli-
ction to my Bonds:

17 But the other of Love,
knowing that I am set for the
defence of the Gospel.

18 What then? notwith-
standing every way, whether
in pretence or in truth, Christ
is preach'd; and I therein
do rejoyce, yea and will re-
joyce.

19 For I know that this
shall turn to my * Deliverance,
thro' your prayer, and the sup-
ply of the Spirit of Jesus
Christ,

20 According to my earnest
expectation and hope, that in
nothing I shall be ashamed, but
with all boldness, as always,
so now also Christ shall be
magnified in my body, whether
it be by Life or by Death.

12 But, for your further encouragement to adhere to the Truth of the Gospel, I would ye should understand, Brethren, that the things which happen'd unto me, have falln out rather unto the Furtherance *than the Hindrance* of the Gospel. 11 So that my Bonds in *the cause of Christ*, viz. for maintaining the Gospel to be sufficient unto Salvation without the Law are manifest, i. e. manifestly taken notice of in all the Palace or Court of Cesar, and in all other places or by all other Persons here at Rome. 14 And hereupon Many of the Brethren in the Lord, i. e. many Christians waxing confident by the example of my Courage in my Bonds are become much more bold than afore to speak the Word of God, particularly as to the Gentiles being not under the Obligation of the Law, without fear. 15 Some indeed there are, who preach Christ, even of Envy and Strife; and some also of Good Will to the Gospel and my self: 16 The one, viz. former sort preach Christ out of Contention or Disaffection to me, not Sincerely out of Love to Christ or according to the Truth of the Gospel, but supposing by their false Doctrine, particularly concerning the Necessity of the Gentile Converts to be Circumcis'd, to stir up Affliction of Heart to my Bonds: 17 But the other, viz. latter sort preach Christ out of Love to Christ and so to me, knowing that I am set or appointed by Christ in a special manner for the Defence of the Gospel, particularly as to its sufficiency to Salvation without Circumcision or any other Legal Observance. 18 What then? notwithstanding every way, whether in presence or in truth, Christ is preach'd; and I therein do rejoyce, yea and will rejoyce. 19 For I know that this, which the foresaid Adversaries of the Gospel do, shall turn to my (d) Deliverance or Enlargement out of Prison, thro' your Prayer, and the special supply or assistance of the Spirit of Jesus Christ, directing me so to manage All Circumstances as that they shall tend to bring about my being set at Liberty, 20 according to my Earnest expectation and hope, that thro' the assistance of the Holy Spirit in nothing I shall be asham'd of the Gospel, but with all boldness, as always, so now also Christ shall be magnified in my Body, whether it be by preserving now my Life, or by enabling me hereafter courageously to suffer Death.

21 For

A N N O T A T I O N S.

V. 16. † Instead of *ἐπιφάνει* is read *ἐνδείξει* in the two most ancient MSS. Alex. and Clerm. and some other; and so the Vulg. Lat. Interpreter, and Ambrose &c. read it. And indeed *ἐνδείξει* is much more answerable to the Thoughts and Design of the Apostle, who neither look'd Himself, nor would have the Philippians look on his Bondage as matter of Affliction, but contrary of Joy. And therefore to preach False Doctrine was not properly to add New Affliction to his Former, but to raise or stir up Affliction of Heart which he had not on account of his Bondage or Imprisonment.

(d) That by *ἀντίληψιν* here is rather to be understood Salvation or Deliverance from his Present Imprisonment, than from Eternal Misery, seems evident from comparing

III.

He acquaints them, that his Sufferings, or Imprisonment had falln out to the Furtherance of the Gospel.

TEXT.

TRANSLATION.

21 Εμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. 22 Εἰ δὲ τὸ ζῆν ἐν σαρκί, τὸτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι ἢ γνωρίζω. 23 Σωέχομαι † δὲ ἐκ τῆς δύο, τὴν ὁπιθυμίαν ἔχων εἰς τὸ ἀναλυσαι, καὶ σὺν Χριστῷ εἶναι· πολλῶν † γὰρ μᾶλλον κρεῖσσον. 24 Τὸ δὲ ὁπιμύειν ἐν τῇ σαρκί, ἀναγκαιότερον δι' ὑμᾶς. 25 Καὶ οὕτω πεποιθὼς οἶδα ὅτι μενῶ καὶ συμπροσμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως. 26 ἵνα τὸ καύχημα ὑμῶν ὀφρατεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

27 Μόνον ἀξίως τῷ Εὐαγγελίου τῷ Χριστῷ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ πρὸς ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροίνετε τῇ πίστει τῷ Εὐαγγελίῳ. 28 καὶ μὴ πτερόμενοι ἐν μηδενὶ ὑπὸ τῷ ἀντικειμένῳ· ἥτις αὐτοῖς ὅστις ἐνδείξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ οὕτω ἀπὸ Θεοῦ. 29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, καὶ μόνον

21 For to me to Live, is Christ; and to Dy is Gain.

22 But if I live in the flesh, this is the fruit of my Labour: * and what I shall choose, I know not.

23 * But I am in a strait betwixt two, having a desire to depart, and to be with Christ; * for this is by far much better.

24 But * for me to abide in the flesh, is more needfull for you.

25 And having this Confidence, I know that I shall abide and continue with you all, for your furtherance and joy of Faith:

26 That your Glorifying may be more abundant in Christ Jesus for me, by my Coming to you again.

27 Only let your Conversation be as it becomes the Gospel of Christ; that whether I come and see you or else be absent, I may hear, * as to your affairs, that ye stand fast in one spirit, with one mind striving together for the Faith of the Gospel;

28 And in nothing terrified by your Adversaries: which is to them an evident token of Perdition, but to you of Salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not

ANNOTATIONS.

comparing this verse and v. 25. together. For as the Apostle says here, *I know that this shall turn to my σωτηρίαν*, so he says v. 25. *I know that I shall abide and continue with you.*

21 For *the only motive* to me to Live, is *the service of Christ*, and to Dy is *my greatest Gain*. 22 But if I *continue to live in the Flesh*, this *same service of Christ in converting or strengthening others* is the fruit of my Labour, *i. e. is well worth my Labour*: and therefore what I shall choose I know not. 23 But I am in a strait betwixt two, having *on my own account* a desire to depart, and to be with Christ: for this is by far much Better for Me *than continuing in this Life, did I respect only my Own Ease*. 24 But for me to abide in the Flesh, is more needfull for you. 25 And having this confidence, *that my abiding in the Flesh will be more advantageous for you*, I know that I shall abide and continue with you All for your furtherance and Joy of Faith, *viz. in adhering to the Truth of the Gospel*; 26 that (e) your Glorifying may be more abundant in Christ Jesus, *as being not only on account of your being entitled to Salvation thro' him without the Law, but also for me, or on account of my Deliverance, who am the Principal Asserter of this Truth of so comfortable an importance to you Gentiles: on which score your Glorifying will be increas'd by my Coming to you again.*

IV.
He declares to them his Readiness to Dy or Live, as shall be most for their Good and God's Glory.

27 Laying aside therefore your Sollicitous Concern for me, the Only thing I would press upon you is this, so let your Conversation be, as it becomes (ee) the Gospel of Christ, that whether I come and see you, or else be absent, I may hear, as to your Affairs, that ye stand fast in one spirit, with one mind striving together for the *maintaining of the true Faith of the Gospel against the Judaizers and all other Adversaries of it*; 28 and in nothing terrified by *such your Adversaries: which, viz. their opposing and persecuting of you is in reference to them an evident token of their being Children of Perdition, but which, viz. your cheerfully and undauntedly adhering to the Truth of the Gospel is in reference to you an evident token of Salvation, and that of God*. 29 For you must not ascribe your Constancy in the Faith to your selves, but principally to the Grace of God; for you are to know that unto you it is (f) graciously given, *as a special favour, in the behalf of Christ; not only*

V.
He exhorts them to stand fast in the True Faith, and to esteem it as a special Favour, to suffer for Christ.

A N N O T A T I O N S.

V. 23. † So Alex. Clerm. and all Stephens's MSS. with others; as also the Vulg. Latin Version.

Ibid. † The Alex. and several other MSS. read $\gamma\delta$; as also Clemens Alexand. Ambrose, &c.

(e) I believe upon observation it will be found, that the Apostle generally, if not always, uses the verb $\kappa α υ χ α ί ο μ α ι$ and its Derivatives, either in reference to the Jews *Boasting of or Glorifying in the Law*, or else by way of opposition in reference to the True Christians *Boasting of or Glorifying in Christ*, as sufficient to Salvation without the Law.

(ee) What it is to $\pi ο λ ι τ ε υ ο μ ε ν α ι \alpha \xi \iota \omega \varsigma \tau \omega \epsilon \upsilon α γ γ ε λ \iota \omega$, See Coloss. I. 10.

(f) So the word $\iota \chi α ρ \epsilon \iota \sigma θ \eta$ properly signifies.

TEXT.

TRANSLATION.

τὸ εἰς αὐτὸν πιστεύειν, Ἀλλὰ καὶ ὁ ὑπὲρ
αὐτοῦ πάσχειν· 30 τὸν αὐτὸν ἀγῶνα
ἔχοντες, οἷον εἶδατε ἐν ἐμοί, καὶ νῦν ἀκούετε
οἱ ἐμαί. Κεφ. Β'. Εἴ τις οὖν παρὰ
κλησις ἐν Χριστῷ, εἴ τι παρὰ κινήσιν
ἀγάπης, εἴ τις κοινωνία Πνεύματος,
εἴ τινα σωτήρια καὶ οἰκτιρμοί,
2 πληρώσατέ με τῷ χαρῇ, ἵνα τὸ
αὐτὸ φρονῇτε, τῷ αὐτῷ ἀγάπῃ
ἔχοντες, σύμφυχοι, τὸ ἐν φρονού-
τες, 3 μηδὲν κατ' εἰδέμεν ἢ κeno-
δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ,
ἀλλήλους ἡγουμένοι ὑπερέχοντες
ἑαυτοῖς. 4 μὴ τὰ ἑαυτοῦ ἔχασ-
† σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων
ἔχασ-.

5 Τὸ γὰρ φρονεῖν ἐν ὑμῖν,
ὃ καὶ ἐν Χριστῷ Ἰησοῦ. 6 ὅς ἐν
μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρ-
παγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ.

only to Believe on him, but
also to Suffer for his sake;

30 Having the same con-
flict which ye saw in me, and
now hear to be in me.

Chap. II. If there be there-
fore any Consolation in Christ,
if any Comfort of Love, If any
Fellowship of the Spirit, if any
bowels and mercies;

2 Fulfill ye my joy, that
ye be like-minded, having the
same Love, being * of One
Soul, minding the One thing:

3 Minding nothing through
strife or vain-glory, but in
lowliness of mind each esteem-
ing other better than them-
selves:

4 Looking not every man
on his Own things, but every
man also on the things of o-
thers.

5 * For let this Mind be in
you, which was also in Christ
Jesus:

6 Who being in the form
of God, thought it not Rob-
bery to be equal with God;

7 ἀλλ'

ANNOTATIONS.

V. 4. † So Alex. and Clerm. and several other MSS. as also Basil, Ambrose, &c.
(ff) The Apostle had in the beginning of this Verse exhorted them τὸ αὐτὸ
φρονεῖν to be like minded; and therefore it seems reasonable to suppose that by ex-
horting them again in the latter part of this Verse τὸ ἐν φρονεῖν he design'd somewhat
different, and what more likely than That mention'd in the Paraphrase? And
there being no other Verb or Participle to govern μηδὲν in the beginning of v. 3.
it may be well suppos'd that the Apostle referr'd the μηδὲν as well as the τὸ ἐν to the
same Participle φρονεῖντες. And thus there will be no need of supposing any Ellipsis.

(g) It is evident, that, if by Christ's taking upon him the Form of a Servant,
the Apostle had meant Christ's being as Man in a Servile Condition, then the
Nature of Things as well as of a Climax would have requir'd that the Apostle
should have first mention'd Christ's being made in the Likeness of Men. Where-
fore since it is evident that the Apostle do's in the other Particulars mention'd
v. 7, 8. observe both the Natural Order of things and of a Climax, it is but Rea-
sonable to allow that he do's so here likewise. Whence it necessarily follows, that

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only to Believe on him, but also to Suffer for his sake; 30 *you* having with your Adversaries the same kind of Conflict, which ye saw in me when I was with you, and now hear to be in me with the same kind of Adversaries to the Faith. Chap. II. If there be therefore any Consolation in the Gospel and Promises of Christ, if any Comfort of mutual Love between both Gentile and Jewish Converts, if any Fellowship or Partaking of the same Spirit of Love, if ye have any Bowels and Mercies, i. e. Bowels of Mercy or Pity for me the Prisoner of Christ, 2 fulfill ye my joy, that ye both Jewish and Gentile Converts be like-minded, having the same Love one toward the other, being of (ff) One Soul, minding the One thing necessary, viz. the promoting your Common Salvation, 3 and minding nothing thro' Strife one with the other, or Vain-glory, as if the Jewish Converts stood higher in the favour of God than the Gentile Converts, or these than those, but in lowliness of mind each party esteeming the other Better than themselves: 4 looking not every man on his Own things or what is for the Good of his Own party, but every man looking also on the things of others, or consulting and promoting what is for the Good of the other party, as being Fellow-members of Christ or the Christian Church. And the same Rules are very proper and necessary to be observ'd, as to the Private Behaviour of Single Persons (whether of the same or different Party) one toward the other.

5 For, as you are Christians, so you ought to follow the example of Christ, and consequently to let this Mind or the same Concern be in you, which was also in Christ Jesus, namely the Good not of the Jew only, or only of the Gentile, but of All Mankind, both Jew and Gentile; in order whereto it is necessary to be endued with the Greatest Humility or Lowliness of Mind, as Christ was: 6 Who being from all Eternity in the Form of God, i. e. Formally or (g) Essentially God, thought it not Robbery to be Equal with God, i. e. knew that he did not wrongfully assume to him-
self

VI. He exhorts them to Love and Humility by the Great Example of Christ; and to that end sets forth the Great Condescension and Exaltation of Christ for such his Humility & Obedience.

A N N O T A T I O N S.

by Christ's taking upon him the Form of a Servant, is to be understood somewhat Antecedent (in the Natural Conception of Things) to Christ's being made in the Likeness of Men; viz. Christ's taking upon him a Created Nature, whereby he became Essentially a Servant to God, whereas he was not so Before, but Equal to the Father as to his Godhead. Wherefore since $\mu\omicron\rho\phi\iota\ \delta\epsilon\lambda\alpha$ v. 7. is evidently oppos'd to $\mu\omicron\rho\phi\iota\ \Theta\epsilon\omega$ v. 6. and the Nature of an Antithesis requires that $\mu\omicron\rho\phi\iota$ should be taken in the same Sense in both places; hence it plainly follows that as $\mu\omicron\rho\phi\iota\ \delta\epsilon\lambda\alpha$ denotes Christ's becoming a Created Being Essentially, so $\mu\omicron\rho\phi\iota\ \Theta\epsilon\omega$ must denote Christ's being a Divine Being or God likewise Essentially. And agreeably hereto we shall find the Apostle's Climax to proceed very Naturally. For the First Degree of Christ's Humiliation consisted in this, that being in the Form of God, i. e. God Essentially or an Uncreated Being, He condescended to take on him the Form of a Servant, i. e. to become a Created Being, and so Essentially a Servant to God. And whereas Christ had thus taken on him the Form of a Servant, tho' he had been made only an Angel; therefore the Second De-

TEXT.

TRANSLATION.

7 ἀλλ' ἐαυτὸν ἐκένωσε, μορφῇ δού-
λου λαβὼν, καὶ ὁμοιώματι ἀνθρώ-
πων γενόμενος. 8 καὶ χάματι εὐ-
ρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν
ἐαυτὸν, γενόμενος ὑπήκοος μέ-
χρι θανάτου, θανάτου δὲ σταυροῦ.
9 Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύ-
ψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα
τὸ ὑπὲρ πάντων ὀνομάτων. 10 ἵνα ἐν
τῷ ὀνόματι Ἰησοῦ πάντες γόνα κάμ-
ψῃ ἐπουρανίων καὶ ὀπιγείων καὶ
καταχθονίων. 11 καὶ πάντα γλῶσ-
σα ὁμολογήσονται, ὅτι Κύριος
Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ πα-
τρός.

12 Ὡς, ἀγαπητοί μου, καθὼς πάν-
τοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παύσει
μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν

7 But *emptied himself and
took upon him the form of a
Servant, and was made in the
likeness of men:

8 And being found in fa-
shion as a Man, he humbled
himself, and became obedient
unto Death, even the Death
of the Cross.

9 Wherefore God also has
highly exalted him, and given
him a Name which is above
every Name:

10 That at the Name of
Jesus every knee should bow,
of things in heaven, and things
on earth, and things under the
earth;

11 And that every tongue
should confess, that Jesus Christ
is the Lord, to the glory of
God the Father.

12 Wherefore, my beloved,
as ye have always obey'd, not
as in my presence only, but
now much more in my ab-

τῇ

ANNOTATIONS.

gree of Christ's Humiliation consists in this, that he not only *took on him the Form of a Servant* or became a Created Being, but condescended still further to *be made in the Likeness of Men, i. e. to become a Man.* And *being found in fashion as a Man, he humbled himself* still further, even so as to *become Obedient unto Death*, which therefore rightly makes the Third Step of the Apostle's Climax; as Christ's *humbling himself* still further yet, namely not *unto Death* only, but *even to the Death of the Cross*, justly and naturally makes the Fourth and Last Step of the Apostle's.

As to the Expression v. 6. ἐκ ἀεπαγγέλου ἡγήσατο, as it is capable of a Double sense, so I have inserted Both into the Paraphrase. And it needs only be observ'd here, that (whereas it is objected against the Common Translation, that ἀλλ' in the beginning of v. 7. must agreeably thereto be taken to denote as much as ἀλλ' ὅμως) there are many other places in the N. T. and particularly in the Writings of St Paul himself, where ἀλλ' is plainly taken to denote ἀλλ' ὅμως, or *But yet*, or *nevertheless*. Thus it being said Acts 7. 47. that *Solomon built him an house*; it is added v. 48. *Αλλ' ὅμως* (or, *But yet*) *the Most High dwells not ἐν αὐτῷ*. See also 1 Tim. 1. 16. and 1 Cor. 14. 20. &c.

P A R A P H R A S E.

self an Equality with God the Father in respect of the Divine Nature common both to God the Father and God the Son, and therefore appear'd to the Patriarchs before his Incarnation in a Glorious manner suitable to his Godhead, and receiv'd from the said Patriarchs the Greatest Acts of Religious Worship; and accordingly might have appear'd on Earth in a like Glorious and Divine manner, without any Injury done to God the Father: however, as for the Salvation of Man he took upon him Flesh, so in order to effect our Salvation in his Flesh, he did not think fit to catch at Divine Honour, or to be in haste to have his Flesh or Humane Nature exalted likewise without any adoe to a State of Divine Honour, and to be Worshipp'd even in respect of his Manhood as God; 7 but on the contrary Voluntarily or of his Own Free Will emptied himself, i. e. did not appear in a Glorious manner as God here upon Earth, and took upon him the Form of a Servant, i. e. a created Nature, and so became in respect of the said created and assum'd Nature Essentially a Servant to God, and so Inferiour to God the Father in this respect. And tho' this alone was an infinite Condescension yet the Humility of Christ is still Greater, in that he took not upon him the Nature of Angels, but was made in the Likeness of Men, namely in All things, Sin only excepted. 8 And being found in fashion as a Man, He humbled himself still further, and became obedient to the Will of God even unto Death, and that too even the most ignominious Death of the Cross. 9 Wherefore, on account of such his infinite Condescension to the Greatest degree imaginable, God also has highly exalted him now in respect of his Humane Nature, and tho' whatever He did or suffer'd in his said Humane Nature, was no more than this Duty, consider'd as a Man, yet such his Humility and Obedience in his Human Nature was so pleasing to God, as that God has therefore graciously given him, even as a Man, a Name, i. e. Title of Dignity, which is above every Name or Title of Created Beings; 10 viz. that at the Name of Jesus, given to the Second Person of the Glorious Trinity at his Circumcision as Man, Every Knee should bow, of things in Heaven, and things on Earth, and things under the Earth, i. e. that All Created Beings, whether Angels or Men, should Worship him in respect of his Humane as well as Divine Nature; 11 and that Every Tongue, i. e. both Men and Angels should confess, that the Man Jesus Christ is now constituted the Lord over All Created Beings, to the Glory of God the Father, who has thus Graciously rewarded the Humility and Obedience of Christ in his Humane Nature, as to confer Divine Honour upon it.

12 Wherefore, my Belov'd, since Christ has given you such an Example of Love and Humility and Obedience to the Will of God, as ye have always obey'd hitherto in following the said Example of our Blessed Saviour, and that not as in my Presence only or when I was with you, but now much more in my Absence or since I left you, so I exhort you for

VII.

He infers from Christ's Example their Duty to work out their Salvation with Fear and Trembling, i. e. with all Humility & Obedience, particularly as to avoiding Murmurs and Disputings.

TEXT.

TRANSLATION.

τῇ ἀποσίᾳ μου, μὴ φόβου καὶ τρέμου
τιμῇ ἐαυτῆς σωτηρίαν καταργάζεσθε.

13 Ὁ Θεὸς γὰρ ὅστις ὁ ἐνεργῶν ἐν
ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν,
ὑπὲρ τῆς εὐδοκίας. 14 Πάντα ποιεῖτε

χωρὶς γόγγυσμων καὶ ἀγριοσυμῆς.

15 ἵνα ᾗτε ἀμεμπτοὶ καὶ ἀκέραιοι,
τέκνα Θεοῦ, ἀμώμητα ἐν μέσῳ γενεᾶς
σκολιάς καὶ διεσπασμένης· ἐν οἷς φαί-
νεσθε ὡς φωστῆρες ἐν κόσμῳ, 16 λό-
γον ζωῆς ἐπέχοντες.

Εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χρι-
στοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, ὅδε
εἰς κενὸν ἐκοπίασα. 17 Ἀλλ' εἰ καὶ
ἀνένδομα ὅτι τῇ θυσίᾳ καὶ λειτουργίᾳ
τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω
πᾶσιν ὑμῖν. 18 Τὸ δ' αὐτὸ καὶ ὑμεῖς
χαίρετε, καὶ συγχαίρετέ μοι.

19 Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ,
Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα
καὶ εὐψυχῶ, γὰρ τὰ δεῖ ὑμῶν.

20 Οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις
γνησίως τὰ δεῖ ὑμῶν μεριμνήσει.

21 Οἱ πάντες γὰρ τὰ ἐαυτῶν ζη-

fence; work out your own Sal-
vation, with fear and trem-
bling.

13 For it is God who work-
eth in you, both to Will and
to Do, of his good pleasure.

14 Do all things without
murmurings and disputings:

15 That ye may be blame-
less and harmless, the Sons of
God without rebuke in the
midst of a crooked and perverse
*generation; among whom ye
shine as Lights in the World.

16 Holding *fast the Word
of Life: that I may *glory in
the Day of Christ, that I have
not run in vain, nor laboured
in vain.

17 Yea and if I be *poured
out upon the sacrifice and Ser-
vice of your Faith, I joy and
rejoyce with you All.

18 For the same cause all
do ye joy, and rejoyce with
me.

19 But I hope in the Lord
Jesus to send Timothy shortly
unto you, that I also may be
of good Comfort, when I know
your State.

20 For I have no man like-
minded, who will naturally
care for your State.

21 For all seek their Own

PARAPHRASE.

for the future to go on to Work out your own Salvation, with fear and
trembling, and consequently with the most humble behaviour. 13 For
as it is true that it is God, who worketh in you both to Will and to
Do, i. e. who by his preventing Grace disposes and inclines you to Will
and by his assisting Grace enables you to Do what is Good, and that of his
own free or good pleasure; so you on your part are to concur with the

PARAPHRASE.

Grace of God in working out your own Salvation, i. e. in the actual performance of all such Duties as God requires of you by the Gospel, if you will be Sav'd; it being in vain for you to hope for Salvation, unless you thus work it Out by doing your Part towards it, since Christ himself was not rewarded with Happiness in his Humane Nature, till he had work'd the Work that God sent him to do in order to his Exaltation. 14 In a special manner, as one Effect of true Christian Humility and Obedience, take care ye do All things without murmurings and disputings, either with respect to God on account of the Persecutions ye may meet with, or with respect one to the other; 15 that by such a Christian behaviour ye may be Blameless and Harmless, the true Sons of God, i. e. true Christians, without being liable to Rebuke upon any account in the midst of a crooked and perverse generation of Unbelieving Jews and Gentiles, and also of False Judaizing Christians; among whom ye shine as Lights in the World, 16 holding fast the Truth of the Gospel, which may be truly stil'd the Word of Life, forasmuch as we are thereby taught the true Way to Eternal Life.

This I exhort you to, that I may Glory in the Day of Christ, when he shall judge the World, that I have not run in vain, nor labour'd in vain, but my Labours have been successful among you unto your Salvation. 17 yea and if it so please God, that as the Wine under the Law was pour'd out upon the Sacrifice, so I be as it were pour'd out upon the sacrifice and Service of your Faith, i. e. while I am employ'd in rendering you an acceptable Sacrifice to God, my Blood should be pour'd forth as the Libation to the said Sacrifice; or more plainly if it please God, that I lose my own Life in confirming you in the true Faith, I should esteem even this as matter of Joy, and should rejoyce with you All thereupon. 18 For the same Cause or in like manner also do ye not be afflicted and grieved, if such a thing should happen, but on the contrary joy and rejoyce with me, for the special Grace of God in thus giving or vouchsafing the Honour to Dy in the cause of Christ.

19 But I hope in the Lord Jesus for your sake, that things will go well here, as that I shall be able to spare, and to send Timothy short-ly unto you, that He may acquaint you how things stand with me, and ye may be comforted, and on the other hand I also may be of good comfort, when I know your State by him. 20 The reason I send him to you is, for that I have no man like-minded, or who will have an equal concern for you as I myself have but he, who will as it were (*) naturally (He being as it were my Son in the Service of the Gospel) care for your State, with the same sincerity, as I (who am as it were his Father) 21 For all, i. e. the generality of them with me are too apt to seek their

VIII.

He further exhorts them so to do, that he might rejoyce in the Day of Christ upon their Account.

IX.

He acquaints them with his intention to send to them Timothy and Epaphroditus.

ANNOTATIONS.

V. 15. † So the two most Ancient MSS. Alex. and Clerm. read it.

(*) Compare 1 Tim. i. 2.

V. 24.

τῶν, ἃ τὰ Χριστὸς Ἰησοῦς. 22 Τὴν
 δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς
 πατρὶ τέκνον, οὐκ ἐμοὶ ἐδούλευσεν
 εἰς τὸ Εὐαγγέλιον. 23 Τῷ τὸν μὲν
 οὕτω ἐλπίζω πέμψαι, ὡς ἂν ἀπιδῶ
 τὰ πρὸς ἐμὲ, Ἰερουσαλὴμ. 24 Πέποι-
 θα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως
 ἐλεύσομαι † πρὸς ὑμᾶς. 25 Αναγ-
 χαῖον δὲ ἡγησάμενος, Επαφροδίτην τὸν
 ἀδελφόν, καὶ σπουδαῖον, καὶ συγρα-
 πώτην μου, ὑμῶν δὲ Ἀπόστολον, καὶ
 λειτουργὸν τῆς χάριτος μου, πέμψαι
 πρὸς ὑμᾶς. 26 ἐπειδὴ ἐπιποθῶν ἦν
 πάντας ὑμᾶς † ἰδεῖν, καὶ ἀδελφωθῆναι,
 διότι ἠκούσατε ὅτι ἠσθένησε. 27 Καὶ
 γὰρ ἠσθένησε πρὸς πλησίον θανάτῳ,
 ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, ὥστε αὐ-
 τὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ
 λύπην ὅτι λύπη ᾖ. 28 Σπου-
 δαιοτέρως οὕτω ἐπέμψα αὐτὸν, ἵνα,
 ἰδόντες αὐτὸν πάλιν, χαρῆτε, καὶ γὰρ
 ἀλυπότερόν ἐστι. 29 Προσδέχεσθε
 ἐν αὐτῷ ὡς Κυρίῳ μὲν πάσης χάριτος,
 καὶ τῆς ζωῆς ἐντίμους ἔχετε. 30 ὅτι
 διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θά-
 νατος ἡγήσατο, † παραβολοποιήσας τῇ
 ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν
 ὑστέρημα τῆς πρὸς με λειτουργίας.

Κεφ. γ'. Τὸ λοιπὸν, ἀδελ-
 φοί μου, χαίρετε ὡς Κυρίῳ. τὰ

not the things which are of
 Jesus Christ.

22 But ye know the proof
 of him, that as a Son with the
 Father, he has serv'd with me
 in the Gospel.

23 Him therefore I hope to
 send presently, so soon as I
 shall see how it will go with
 me.

24 But I trust in the Lord,
 that I also myself shall come
 shortly unto you.

25 Yet I suppos'd it neces-
 sary to send to you Eraphro-
 ditus my brother, and compa-
 nion in labour, and fellow-
 soldier, but your * Apostle,
 and Minister to my wants:

26 For he long'd * to see
 you all, and was full of heaviness,
 because that ye had heard,
 that he was sick.

27 For indeed he was sick
 nigh unto death: but God had
 mercy on him; and not on
 him only, but on me also, lest
 I should have sorrow upon
 sorrow.

28 I sent him therefore the
 more carefully, that, * seeing him
 again, ye may rejoyce, and that
 I may be the less sorrowful.

29 Receive him therefore in
 the Lord with all gladness, and
 hold such in reputation:

30 Because for the Work of
 Christ he was nigh unto death,
 * hazarding his Life to supply
 your lack of Service toward
 me.

Chap. III. Finally, my Bre-
 thren, rejoyce in the Lord. To

αὐτῷ

TEXT.

TRANSLATION.

αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν write the same things to you,
ὅκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. to me indeed is not grievous,
but for you it is safe.

2 Βλέπετε

PARAPHRASE.

their own *Ease and Safety*, not the things which are *for the promoting of the Gospel* of Jesus Christ. 22 But ye know the proof of him, *i. e. have prov'd by experience*, that, as a Son with the Father, *in respect of Filial Duty and Concern for whatever I am concern'd for*, he has serv'd with me in the *preaching and promoting of the Gospel*. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But, *notwithstanding my intention to send him presently*, I trust or have confidence, in the Lord, that I also my self shall come shortly after to you. 25 Yet I suppos'd it necessary, *since neither I nor Timothy can now come to you*, to send to you *in the mean time or now immediately* Epaphroditus, my Brother and Companion in *the labour of the Gospel*, and fellow-souldier *in Christ*, but your Apostle or Bishop and Chief Governour of your Church, and Minister to my wants, *i. e. who brought your Contributions toward the Relief of my wants*. 26 For he long'd to see you All, and was full of heaviness, because *he knew you would be griev'd for that ye had heard, that he was sick*. 27 For indeed he was sick nigh unto Death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 28 I sent him therefore the more carefully, *i. e. I was the more desirous to send him*, that seeing him again after his Recovery, ye may rejoyce, and that I may be the less sorrowfull, *your sorrow being turn'd into joy*. 29 Receive him therefore in the Lord with all Gladness, and hold such in reputation; 30 because for the work of Christ *in promoting the Gospel* he was nigh unto Death, hazarding his Life to supply your lack or defect of Service toward me, *i. e. which by reason of your Absence you could not perform*.

Chap. III. Finally, or what more remains to be said to you, is this, my Brethren, rejoyce in the Lord, as thro' whom alone without the *Ob- servance of the Law you are to be Sav'd*. To write the same things to you, which I have formerly told you by word of mouth, to me indeed for your sake it is not grievous, but for you it is safe or requisite to keep you from

X.
He more ex-
pressly cautions
them against the
Judaizers.

ANNOTATIONS.

V. 24. † So the Alex. MS. and the Vulg. Lat. Version, and Chrysostom, &c.

V. 26. † So the two most ancient MSS. Alex. and Clerm. and some other.

V. 30. † So Alex. Clerm. MSS. as also Vulg. Lat. and Ethiop. Versions. And agreeably hereto such as expos'd their Lives by a Free and Open Profession of their being Christians, even when they were not requir'd so to do, were in the following Primitive ages stil'd *Parabolani*.

TEXT.

TRANSLATION.

2 Βλέπετε τὰς κύνας, βλέπετε τὰς κακὰς ἐργάτας, βλέπετε τὴν κατὰ τομήν.

3 Ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ ἔκ ἐν σαρκὶ πεποιητοί.

4 Καὶ περ ἐγὼ ἔχων πεποίθῃσιν καὶ ἐν σαρκί· εἴ τις δοκᾷ ἄλλῃ πεποιημένον ἐν σαρκί, ἐγὼ μᾶλλον· 5 περιτομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμὴν, Εβραῖος ἐξ Εβραίων, καὶ νόμον Φαρισαῖος, 6 καὶ ζῆλον διώκων τὴν Ἐκκλησίαν, καὶ διχαιοσύνῃ τὴν ἐν νόμῳ γενόμενον ἄμεμπτον. 7 Ἀλλ' ἅπανα ὧς μοι κέρδη, τῶτα ἡγήματι ἀπὸ τὸν Χριστὸν ζημίαν. 8 Ἀλλὰ μενουῶγε καὶ ἡγήματι πάντα ζημίαν εἶναι ἀπὸ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν πάντα ὧς τα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, 9 καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν ἀπὸ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ὅτι τῇ πίστει.

2 Beware of Dogs, beware of evil Workers, beware of the Circision.

3 For we are the Circumcision, who worship God in the Spirit, and glory in Christ Jesus, and have no Confidence in the Flesh.

4 Tho' I might also have Confidence in the Flesh. If any other man thinks, that he has whereof he might trust in the Flesh, I more :

5 Circumcis'd the eighth day, of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews; as * to the Law, a Pharisee;

6 As to Zeal, persecuting the Church; as to the Righteousness which is * by the Law, blameless.

7 But what things were gain to me, those I have counted loss for Christ.

8 Yea doubtless, and I count all things but loss, for the excellency of the Knowledge of Christ Jesus my Lord : for whom I have suffer'd the loss of All things, & do count them but dung, that I may win Christ,

9 And be found in him, not having my own Righteousness which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith :

10 τῷ

PARAPHRASE.

from falling to the Judaizers. 2 Beware then of the Jews, who as they were wont to call the Gentiles for being out of Covenant with God, so now may be call'd themselves for the like reason Dogs; beware of such Evil Workers,

Workers, who work only to pull down or hinder the Building of the Church of Christ; beware of them, who can now be justly stil'd no more than the Concision, i. e. such as do indeed cut their Flesh, and also thereby cut themselves off from the Church; but are not now Rightly stil'd the Circumcision. 3 For we Christians are now the only true Circumcision, i. e. circumcis'd in such a manner as is now requir'd and accepted by God, who worship God in the Spirit, i. e. by Spiritual Circumcision or in Purity of Heart, and Glory in Christ Jesus, as He alone who can recommend us to God, and have no Confidence in the Circumcision of the Flesh, as if that would any way commend us to God.

4 Tho', were this any true Ground of Confidence, I might also have Confidence in the Flesh. For if any other man thinks, that he has where-
 of he might trust in the Flesh, I have more reason so to do: 5 Being Circumcis'd the eighth day from my Birth, the very day appointed by the Law, of the Stock of Israel, not of Ishmael or any other Descendent of Abraham who us'd Circumcision, of the Tribe of Benjamin, which was one of the Two Tribes that adher'd to the house of David, an Hebrew of the Hebrews, i. e. both by Father and Mother, as to the observance of the Law, a Pharisee the strictest Sect of the Jews; 6 as to Zeal for the Law, I have shew'd it to the highest degree, persecuting the Church with the utmost industry; as to the Righteousness which is in or by the Law, Blameless, i. e. I never committed any such Crime, as made me obnoxious to any Punishment appointed by the Law and to be inflicted by the Judges. 7 But what things aforementioned were formerly Gain to me, or matters of great Advantage in relation to my Spiritual Welfare or my Acceptance with God, those I have counted Loss for Christ, i. e. since my Conversion to Christianity, and in order to become a true Christian I have counted the said particulars as matters of no real Advantage towards recommending me to God. 8 Yea doubtless and I count All things but Loss, i. e. of no Advantage or such as I should readily part with for the Excellency of the true and right Knowledge of Christ Jesus my Lord: for whom I have actually suffer'd the Loss of All things relating to the Ease and Comfort of my Worldly State, and do count them but Dung, that I may win, i. e. obtain the Benefits of Christ; 9 and be found in him, i. e. a true Disciple or Member of Him, not having my Own Righteousness which is of the Law, i. e. not being Righteous only as to the Observance of the External Rites and Ordinances of the Law; (which tho' I have so observ'd, as to be Blameless in that Respect, and that too by my Own Natural Strength, whence I call it, my Own Righteousness, yet such my Own Righteousness is by no means sufficient to render me Acceptable to God unto Salvation) but having that Righteousness which is thro' the Faith of Christ, the Righteousness which is of God, both as it is by Faith, (which is the Gift of God, inasmuch as it is of his Free Mercy that he has given us

XI.

And as an argument of the Necessity of observing the Law, he urges to them his own Practice, in Renouncing his Own Righteousness which is of the Law, tho' he might boast thereof as much as any One.

TEXT.

TRANSLATION.

10 Τῷ γινῶναι αὐτὸν, καὶ τὴν δυνάμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῆς παθημάτων αὐτοῦ, συμμορφώμενος τῷ θανάτῳ αὐτοῦ. 11 εἰ πως καταντήσω εἰς τὴν ἑξομύστασιν † τὴν ἐκ νεκρῶν.

12 Οὐκ ὅτι ἤδη ἔλαβον, ἢ ἤδη πετελείωμαι· διώκω δὲ εἰ καὶ κατελάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ. 13 Ἀδελφοί, ἐγὼ ἐμαυτὸν οὕτω λογίζομαι κατελήφθαι. 14 ἐν δὲ, τὰ μὲν ὀπίσω ὀπίσθην ἀποβαλὼν, τοῖς δὲ ἔμπροσθεν ἐπεκλεινόμενος, κατὰ σκοπὸν διώκω ὅτι τὸ βραβεῖον τῆς ἀνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

15 Ὅσοι οὖν τέλει, τοῦτο φρονέωμεν· καὶ ἐπὶ ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει. 16 Πιπλὺν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ † σοιχεῖν, τὸ αὐτὸ φρονεῖν. 17 Συμμιμηταί μου γίνεσθε,

10 That I may know him, and the Power of his Resurrection, and the fellowship of his Sufferings, being made conformable unto his Death;

11 If by any means I might attain unto the Resurrection * from the Dead.

12 Not as tho' I had already attain'd, or were already perfect: but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus.

13 Brethren, I count not* yet my self to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the High Calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be * of this mind: and if in any thing ye be * of another mind, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attain'd,* walk ye according to the Same, be ye of the Same mind.

17 Brethren, be followers ἀδελφοί,

ANNOTATIONS.

V. 11. † So Alex. and Clerm. and other MSS. Also Vulg. Lat. and Syr. and Arab. Versions. Iren. Tertull. &c.

V. 16. † Neither the Alex. nor Clerm. (the two most ancient) MSS. read κατόν; nor yet some other MSS. Nor Hilary or Ambrose &c. It is highly probable it was first added only by way of Explication.

the Revelation of his Will, the Object of our Faith,) and also as We become thus Righteous not without the Supernatural Assistance of the Holy Spirit: 10 The Knowledge of Christ, whose Excellency I spoke of v. 8. and the Righteousness which is of God by Faith and spoken of v. 9. is by no means a bare Knowledge or Faith of Christ, but such a Knowledge and Faith as produces a Conformity and Obedience to Christ in all things; and therefore when I desire to be found having the Knowledge and Righteousness abovemention'd, I mean, that I may know Him, i. e. Christ, and also the Power of his Resurrection, i. e. so as by my Knowledge and Faith to be enabled thro' Grace to rise from the Death of Sin to the Life of Righteousness; and not only this, but if he calls me thereto, that I may know also the Fellowship of his Sufferings, i. e. that I may be ready also to Suffer, as Christ did, for the sake of the Gospel, being made conformable even unto his Death; 11 if by these or any other means I might attain unto the Resurrection, viz. an Happy Resurrection from the Dead.

12 For I look not on my self as tho' I had already attain'd to the Certainty of a Happy Resurrection, or were already Perfect or Consummate, so as to be in no Danger of forfeiting Eternal Happiness: but I follow after or pursue Eternal Happiness with all Care and Industry, if that I may at length apprehend or lay hold of that Happiness, for the obtaining of which also I am apprehended of Christ Jesus by calling me to the Knowledge and Apostleship of the Gospel. 13 Brethren, I tho' an Apostle and One that has done and suffer'd so much for Christ, nevertheless count not yet my self to have apprehended, or to be secure of Eternal Happiness; but this One thing I do, forgetting those things which are behind, i. e. which I have already done or suffer'd, and reaching or stretching forth my self unto those things which are before, i. e. being still Carefull to do what yet remains to be done or suffer'd by me, 14 I press toward the mark or End of my Christian Race for to attain the prize of the High Calling of God in Christ Jesus, i. e. for to attain that Happiness which is above in Heaven, and to which we Christians are call'd by God thro' Christ.

15 Let us therefore, as many as be Perfect, or thoroughly instructed in the Design of the Gospel, be of this mind that I have told you I am of in reference to the observance of the Law; and if in any thing else ye be of another mind from what I am of, God shall reveal even this unto you, if he sees it requisite, as he has reveal'd his Will concerning the Gentiles being under no obligation to observe the Law. 16 Nevertheless in the mean time whereto we by God's special Revelation have already attain'd, namely, as to the Certain Knowledge that it is not needfull for the Gentile Converts to be Circumcis'd, or observe the Law, walk ye according to the same, be ye of the same mind with me in this matter that has been so clearly reveal'd to me. 17 Brethren, be (as it is your special Duty

XII.

By way of Re-
proof to the Boast-
ing of the Judai-
zers, as if they
were Certain of
Salvation by being
Circumcis'd, &c.
He tells them
that notwith-
standing his Cir-
cumcision and
Righteousness
which is of the
Law, he esteem'd
himself not yet
Certain of Salva-
tion, but still la-
bour'd after it, as
the prize of the
High Calling of
God in Christ Je-
sus, i. e. as attain-
able only by Obe-
dience to the
Gospel.

XIII.

He further ex-
horts them to fol-
low his Example,
and the examples
of such others as
oppos'd the Judai-
zers, as he did.
And as a further
Encouragement
hereto,

TEXT.

TRANSLATION.

ἀδελφοί, καὶ σκοπεῖτε τὰς ἔτι παλαι-
πατοῦντας, καθὼς ἔχετε τύπον ἡμῶν.

(18 Πολλοὶ γὰρ παλαιπατοῦσιν, ὅς
πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ
κλαίων λέγω, τὰς ἐχθρὰς τῆ σαυρῆ
τῆ Χρυσῆ. 19 ὧν τὸ τέλος ἀπώ-
λεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα
ἐν τῇ αἰσχύνῃ αὐτῆς, οἱ τὰ ὀπί-
γεια φρονιῶτες.)

20 Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐ-
ρανοῖς ὑπάρχει, ἐξ ὧ καὶ σωτῆρα ἀπεκ-
δεχόμεθα Κύριον Ἰησοῦν Χριστόν. 21 ὅς
μετασχηματίσθαι τὸ σῶμα καὶ ταπεινώ-
σεως ἡμῶν ἑστέ μορφὴν τῷ σώματι καὶ
δέξης αὐτοῦ, καὶ τὴν ἐνέργειαν αὐτοῦ
αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.
Κεφ. Δ'. Ωστε, ἀδελφοί μου ἀγαπητοὶ
καὶ ἐπιποθητοὶ, χαρὰ καὶ στέφανός μου, ἔτι
σήμερον ἐν Κυρίῳ, ἀγαπήσοι.

2 Εὐωδίαν παρακαλῶ, καὶ Σιν-
τύχην παρακαλῶ τὸ αὐτὸ φρονεῖν
ἐν Κυρίῳ. 3 Ἐγὼ ἐρωτῶ καὶ σὲ,
σύζυγε γήσιε, συλλαμβάνου αὐταῖς,

together of me, and mark them
who walk so, as ye have us for
an example.

(18 For many walk, of
whom I have told you often,
and now tell you even weep-
ing, that they are the Enemies
of the Cross of Christ:

19 Whose end is destru-
ction; whose God is their Bel-
ly; and whose Glory is in
their shame; who mind earth-
ly things:)

20 For our Conversation is
in heaven, from whence also
we look for the Saviour, the
Lord Jesus Christ:

21 Who shall change our
Vile Body, that it may be fa-
shion'd like unto his Glorious
Body, according to the work-
ing whereby he is able even to
subdue All things unto himself.

Chap. IV. Therefore, my Bre-
thren, dearly lov'd & long'd
for, my Joy and Crown, so
stand fast in the Lord, my dear-
ly Beloved.

2 I beseech Euodias, and
beseech Syntyche that they be
of the same mind in the Lord.

3 * Yea I intreat thee also,
true Yoke-fellow, help those
ἀπ' αὐτῶν

ANNOTATIONS.

V. 21. † So it is read in Alex. Clerm. and other MSS. Also in Vulg. Latin
Version, and Iren. Tertull. Ambrose.

V. 3. † So Alex. Clerm. and many other MSS. Also Vulg. Lat. Arab. and
Ethiop Versions. As likewise Theodoret, Oecumen. &c.

(gg) Compare 1 Thess. 2. 19, 20.

(h) Had this Exhortation related as to Difference of Opinion concerning the
Necessity of Circumcision, or the like, the Apostle would not have us'd so gentle
an Expression as παρακαλῶ. Some understand Σιντύχην to be the Accusative of
the Masculine Σιντύχης.

(i) Who is here meant by the Apostle, there is no good Account to be learn'd
from Antiquity.

(g) When

P A R A P H R A S E.

Duty on account of the Revelation made to me in this point) Followers together of me, i. e. do *All of you together follow or imitate my Practice in this point, and mark or take respectfull notice also of them who walk so, as ye have us for an Example:*

18 For many, *being too Zealous for the Law, walk contrariwise; of whom I have told you often, and now tell you even weeping, that, tho' they profess themselves Christians, yet in reality and effect they are the Enemies of the Cross of Christ; 19 whose End is or will be Destruction, however they may prosper at present, whose God, i. e. Chief thing propos'd to themselves is the satisfaction of their Belly or Temporal Interest, and whose Glory is in what really is or ought to be their Shame; who mind Earthly things:*

As I therefore said afore v. 17. imitate Us: 20 For our Conversation or Citizenship is in Heaven, and consequently we chiefly mind the things of Heaven, from whence also (as a further and signal Encouragement to our Steadfastness in the Faith) we look for the Saviour, the Lord Jesus Christ; 21 Who, if he sees not fit to deliver us from Persecution and Death here, yet at the Resurrection shall change our Vile Body, or this Body wherein we Humble our selves unto Death, that it may be fashion'd or become like unto his Glorious Body; which, as it is no other than He is able to perform, according to the Working or Power wherewith he is invested, and whereby he is able to Subdue All things unto himself, and consequently Death and Corruption, so it will be a sufficient Reward for the Greatest Evils we can Suffer in the Body. Chap. IV. Therefore, my Brethren, dearly belov'd and long'd for, my Joy and Crown (gg) of *Glorying in the presence of our Lord Jesus Christ at his Coming, so as I have above given you Directions stand fast in the Lord, not complying with the Judaizers or any other Seducers, my Dearly beloved.*

XIV.

He sets before them the miserable End of such False Teachers, on the one hand:

XV.

And on the other hand, the Happy and Glorious End of Such as shall persevere in the True Faith, even to Death it self,

S E C T I O N II.

The Apostle gives some General and Particular Directions, together with a Commendation of their Liberality to Him, and so concludes.

2 *In a particular manner I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord, i. e. whatever different Notions they have as to some (b) less material points relating to Christianity, yet they break not out into open dissension thereupon, but act in respect both of their Publick and Private Behaviour, as if there was no Such Difference of Opinion between them. 3 Yea I intreat thee also, true (i) Yoke-fellow or special Fellow-labourer in the Work of the Gospel, help those*

I.

He gives some Directions concerning Particular Persons.

Women

TEXT.

TRANSLATION.

αἵπνες ἐν τῷ Εὐαγγελίῳ σωήθησάν μοι, μὲν καὶ Κλημένους, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

Women, who labour'd with me in the Gospel, with Clement also, and with other my Fellow-labourers, whose names are in the Book of Life.

4 Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. 5 Τὸ ὀπίκειν ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ Κύριός ἐγγύς. 6 Μηδὲν μεριμνᾶτε· ἄλλ' ἐν παντί τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζετε τῷ Θεῷ. 7 Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσῃ τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. 8 Τὸ λοιπὸν, ἀδελφοί, ὅσα ὄντι ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφρημα, εἰς ἀρετὴν καὶ εἰς ἐπαινον, ταῦτα λογίζεσθε. 9 ἃ καὶ ἐμάθετε, καὶ παρελάβετε, καὶ ἠκούσατε, καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μετ' ὑμῶν.

4 Rejoyce in the Lord alway; and again I say, Rejoyce.

5 Let your *Meekness be known unto All men. The Lord is at hand.

6 Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your Requests be made known unto God.

7 And the Peace of God, which passeth all understanding, shall keep your hearts and minds thro' Christ Jesus.

8 Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any Virtue, and if there be any Praise, think on these things.

9 Those things, which ye have both learn'd and receiv'd, and heard and seen in me, do; and the God of Peace shall be with you.

10 Εὐχαρίστη

ANNOTATIONS.

(k) When we find the Author of the Book of Wisdom introducing some Persons Glorifying in their Power, and resolving to sift the Temper of the Righteous man after this manner: *Let us examine him by Torture and Despitulness*, ἡ γὰρ ἐμὴ τὴν ἐπιείκειαν αὐτοῦ, *that we may know his Meekness*, *Wisd. 2. 19.* it is not to be doubted but St Paul here alludes to this place of the Book of *Wisdom*, and considering that *Despise* and *Torture* with which the *Philippians* might now be treated, as he lately was, he advises them in the very same Expression, *to*

P A R A P H R A S E.

Women who labour'd with me in *promoting* the Gospel, *namely by ministering to me in my Persecutions and Troubles, and bearing a share of them by that means themselves*, with Clement also, and other my Fellow-labourers, whose Names are as it were writ in the Book of Life, *i. e. who have a Title to Eternal Life, as it is usual to write the names of the Citizens of any City in a Register, whereby is denoted their Right and Title to the Privileges of the said City, if they forfeit not that Title by any miscarriage.*

4 Rejoyce in the Lord alway, *even under the Greatest Afflictions, as what will turn to your advantage, if you persevere, and therefore again* I say, Rejoyce *and be by no means Dejected or Repine at your Calamities.* 5 *On the contrary, let your (k) Meekness or Gentleness under Affliction be known unto All Men. And this you have the greater encouragement to, forasmuch as the Lord is at hand to put an end to the state of the Unbelieving Jews our fiercest Enemies.* 6 Be anxiously carefull for nothing, but in every thing by Prayer & Supplication with Thanksgiving, let your Requests be made known unto God. 7 And the Peace of God, *i. e. that inward Tranquillity and Comfort of Mind, which will arise from your Living according to the Rules here given you, and from your sense of God's Favour to you thereupon, and which passes or exceeds All Understanding fully and perfectly to comprehend the Value of it, shall keep your hearts and minds steadfast in the Faith thro' Christ Jesus.* 8 Finally, *or to sum up in short what more remains to be said, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any such thing as Virtue, and if there be any such thing as Praise, think on these things, which I have here laid before you in this Epistle.* 9 Also those things, which ye have formerly both learn'd and receiv'd, and heard by word of mouth, and seen in me, do ye: and the God of Peace shall be with you without fail, so as to bless you with inward Peace of Mind, if not with outward Peace and Prosperity.

II.
He exhorts to Meekness & Cheerfulness under Persecution, and to the practice of Piety in general.

10 But

A N N O T A T I O N S.

μεταμενοι ὑμῶν γνωσθῆτω πᾶσι. *Let your Meekness be known to All.* For so it evidently appears from comparing these two places together, it ought to be render'd in this Text of the Epistle to the Philippians, as well as in the other of the Book of Wisdom: Especially since the Condition of the Philippians, to whom this Epistle was written, was a State of Persecution, at best of Toleration, and so a Proper Season for exercising the Virtue of Meekness; whereas the exercise of Moderation is proper only for such as are in Power and Prosperity. From which it appears, how wretchedly This Text has been of late years Abus'd. Of which see more in an Excellent Discourse on this Text lately preach'd and publish'd by the Reverend Mr Chisbull.

TEXT.

TRANSLATION.

10 Εχάρην δὲ ἐν Κυρίῳ με-
γάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε
τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ
ἐφρονεῖτε, ἡκαίρεισθε δέ. 11 Οὐχ
ὅτι κατ' ὑτέρησιν λέγω· ἐγὼ γὰρ
ἔμαθον, ὅτι οἷς εἰμι, αὐτάρκης
εἶναι. 12 Οἶδα † καὶ ταπεινοῦ-
σθαι, οἶδα καὶ περιασεύειν· ὅτι
πᾶσι καὶ ἐν πᾶσι μεμύημαι καὶ
χορτάζεσθαι καὶ πεινᾶν, καὶ ὀρι-
σεύειν καὶ ὑπερεῖσθαι. 13 Πάντα
ἰσχύω ὅτι τῷ ἐνδυναμοῦντί με Χρι-
στῷ. 14 Πλὴν χαλῶς ἐποιήσατε,
συγκοινωνήσαυτές μου τῇ θλίψει.
15 Οἶδατε δὲ καὶ ὑμεῖς, Φιλιπ-
πήσιοι, ὅτι ἐν ἀρχῇ τῆς Εὐαγγε-
λίου, ὅτε ἔξῃλθον ἀπὸ Μακεδονίας,
ὁδὸν μία μοι Εκκλησία ἐκοινώνησεν
εἰς λόγον δόσεως καὶ λήψεως, εἰ
μὴ ὑμεῖς μόνοι. 16 Καὶ ἐν Θεσσα-
λονίκη καὶ ἅπαξ καὶ δις εἰς τιμὴν
ἡρεῖαν μοι ἐπέμψατε. 17 Οὐχ
ὅτι ὀπιζητῶ τὸ δόμα, ἀλλ' ὀπι-
ζητῶ τὸν καρπὸν τὸν πλεονάζοντα
εἰς λόγον ὑμῶν. 18 Ἀπέχω δὲ
πάντα, καὶ περισεύω πεπλήρω-
μα, δεξάμενος ὡς ἔξ Εὐαφροδί-
του τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας,
ἡυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.
19 Ὁ δὲ Θεὸς μου πληρώσῃ πάντας

10 But I rejoyced in the
Lord greatly, that now at the
last your care of me has flou-
rish'd again; wherein ye were
also carefull, but ye lack'd op-
portunity.

11 Not that I speak in re-
spect of Want: for I have
learn'd, in whatsoever state I
am, therewith to be content.

12 I know both how to be
abas'd, and I know how to
abound: every where, and in
all things I am instructed both
to be full and to be hungry,
both to abound and to suffer
need.

13 I can do all things thro'
Christ who strengthens me.

14 Notwithstanding ye have
well done, that ye did commu-
nicate with my Affliction.

15 Now ye, Philippians,
know also, that in the begin-
ning of the Gospel, when I de-
parted from Macedonia, no
Church communicated with
me, as to giving and receiving,
but ye only.

16 For even in Thessaloni-
ca ye sent once and again unto
my necessity.

17 Not that I desire a Gift;
but I desire Fruit that may
abound to your account.

18 But I have all, & abound;
I am full, having receiv'd of
Epaphroditus the things which
were sent from you, an odour
of a sweet smell, a sacrifice ac-
ceptable, well-pleasing unto
God.

19 *And my God shall sup-

ἡρεῖαν
ἐν δόξῃ
Θεῷ
αἰῶνα

10
you, I
I acqu
as it t
Lord,
flourish
you la
of any
learn'd
both h
things
and fu
do All
Christ
that ye
thereof
15 No
ing the
donia,
but ye
but fro
and aga
of, not
I desire
count a
needful
phrodit
of a sw
19 And
accordi
of his G
be Glor

V. 12.
Clem. A

ἡρεῖαν

TEXT.

TRANSLATION.

ἡρεῖαν ὑμῶν καὶ τὸν πλεοναῖτον αὐτοῦ
ἐν δόξᾳ, ἐν Χριστῷ Ἰησοῦ. 20 Τῷ δὲ
Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τὰς
αἰῶνας τῶν αἰώνων. Ἀμήν.

ply all your need, according to
his riches in Glory, by Christ
Jesus.

20 Now unto God and our
Father be Glory for ever and
ever. Amen.

21 Ἀσπα-

PARAPHRASE.

10 But now having given you such Directions as I judge proper for you, I can't conclude without taking notice again of your Kindness to me: I acquaint you therefore that I rejoyced in your Liberality, not so much as it tended to my Relief, but rather as it was highly acceptable to the Lord, that now at the last your Care of me to supply my wants has flourish'd again or reviv'd, wherein ye were also carefull all along, but you lacked opportunity afore now. 11 Not that I speak this in respect of any desire in me, that you or others should supply my want: for I have learn'd in whatsoever State I am, therewith to be content. 12 I know both how to be abas'd, and I know how to abound: every where and in all things I am instructed, both to be full and to be hungry, both to abound and suffer need, in such a manner as is pleasing to God. 13 For I can do All things, behave my self as I ought in every state of Life, thro' Christ who strengthens me. 14 Notwithstanding ye have Well done, that ye did communicate with my Affliction, i. e. not only bear a part thereof by your Concern for me, but also contribute toward my Relief. 15 Now ye, Philippians, know also, that in the beginning of my preaching the Gospel in your Parts of the World, when I departed from Macedonia, No Church communicated with me as to Giving and Receiving, but ye only, i. e. I receiv'd Charitable Contributions from no Church but from you. 16 For even while I was in Thessalonica, ye sent once and again unto the supply of my necessity. 17 And this I remind you of, not that I desire a further Gift for my Own advantage, but because I desire Fruit of your Christian Charity, that may abound to your account in the day of the Lord. 18 But as for me I have All that is needfull at present, and abound: I am Full, having receiv'd of Epaphroditus the things which were sent from you, which are as an Odour of a sweet Smell, as a Sacrifice acceptable and well-pleasing unto God. 19 And therefore on the other hand my God shall supply all your Need, according to his Riches in Glory, i. e. according to the Glorious Riches of his Goodness, by Christ Jesus. 20 Now unto God and our Father be Glory for ever and ever. Amen.

III.
He commends
their Liberality
towards Him,
teaching them
that Such Cha-
rity is as a very
Acceptable Sacri-
fice to God.

21 Salute

ANNOTATIONS.

V. 12. † So Alex. Clerm. and many other MSS. and Vulg. Lat. Version, and Clem. Alexandr. and Theodoret, &c.

TEXT.

TRANSLATION.

21 Ασπάζεσθε πάντα ἅγιον ἐν
Χριστῷ Ἰησοῦ, ἀσπάζοντα ὑμᾶς οἱ
συνὲ μοι ἀδελφοί. 22 Ασπάζονται
ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ
ἐκ τοῦ Καίσαρος οἰκίας. 23 Ἡ χάρις
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τῷ
πνεύματι ὑμῶν. Ἀμήν.

21 Salute every Saint in
Christ Jesus. The Brethren,
which are with me, salute
you.

22 All the Saints salute you,
chiefly they that are of Cesar's
household.

23 The Grace of our Lord
Jesus Christ be * with your
Spirit. Amen.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ
Ρώμης δι' Επαφροδίτου.

It was written to the Phi-
lippians from Rome, by
Epaphroditus.

ANNOTATIONS.

V. 23: † So Alex. Clerm. and other MSS. Also Vulg. Lat. and Ethiop. Ver-
sions, and Ambrose, &c.

The CONCLUSION.

21 Salute every Saint in Christ Jesus, *i. e. every True Christian who hopes for Salvation thro' Faith in and Obedience thro' Christ without observing the Law.* The Brethren, which are with me, salute you.

22 And All the other Saints, who dwell at Rome, salute you, chiefly they that are of Cesar's household. 23 The Grace of our Lord Jesus Christ be with your Spirit. Amen.

IV.
The Conclusion.

It, i. e. this Epistle was written to the Philippians from Rome, and sent to them by Epaphroditus.

SYNOPSIS

S Y N O P S I S.

I. The Introduction. Chap. I. 1, 2.

1. By *thanking* God for their *Stedfastness* in the Faith hitherto, and *praying* to God for their *Continuing* so to do. Chap. I. 3 — 11.
2. By acquainting them, that what had befallen him, had fell out to the *Furtherance* (of the Truth) of the Gospel. Chap. I. 12 — 20.
3. By declaring *his Readiness to Dy* in defence of the Truth of the Gospel, and his *Desiring to Live* only on that account. Chap. I. 21 — 26.
4. By instructing them to esteem it as a *Special Favour* to suffer for the sake of Christ. Chap. I. 27 — Ch. II. 4.
5. By setting before them the *Great Example of Christ* in submitting unto the *Death of the Cross* out of *Obedience* to the Will of God. Chap. II. 5 — 16.
6. By observing to them, that without their *Perseverance* *All his Labour upon them would be in vain*. Chap. II. 17, 18.
7. By acquainting them, that their *Perseverance* was a Matter of so Great moment, that he intended to send *Timothy on purpose* to see how things stood with them, and to confirm them. Chap. II. 19. to the end.
8. By expressly cautioning them against the *Judaizers*, using great sharpness of speech against the said False Teachers. Chap. III. 1 — 3.
9. By urging his *Own Example* to them, in *Renouncing his Own Righteousness* which is of the Law, tho' he might boast thereof as much as any One; and endeavouring to secure to himself *Salvation*, only thro' Christ. Chap. III. 4 — 14.
10. By urging to them, that this Doctrine of the Gentiles being under no obligation to be Circumcis'd, was in a special manner *Reveal'd* to him, and therefore they ought to *Follow him* therein. Chap. III. 15 — 17.
11. By foretelling them of the *Miserable End* of the False Teachers, and the *Happy end* of such as should persevere in the Truth. Chap. III. 18 — Chap. IV. 1.

II. The Main Design of the Epistle, viz. to preserve the *Philippians* from *Judaizing*. Which the Apostle endeavours to do,

III. Other Particulars.

1. Directions concerning Particular Persons. Chap. IV. 2, 3.
2. Exhortations to *Cheerfulness* under Persecution, and the Practice of Piety. Chap. IV. 4 — 9.
3. A Commendation of their *Liberality* towards Him and the Propagation of the Gospel. Chap. IV. 10 — 20.

IV. The Conclusion. Ch. IV. 21. to the end.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
COLOSSIANS.

THE PREFACE.

THERE is a great Agreement among the Learned, ^{I.} The Place whence, and Time when this Epistle was writ. that this Epistle was written from *Rome*, in the *same year* with those to the *Ephesians* and *Philippians*; and consequently in *A. D.* 62, or 64.

The *Design* of this Epistle was likewise the Same with that ^{II.} The Design of this Epistle. of the two others aforementioned, *viz.* to preserve the *Colossians* from being seduced by the *Judaizers*, and that not only as to the Necessity of Circumcision or Keeping the Law, but also as to the Worshipping of Angels. Which last Doctrine being more insisted against in this Epistle than the Others, it is reasonable to infer therefrom, that it prevail'd more (or was at least press'd more by the False Teachers) at *Coloss* than at *Ephesus* or *Philippi*. For that it was also started there, seems probable from *Ephes.* 1. 21, 22. and *Phil.* 2. 9, 10. compar'd with *Col.* 1. 16. and 2. 10, 18, 19.

ΠΑΥΛΟΥ

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΚΟΛΑΣΣΑΕΙΣ
ΕΠΙΣΤΟΛΗ.

THE
EPISTLE
OF
PAUL
THE APOSTLE
TO THE
COLOSSIANS.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ Ἀπόστολος Ἰησοῦ
Χριστοῦ, καὶ θελήματος Θεοῦ,
καὶ Τιμόθεος ὁ ἀδελφός, 2 τοῖς
ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελ-
φοῖς ἐν Χριστῷ Ἰησοῦ. χάρις ὑμῖν
καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε ὡς
ὑμῶν προσευχόμενοι 4 ἀκούσαντες

PAUL an Apostle of Je-
sus Christ by the Will
of God, and Timothy
* the Brother,

2 To the Saints and Faith-
full Brethren in Christ Jesus,
who are at Coloss: Grace be
unto you, and Peace from God
our Father, and the Lord Je-
sus Christ.

3 We give thanks to God
and the Father of our Lord
Jesus Christ, praying always
for you;

4 Since we heard of your

ANNOTATIONS.

V. 2. † Ἰησοῦ is read in Alex. Clerm. and other MSS. as also in Vulg. Latin, and Syriack Versions, &c.

(a) See Gal. 1. 15, 16. (b) Coloss was a City of Phrygia, not far from Hierapolis and Laodicea, which are both mention'd in this Epistle Chap. 4. 13. It is in almost All the ancient MSS. writ Κολασσαῖς. So that it is not unlikely that it was usually pronounc'd Κολασσαῖ, not Κολοσσαῖ, at least by the Inhabitants of these Parts, or about that Time. See more of it in the second Part of my Geogr. of N. T. Chap. 4. Sect. 1. numb. 4.

(c) Whether St Paul had ever been himself at Coloss, and there preach'd the Gospel, before he writ this Epistle, is controverted. And be that as it will, by

THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
COLOSSIANS.

PARAPHRASE.

THE INTRODUCTION.

PAUL an Apostle of Jesus Christ by the *special (a)* Will of God, and Timothy the Brother *eminent in the Work of the Gospel*,
2 to the Saints or Christians in general, and *more especially* to the Faithful Brethren in Christ Jesus, (*i. e. who stand Firm against the Judaizers and all other Seducers*) who are at (*b*) Coloss: Grace be unto you, and Peace from God our Father, and the Lord Jesus Christ.

SECTION I.

The Apostle instructs the Colossians, why they ought not to hearken to those False Teachers, as would Seduce them to be Circumcis'd and Observe the Law, and also to Worship Angels.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 since we heard (*c*) of the Constancy of your Faith

1. The Apostle thanks God for the Colossians Steadfastness in the Faith, and commends their Piety.

ANNOTATIONS.

here seems most reasonable to understand, not so much the Colossians First Receiving of the Faith, but rather or principally *their Constancy* in adhering to the True Faith that they had formerly receiv'd, or in one word their *Faithfulness*. For this is most agreeable to the Inscription of this Epistle to the Faithful in Christ Jesus, v. 2. And it can't be well suppos'd, but that the Apostle had heard, considerably afore the writing of this Epistle, of their Conversion and

TEXT.

TRANSLATION.

† πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ † ἀγάπην † ἣν ἔχετε εἰς πάντας τὰς ἁγίας, 5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν ᾠκησάτε ἐν τῷ λόγῳ τῆς ἀληθείας ἢ Εὐαγγελίῳ, 6 ἣν παρόντως εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ καὶ ἔστι καρποφορούμενον † καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν ἢ Θεοῦ ἐν ἀληθείᾳ. 7 καθὼς ἐμάθετε ἀπὸ Επαφρᾶ ἢ ἀγαπητοῦ συνδέλφου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος ἢ Χριστοῦ. 8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.

9 Διὰ τούτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, ἢ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν ἢ θελήματος αὐτοῦ, ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ. 10 ὥστε ᾤκησάτε ὑμᾶς ἀξίως ἢ Κυρίου εἰς πᾶσαν ἀρέσκειαν, ὡς παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι † τῇ ἐπιγνώσει ἢ Θεοῦ. 11 ὡς ἐν πάσῃ δυνάμει δυναμέμενοι καὶ τῷ κράτει τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς. 12 εὐχαριστοῦντες

Faith in Christ Jesus, and of the Love which ye have to All the Saints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the Word of the Truth of the Gospel:

6 Which is come unto you, as it is in all the World; and brings forth fruit * & increases, as it do's also in you, since the day ye heard of it, and knew the Grace of God in Truth.

7 As ye * learn'd of Ephras our dear Fellow-servant, who is for you a Faithfull Minister of Christ:

8 Who also declar'd unto us your Love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you and to desire, that ye might be fill'd with the Knowledge of his Will, in all Wisdom and Spiritual Understanding:

10 That ye might walk worthy of the Lord unto all pleasing, being fruitfull in every good Work, and increasing in the Knowledge of God;

11 Strengthen'd with all might according to his glorious Power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the

ANNOTATIONS.

First Receiving the Faith, allowing that he did not Himself convert them. Besides we find the same Expression us'd in Ephes. 1. 15. and yet there is no doubt, but the Apostle converted the Ephesians Himself; and consequently that by their *πίστις* or Faith must be understood their Faithfulness. And if so, it may likewise be understood so here; and consequently No certain Argument can be drawn hence, that St Paul did not himself convert the Colossians, or at least had never been

P A R A P H R A S E.

Faith in Christ Jesus, and of the Love which ye have to All the Saints *without distinction Uncircumcis'd as well as Circumcis'd*; 5 *which Faith and Love ye have* for the Hope which is laid up for you in Heaven, whereof ye heard before in the Word of the Truth of the Gospel, *i. e. by the preaching of the Gospel of Truth*: 6 Which *by the good Providence of God* is come unto you, as it is *preach'd* in all the World: and brings forth fruit and increases, as it do's also in you, since the day ye *first* heard of it, and knew the Grace, *i. e. Gracious Kindness* of God in Truth, *i. e. to be extended to you Gentiles by the Gospel as well as to the Jews*. 7 As ye (d) learn'd of Epaphras our dear Fellow-servant, who is for you a Faithfull Minister of Christ: 8 who also declar'd unto us your Love in the Spirit, *i. e. your sincere and hearty Love to me*.

9 For this cause We also, since the day we heard it, *viz. your Love to me and Faithfulness in maintaining the Truth of the Gospel*, do not cease to pray for you and to desire, that ye might be fill'd with the Knowledge of his Will, *i. e. might fully know the Will of God in Christ or the design of the Gospel*, in all Spiritual Wisdom and Spiritual Understanding; 10 that *being thus spiritually Wise ye might walk (e) Worthy of the Calling wherewith the Lord has call'd you, namely unto all Pleasing of God*, being fruitfull in every Good Work, and continually increasing in the Knowledge of God; 11 strengthen'd with all Spiritual might according to his Glorious Power, *i. e. according to the Glorious Power of his Holy Spirit working in you and strength'ning you*, unto all Patience and Long-suffering, *and that so as to be able even with Joyfulness to undergo Affliction*; 12 Giving thanks unto God the Father

II.
He prays for their further Increase in Piety, and Knowledge of the Design of the Gospel.

A N N O T A T I O N S.

been at Coloss. Some indeed will have the Epistle to the *Ephesians* to be that, which was written to the *Laodiceans*, and is mention'd chap. 4. 16. (concerning which more shall be there said.) But then the same Persons own that it is likely that the same Epistle, tho' first written to the *Laodiceans*, yet was afterwards by St Paul's order carried by *Tychicus* also to the *Ephesians*, and so came to be commonly inscrib'd to the *Ephesians*. And therefore *viz. Ephes. 1. 15.* must still be understood to denote, at least with reference to the *Ephesians*, not their First Receiving of the Faith, but their Firm Continuance therein. And if so there, it may also be here. For further Confirmation whereof compare chap. 2. 5.

V. 4. † So Alex. Clerm. and other MSS. as also Vulg. Lat. Version, &c.

V. 6. † So Alex. Clerm. and many other MSS. Also Vulg. Latin, Syr. and Ethiop. Versions. Likewise Chrysost. Theodoret, Theophyl. Oecum. &c.

V. 7. † *Kay* is omitted in Alex. Clerm. and other MSS. as also in Vulg. Latin, Syr. and Ethiop. Versions, &c.

V. 10. † So Alex. Clerm. and many other MSS. Also Vulg. Lat. Syr. and Ethiop. Versions, with Chrysost. Ambros. &c.

(d) This that is here said, seems to be a Good Argument, that the *Colossians* were converted, not by St Paul, but by *Epaphras*.

(e) Compare *Eph. 4. 1.* and *Phil. 1. 27.*

TEXT.

TRANSLATION.

τῷ πατρὶ τῷ ἰκανώσαντι ἡμᾶς εἰς τὴν
μερίδα τῆς κλήρης τῆς ἀγίων ἐν τῷ φωτί.
13 ὅς ἐρρύσατο ἡμᾶς ἐκ τῆς ἑξουσίας
τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασι-
λείαν τοῦ υἱοῦ τοῦ ἀγάπης αὐτοῦ. 14 ἐν
ᾧ ἔχομεν τὴν ἀπολύτρωσιν, † τὴν ἀφε-
σιν τῶν ἁμαρτιῶν.

15 Ὁς ὅστις εἰκὼν τοῦ Θεοῦ ἀορα-
τος, ὡροτότοκος πάσης κτίσεως.

16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ
ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς,
τὰ ὄρατα καὶ τὰ ἀόρατα, εἴτε θρό-
νοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε
ἑξουσίαι· τὰ πάντα δι' αὐτοῦ, καὶ εἰς
αὐτὸν ἔκτισται. 17 καὶ αὐτός ὅστις ὡρὸς
πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέ-
στηκεν.

18 Καὶ αὐτός ὅστις ἡ κεφαλὴ
τοῦ σώματος τῆς Εκκλησίας, ὅς ὅστις
ἀρχὴ, ὡροτότοκος ἐκ τῶν νεκρῶν, ἵνα

Father, who has made us meet
to be Partakers of the Inheri-
tance of the Saints in Light:

13 Who has deliver'd us
from the power of darkness,
and has translated us into the
Kingdom of his dear Son:

14 In whom we have re-
demption, even the forgiveness
of Sins.

15 Who is the Image of the
invisible God, the first-born of
every creature:

16 For by him were All
things created, that are in hea-
ven, and that are on earth,
visible and invisible, whether
they be Thrones, or Domi-
nions, or Principalities, or
Powers: All things were creat-
ed by him, and for him:

17 And he is before All
things, and by him All things
consist.

18 And he is the Head of
the Body, the Church; who
is the Beginning, the First-
born from the Dead; that in
γεννηται

ANNOTATIONS.

V. 14. † So the MSS. and Versions last cited; and together with Chrysost. and
Ambr. also Theophylact.

(ee) As to the Expression ὡροτότοκος πάσης κτίσεως, the Apostle has himself taken
care to explain what he meant thereby, namely v. 17. where he says of Christ,
Αὐτὸς ἐστὶ ὡρὸς πάντων. And yet ὡροτότοκος πάσης κτίσεως is equivalent to πρῶτος
πάσης κτίσεως, is evident from Joh. 1. 30. where John the Baptist says of our Sa-
viour ὡροτότος μου ἦν, that is, πρῶτος μου ἦν, and accordingly we render it; *He was before
me.* So that from this Expression of St Paul it can't be inferr'd that Christ as to
the Nature he subsisted in, before he took Flesh, was of the Rank of Creatures,
being only the First-born of Created beings or the First of That Rank; but
from the Expression Rightly understood according to the Apostle's own Explan-
ation v. 17. it may be Rightly inferr'd that He is Truly and Essentially God.
For *He that is Before All Things Created*, is Himself Uncreated, and conse-
quently Truly God.

(f) This surely is a very Considerable and Undeniable Argument of the True
Divinity of Christ; and that Supreme Worship is due to Him; since Supreme
Worship

P A R A P H R A S E.

ther who by vouchsafing us the Grace of his Holy Spirit has made us meet to be partakers of the Inheritance of the Saints in Light, viz. the Light of the Gospel here, and Eternal Light hereafter; 13 who has deliver'd us from the Power of Darkneſs, viz. from the Power the Devil had over us by means of our Spiritual Ignorance, before we were instructed by the Gospel, and whereby he ſeduced us to commit Works of Darkneſs or ſuch Sins as ariſe from Ignorance and are uſually committed in the Dark, and whereby we were render'd liable to Eternal Darkneſs or Damnation; and has tranſlated us from the Power or Kingdom of the Devil into the Kingdom of his Dear Son Jeſus Chriſt: 14 In whom we have Redemption from All the Spiritual Miſeries the Devil would bring upon us, the firſt part of which Redemption conſiſts in this, even the Forgiveness of Sins.

15 Who is the true and perfect Image of the inviſible God, i.e. whereas God in his own Divine Excellency is incapable of being ſeen by mortal Eyes, the Second Perſon of the Holy Trinity, who is of the ſame infinite Goodneſs, Power, &c. with the Father, and ſo likewise Inviſible as to his Divine Nature no leſs than the Father, did before his Incarnation aſſume to himſelf a Viſible Glory wherein he appear'd to the Patriarchs, and at his Incarnation did aſſume to himſelf Fleſh, wherein he appear'd and dwelt among us in theſe latter days; and the ſame Second Perſon of the Holy Trinity may alſo be ſtil'd the Firſt-born of Every Creature, namely as in reſpect of his Divine Nature he was begotten of the Father before All Creatures, and as to his Humane Nature He was the Firſt that was rais'd from the Dead, never to Dy again: 16 As to his Divine Nature I ſay He was begotten before All Creatures: for by Him were All things created, that are in Heaven, and that are on Earth, Viſible and Inviſible, of which laſt ſort are the ſeveral Orders of Angels, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and alſo (f) for him, i. e. for his ſervice and to his Glory: 17 And it hence appears that He is before All things, and alſo it is to be known further that as by him All things were at firſt created, ſo by Him All things Conſiſt or are ſtill preſerv'd. 18 And ſtill further He is the Head of the Myſtical Body or Spiritual Society, call'd the Church: who agreeably to ſuch his Headſhip, as he was the Beginning or Perſon, by whom the Firſt Creation was effected, ſo likewise he is the Beginning or Perſon by whom the Second Creation is effected, and as to his Humane Nature in particular is the Firſt-born from the Dead, that in All things, viz. in reſpect of the Firſt and Second Creation, i. e. in reſpect of the Creation properly ſo call'd, and the Redem-

III.
He ſets before them the Excellency of our Bleſſed Saviour, both as to his Divine and Humane Nature, thereby intimating his Ability to Save them, without the Obſervance of the Law, &c.

A N N O T A T I O N S.

Worſhip is evidently due from the Creature to Him, for whoſe Service and Glory the ſaid Creature is made.

TEXT.

TRANSLATION.

γένηται ἐν παντί αὐτὸς πρῶτος.

19 Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν ὃ πλήρωμα κατοικῆσαι. 20 καὶ δι' αὐτοῦ ἁποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, (εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ,) εἴτε τὰ ὑπὲρ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

21 Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ ἀγαθότητι ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἁποκατήλλαξεν, 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου αὐτοῦ, ὥστε ἡμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ. 23 εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινέσθαι ἀπὸ τῆς ἐλπίδος τοῦ Εὐαγγελίου τοῦ ἡκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν.

Οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

24 † Ὅς νῦν χαίρω ἐν τοῖς † παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑπερήματα τοῦ θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ Εκκλησία. 25 ἧς ἐγενόμην ἐγὼ διάκονος, καὶ τὴν οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ.

all things he might have the Preeminence.

19 For it *seem'd good that in him should All Fulness dwell;

20 And by him to reconcile All things unto him (having made peace by the blood of his Cross; by him, I say,) whether they be things on earth or things in heaven.

21 And you that were sometime alienated, and Enemies in your mind by wicked works, yet now has he reconcil'd,

22 In the body of his *own flesh, thro' *his own death, to present you holy, and unblamable, and unreprouable in his own sight:

23 If ye continue in the faith grounded and settled, and be not mov'd away from the Hope of the Gospel, which ye have heard, and which *is preach'd to every Creature, which is under heaven: whereof I Paul am made a minister.

24 Who now rejoyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his Bodies sake, which is the Church:

25 Whereof I am made a Minister, according to the dispensation of God, which is given to me *toward you, to fulfill the word of God;

26

ANNOTATIONS.

V. 22. † So Alex. and other MSS. as also Syr. Arab. and Ethiop. Versions, together with Irenæus, &c.

V. 24. † So Clerm. and other MSS. as also Vulg. Lat. Version, &c.

Ibid.

P A R A P H R A S E.

Redemption or Restoration of mankind, He might have the Preeminence.

19 For it seem'd good (g) to God, that in him should All Fulness of the Divine Nature (*viz.* Goodness, Wisdom, Power, &c.) dwell, 20 and (as by Him All things were at first Created, and are still preserv'd, so by Him, *i. e.* Christ (g) to reconcile All things unto (g) Him, *i. e.* God (having made Peace between God and Man, and consequently between the Holy Angels and Men, as also between Jew and Gentile, by the Blood of his Cross; by him, I say, thus to reconcile All things, *viz.*) whether they be things on Earth or things in Heaven.

21 And accordingly you, Colossians and other Gentiles, that were sometime alienated or strangers to the Covenant of God, and Enemies to God, in your Mind or affections which Enmity shew'd it self also by Wicked Works, yet now has he, *i. e.* Christ reconcil'd to God, 22 in the Body of his own Flesh thro' his own Death, in order to present you holy and unblamable, and unreprouable in his own sight: 23 if so (h) be (or forasmuch as) ye continue in the Faith, grounded and settled, and be not mov'd away by fear of Persecution from the Hope of the Gospel, which ye have heard, and which is preach'd to Every Creature, *i. e.* to All Mankind, which is under Heaven.

Whereof I Paul am made a Minister. 24 Who as such now rejoyce even in my sufferings for you Gentile Converts, and so go on to fill up that share which is behind of the Afflictions of Christ in his Members, by enduring my share of them in my Flesh, for his Bodies sake, which is the Church. 25 Whereof I am made a Minister, according to the Dispensation of God which is given to me particularly toward you Gentiles, to fulfill the Word of God in being sent to preach the Gospel to you

IV.
He observes to them, that they are Reconcil'd to God by Christ.

V.
He observes to them, that he was in a special Manner made a Minister of the Gospel, to publish the Mystery hid to former Ages, *viz.* that the Gentiles were, equally with the Jews call'd to Salvation thro' Christ; and that for preaching this it was, that he at present suffer'd Imprisonment.

A N N O T A T I O N S.

Ibid. † M̄ is wanting in Alex. Clerm. and many other MSS. as also in Vulg. Syr. and Arab. Versions, &c.

(g) As it is not here expressly said, that it seem'd good to the FATHER, so there is no Ground in the Context for restraining it to the Father. For tho' v. 20. it is render'd in our Translation, *And by him to reconcile All things unto HIMSELF*, yet the Original Word render'd *Himself* is not *ἑαυτῷ* or *αὐτῷ* but *αὐτῷ* according to the universal agreement of Copies. And v. 21, 22. it is evident that the Person there more particularly spoken of by the Apostle is Christ himself, or the Second Person of the Trinity. All which particulars carry in them no contemptible Arguments for the True Divinity of Christ. And as the applying *ἐν δόξῃ* in v. 19. to the Godhead is warranted by the place parallel hereto, *viz.* 2 Cor. 5. 19. so that *καταπάντων αὐτῷ* (not *αὐτῷ*) is the true Reading, is confirm'd by the parallel place Eph. 5. 27. Lastly it is here observable, that it is with great reason suppos'd, that the Apostle here asserts *πάν τὸ πλῆρωμα* (*viz.* of the Godhead, as appears from chap. 12. 9.) to dwell in Christ, in opposition to the False Notions and Doctrines of the Gnosticks, who made the Pleroma of the Godhead to consist of Thirty Æones.

(h) *Εἴτε* may very well be render'd likewise here, *Forasmuch as*.

V. 27.

TEXT.

TRANSLATION.

26 Τὸ μυστήριον τὸ ἀποκεκρυμμένον
 ἀπὸ τῆς αἰώνων καὶ ἀπὸ τῆς γενεῶν,
 νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ.
 27 οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς
 ὁ πλῆτος τῆς δόξης τῆς μυστηρίου τῆς
 ἐν τοῖς ἔθνεσιν, ἡ ὅτι Χριστὸς ἐν
 ὑμῖν, ἡ ἐλπίς τῆς δόξης. 28 ὃν
 ἡμεῖς καταγγέλλομεν, νηθεποῦτες
 πάντα ἄνθρωπον, καὶ διδάσκοντες πάν-
 τα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα πρᾶ-
 γήσωμεν πάντα ἄνθρωπον τέλειον ἐν
 Χριστῷ Ἰησοῦ. 29 Εἰς ὃ καὶ κοπιῶ,
 ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ
 τὴν ἐνεργημένην ἐν ἐμοὶ ἐν δυνάμει.
 Κεφ. Β'. Θέλω ᾧ ὑμᾶς εἰδέναι ἡλί-
 κον ἀγῶνα ἔχω διὰ ὑμῶν, καὶ τῆς
 ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑώρακασι
 τὸ πρόσωπόν μου ἐν σαρκί. 2 ἵνα
 ὁρμηθῶσιν αἱ καρδίαι αὐτῶν, συμ-
 βιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα
 πλῆτον τῆς πληροφορίας τῆς συνέ-
 σεως, εἰς ὁπίγνωσιν τῆς μυστηρίου τῆς
 Θεοῦ καὶ πατρὸς καὶ τῆς Χριστοῦ. 3 ἐν
 ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας
 καὶ τῆς γνώσεως ἀπόκρυφοι.

4 Τοῦτο δὲ λέγω, ἵνα μηδεὶς
 ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.
 5 Εἰ γὰρ καὶ τῇ σαρκὶ ἀπαιμι, ἀλλὰ
 τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων
 καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ

26 *Even the Mystery, which*
has been hid from ages and
from generations, but now is
made manifest to his Saints:

27 *To whom God would*
make known, what is the
Riches of the Glory of this
mystery among the Gentiles,
which is Christ in you, the
Hope of Glory:

28 *Whom we preach, warn-*
ing every man, and teaching
every man in all wisdom, that
we may present every man per-
fect in Christ Jesus:

29 *Whereunto I also labour,*
striving according to his work-
ing which worketh in me
mightily.

Chap. II. For I would that
*ye knew, what great *striving*
I have for you, and for them
at Laodicea, and for as many
as have not seen my face in
the flesh:

2 *That their hearts might*
be comforted, being knit to-
gether in Love, and unto all
the riches of the full assurance
of understanding, to the ac-
knowledgment of the Mystery
of God and the Father, and
of Christ.

3 *In whom are hid all the*
Treasures of Wisdom and
Knowledge.

4 *And this I say, lest any*
man should beguile you with
enticing words.

5 *For tho' I be absent in*
the Flesh, yet am I with you
in the Spirit, joying and be-
holding your order, and the

περιέωμαι

V. 27.
 (i) T
 to argue
 of plausible
 Act. 7. 53

PARAPHRASE

as was foretold by the Prophets, and fully to preach the same, viz. in respect of that Branch of the Gospel which is more particularly and fully reveal'd to me; 26 Even the Mystery of the Calling of the Gentiles, which has been hid from Ages and from Generations past, in comparison of the Clearness wherewith it is now reveal'd; but now is made Manifest to his Saints: by my Preaching. 27 To whom God would now make known, what is the Riches of the Glory of this Mystery among the Gentiles; which *Mystery in short* is Christ in you, i. e. the Preaching of Christ among you, and thro' him the Hope of Glory. 28 Whom accordingly we preach, warning every man whether Jew or Gentile, and teaching every man in all Spiritual Wisdom, that we may present every man Perfect in Christ Jesus, without having any Recourse to the observation of the Law: 29 Whereunto I also Labour earnestly, striving according to his working which worketh in me mightily, viz. both in giving me Grace to be Willing so to labour and strive, and also in assisting me with the power of working Miracles in order to convince others of the Truth of the Gospel as preach'd by me. Chap. II. For I would that ye knew, what great striving in my Prayers I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 that their Hearts might be comforted under their Afflictions, that they may be knit together in mutual Love (especially between the Jewish and Gentile Converts) and may advance unto all the Riches of the full assurance of Understanding, i. e. to a Full understanding and assurance of the Riches of God's Mercy, and so to the acknowledgment of the Mystery of God and the Father, and of Christ, viz. the Mystery of offering Salvation to the Gentiles equally with the Jews by the Gospel of Christ: 3 In whom, i. e. in Christ or the Mystery of Saving the Believing Gentiles as well as Jews by Christ, are hid all the Treasures of Wisdom and Knowledge, which ye had need to seek after in order to your Salvation.

4 And this I say, lest any man should beguile you with enticing words, or should by (i) plausible but false Reasoning seduce you into any different Opinion, as if it was necessary to Salvation for you to know other particulars, which relate not to, and are inconsistent with the Gospel. 5 For tho' I be absent from you in the Flesh or Body, yet am I with you in the Spirit or Mind, joying and beholding, i. e. with joy beholding

VI.
He proceeds to warn them against the False Teachers among them.

ANNOTATIONS.

V. 27. † So Alex. and Clerm. MSS. as also Vulg. Lat. and Syr. Versions, &c.
(i) Thus παραλογίζεσθαι ἐν πιθανολογίᾳ do's properly signify, παραλογίζεσθαι being to argue wrong, and πιθανολογία being a plausible way of Discouraging, or the using of plausible Arguments, such as the Law being given by the Disposition of Angels, Act. 7. 53. Michael being call'd your Prince, Dan. 10. 21.

T E X T. TRANSLATION.

στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

6 Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰη-
σοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε.

7 ῥριζωμένοι καὶ ἐποικοδομούμενοι ἐν
αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστι, ὡς
καθὼς ἐδιδάχθητε, περισεύοντες ἐν
αὐτῇ ἐν εὐχαρίστια. 8 Βλέπετε μή τις
ὑμᾶς ἔσται ὁ συλαγωγῶν ἀφ' ἧς φιλο-
σοφίας, καὶ κενῆς ἀπάτης, καὶ τῆς παρά-
δοξιν τῶν ἀνθρώπων, καὶ τὰ στοιχεῖα
τοῦ κόσμου, καὶ ὃ καὶ Χριστὸν.

9 Ὅτι ἐν αὐτῷ κατοικεῖ πάν τὸ
πλήρωμα τῆς θεότητος σωματικῶς.

10 καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς
ἐστιν ἡ κεφαλὴ σώσης ἀρχῆς καὶ ἐξουσίας.

11 ἐν ᾧ καὶ περιετμήθητε περι-
τομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει
τοῦ σώματος † τῆς σαρκός, ἐν τῇ
περιτομῇ τοῦ Χριστοῦ. 12 σωμα-
φέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν
ᾧ καὶ συνηγόρητε ἀφ' ἧς πίστεως

τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραν-
τος αὐτὸν ἐκ τῶν νεκρῶν. 13 Καὶ
ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παρα-
πτώμασι, καὶ τῇ ἀκρωσύᾳ τῆς

steadfastness of your Faith in
Christ.

6 As ye have therefore re-
ceiv'd Jesus Christ the Lord,
so walk in him:

7 Rooted and built up in
him, and stablish'd in the Faith,
as ye have been taught, a-
bounding therein with thank-
giving.

8 Beware lest any man spoil
you thro' Philosophy and vain
Deceit, after the tradition of
Men, after the rudiments of
the World, and not after
Christ:

9 For in him dwells all the
Fulness of the Godhead bo-
dily.

10 And ye are compleat in
him, who is the Head of All
principality and power.

11 In whom also ye are
circumcis'd, with the Circum-
cision made without hands, in
putting off the Body * of the
Flesh, by the Circumcision of
Christ:

12 Buried with him in Ba-
ptism, wherein also you are
risen with him, thro' the faith
of the operation of God, who
has rais'd him from the Dead.

13 Even you being dead in
your sins, has he quicken'd to-
gether with him, and that in

σάρκα

A N N O T A T I O N S.

V. 11. † So Alex. and Clerm. and other MSS. Also Vulg. Lat. and Ethiop.
Versions, &c. Τῶν ἀμαρτιῶν seems to be added by way of Explication.

(k) Compare verse 17.

(kk) The Apostle having said v. 12. that the Colossians were risen with Christ,
he adds here v. 13. καὶ ὑμᾶς νεκροὺς ὄντας &c. not as a new distinct particular, but
only as a Further illustration of the Grace of the Gospel, viz. that God had so
quicken'd

beholding your Order and the Stedfastness of your Faith in Christ.
 6 As ye have therefore receiv'd Christ Jesus the Lord, *i. e.* as ye have been taught that your Faith in, and Obedience to Christ is sufficient to Salvation, so walk in obedience to Him as who is sufficient to save you, 7 rooted and built up in Him, and stablish'd in the Faith of Him, as ye have been taught, *viz.* that the Gospel is the only Rule you need to observe in order to be sav'd, abounding therein with Thanksgiving, *i. e.* being abundantly thankfull to God for requiring no other Terms of Salvation than those that are propos'd in the Gospel. 8 Beware lest any man spoil or as it were plunder you of True Saving Knowledge, thro' Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, *i. e.* thro' any Vain Speculations or Doctrins borrow'd either from the Heathen Philosophy or the Jewish Law, and founded on mere Human Tradition or Worldly (whether Heathenish or Jewish) Customs and Rites, and not after or agreeable to the Gospel of Christ.

9 For in opposition to the False Doctrins concerning the World being made by Angels, and that in them the Godhead is to be conceiv'd to dwell in part, and that it is requisite to worship the said Angels, as inferior Deities, in opposition to these and the like Doctrins borrow'd from or agreeable to the Heathen Philosophy, you are to know and believe assuredly, that in Him, *viz.* Christ dwells all the Fulness of the Godhead (*k*) Bodily, *i. e.* All the Divine Perfections, *viz.* Goodness, Wisdom, Power, &c. Really and Essentially, 10 and consequently that ye are complete, as to All requir'd to Salvation, in Believing and Obeying and Worshipping Him, who is the Head of All Principality and Power, or the several Orders of Angels.

VII.
 Particularly as to the Worshipping of Angels.

11 In whom also ye are Circumcis'd, with the true Spiritual Circumcision made without hands and now requir'd and accepted by God, and which consists in putting off the Body of the Flesh, *i. e.* in casting off the Power of Sin which dwells in the Flesh, by the Circumcision of Christ, *i. e.* by the Christian Circumcision or Baptism: 12 Being buried to sin with him, *i. e.* Christ in Baptism, wherein also ye are risen to Newness or Holiness of Life with him, *i. e.* as One part of Baptism, *viz.* the Dipping under the Water do's denote your being Dead and Buried to Sin, *i. e.* your Renouncing of Sin, so the other part of Baptism, *viz.* your Rising up from under the Water do's denote your Rising to Holiness of Life or your Sincere and Firm Resolution to live an Holy Life for the future, namely thro' the Faith of the Operation of God, who has rais'd Him, *i. e.* Christ from the Dead, and consequently can by his Grace raise us likewise from the Death of Sin to the Life of Righteousness: 13 (*kk*) Even you (*I say*) being afore dead in your Sins, has he, *i. e.* God quicken'd, *i. e.* rais'd up from the Death of Sin to the Life of Righteousness, together with him, *i. e.* as he rais'd up Christ from Bodily

VIII.
 And as to the Necessity of Circumcision or Obeying the Law.

TEXT. TRANSLATION.

σαρκός ὑμῶν συνεζωποίησεν σὺν αὐτῷ,
 χαρισάμενος ἡμῖν πάντα τὰ παρα-
 πτώματα. 14 Ἐξαλείψας τὸ κατ'
 ἡμῶν χειρῶν γραφὸν τοῖς δόγμασιν, ὃ ἦν
 ὑπεραντίον ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ
 τῶν μέσων, προσηλώσας αὐτὸ πρὸς σταυρῶν.
 15 ἀπεκδυσάμενος τοὺς ἀρχαίς καὶ τοῖς
 ἐξουσίαις, ἐδειγμάτισεν ἐν σαρκί, ἡ
 θριαμβεύσας αὐτὸς ἐν αὐτῷ.

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν
 βρώσῃ ἢ ἐν πόσῃ, ἢ ἐν μέρει ἑορ-
 τῆς, ἢ νομηνίας, ἢ σαββάτων.
 17 ἃ ὄντι σκιά τῆς μελλόντων, τὸ
 δὲ σῶμα τῆς Χειρὸς.

18 Μηδεὶς ὑμᾶς καταβραβεύτω
 θελων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ
 τῆς ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβα-
 τεύων, εἰκὴ φυσικὸς ἔστω τῆς νοῦς
 τῆς σαρκὸς αὐτοῦ, 19 καὶ ὃ κρα-
 τὴν πρὸ κεφαλῆς, ἐξ ὃ πάντες τὸ σῶ-
 μα ἀφ' ὃ ἀφ' ὃ συνδεδεμένων ὅπι-
 χορηγούμενον, καὶ συμβιβάζόμενον,
 αὐξί τὴν αὐξήσει τῆς Θεοῦ.

the Uncircumcision of your
 flesh, having forgiven * us All
 Trespases,

14 Blotting out the hand-
 writing of ordinances, that was
 against us, which was contra-
 ry to us; and he took it out
 of the way, nailing it to his
 Cross.

15 And having * divested
 principalities and powers, he
 made a shew of them openly,
 triumphing over them * by it.

16 Let no man therefore
 judge you in Meat or in Drink,
 or in respect of an Holyday,
 or of the New Moon, or of
 the Sabbaths:

17 Which are a shadow of
 things to come, but the Body
 is of Christ.

18 Let no man beguile you
 of your reward, * by a volun-
 tary Humility and worship-
 ing of Angels, intruding into
 those things which he has not
 seen, vainly puffed up by his
 fleshly mind.

19 And not holding the
 Head, from which all the Bo-
 dy, by joynts and bands having,
 nourishment minister'd, and
 being knit together, increases
 with the increase of God.

20

ANNOTATIONS.

quicken'd and raised them up together with Christ, *Even when they were Dead in their Sins.* Wherefore * in this place is best render'd, (not and, but) even; as it is in the parallel place *Ephes. 2. 5.* Moreover, the Great Design of this Epistle being to satisfy the *Colossians* of the No Necessity of being Circumcis'd, forasmuch as their being Uncircumcis'd was no Bar to their becoming God's People by the Gospel, it seems not proper to refer the next clause [*καὶ τῇ ἀποστολῇ τῆς σαρκὸς ὑμῶν,*] to *παρακαταθήκεν*, this serving rather to shew the Disadvantage of Uncircumcision, and so the Advantage of Circumcision, and consequently being not agreeable to the Design of the Epistle; but it seems requisite to refer the said Clause

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P A R A P H R A S E.

dily Death, and that in the Uncircumcision of your Flesh or without requiring you to be Circumcis'd, and to become obedient to the Toke of the Law, having graciously forgiven us All Trespases past and now repented of, 14 Blotting out the hand-writing, i. e. cancelling or making to cease the obligation of the Legal or Mosaical Ordinances, that was against us Gentiles, or which was contrary to us, inasmuch as it excluded us from being the People of God, and he took it out of the way, nailing it to his Cross, i. e. he put an end to the Obligation of the Law by his Death on the Cross; 15 And having divested Principalities and Powers (i. e. the Evil Spirits which deluded the Heathens,) of their Power, viz. to speak or deliver Oracles, to possess men, &c. He made a shew of this his Conquest over them Openly, viz. by publicly silencing the said Evil Spirits, and casting them out of such as were possess'd &c. triumphing, i. e. having gain'd this triumph over them by it, i. e. his Cross. From all which (said from v. 11.) it is evident, that ye are also compleat in Christ without the Observance of the Law, or any Jewish Rite.

16 Let no man therefore judge you, as if ye did amiss, in not observing the Legal distinction in Meat or in Drink, or in respect of your not Observing an Holyday of Legal or Jewish institution, or of the New Moon, or of the Sabbaths observ'd by them: 17 Which Rites are only a Shadow or faint and imperfect Representation of things to come under the Gospel, i. e. of Christian Duties, but the Body is of Christ, i. e. the Substance or Real Duties and Virtues shadow'd by the Legal Rites are those which are instituted and requir'd by the Gospel.

18 Likewise let no man beguile you of your Reward as a Christian, by a Voluntary Humility and Worshipping of Angels, i. e. by seducing you to Worship Angels as a piece of Voluntary Humility acceptable to God, Such an one intruding into those things which he has not seen, i. e. can't have a Rational knowledge of, and acting thus as being at the bottom vainly puff'd up by his Fleishly mind, as if he made some Great Discovery or had deeper Insight into Sublime matters than others, whereas all these Speculations are grounded only on mere Fancy; 19 and He is to be not hearken'd to, as one not holding the Truth of the Gospel which teaches us that Christ is the Head, from which all the Body of the Faithfull, whether Jews or Gentiles, by the Gifts of the Holy Ghost variously imparted to the several Members thereof according to their proper Offices, and by the mutual Assistance of the said Members, as it were in a Natural Body by joynts and bands, having nourishment minister'd, and being knit together in Love, increases with the increase of God, i. e. in all Piety and Virtue, and so in that Righteousness which is accepted by God unto Salvation, without any Heathen or Jewish Rites.

20 Where-

A N N O T A T I O N S.

Clause to *οὐκ ὀφείλουσιν*, as in the Paraphrase, this exactly answering the Design of the Epistle.

(kkk) These

IX.

He observes to them, that the Legal Rites were only Shadows of the Christian Duties.

X.

He observes to them, that the Worshipping of Angels was not founded on any Rational Grounds, but on Vain Fancies.

T E X T.

TRANSLATION.

20 Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῆς τοιχείων τῷ κόσμου, πῶς ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; (21 Μὴ ἄψη, μηδὲ γεύση, μηδὲ θίγῃς. 22 ἃ ὅτι πάντα εἰς φθορὰν τῇ ἀπορίᾳ,) κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῆς ἀνθρώπων. 23 ἅπνᾳ ὅτι λόγον μὲν ἔχοντα σοφίας ἐν ἐγκελοθησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, ὅκ ἐν πμῇ πνι πρὸς πλησμονὴν τῆς σαρκός.

Κεφ. γ'. Εἰ οὖν σινηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, ὃ ὁ Χριστὸς ὅτι ἐν δεξιᾷ τῷ Θεοῦ καθεήμενοι. 2 Τὰ ἄνω φρονεῖτε, μὴ τὰ ὅτι τῆς γῆς. 3 Απεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. 4 Ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ὅτι τῆς γῆς, πορνείαν, ἀκαθαρσίαν,

20 Wherefore if ye be dead with Christ from the Rudiments of the World; why, as tho' living in the World, are ye subject to Ordinances,

21 (Touch not, tast not, handle not :

22 Which all *tend to corruption by the Abusing) after the commandments and doctines of Men?

23 Which things have indeed a shew of Wisdom in Will-worship and Humility, and neglecting of the Body, not in any honour to the satisfying of the Flesh.

Chap. III. If ye then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God.

2 Set your Affection on things above, not on things on the earth.

3 For ye are dead, and your Life is hid with Christ in God.

4 When Christ, who is your Life, shall appear, then shall ye also appear with him in Glory.

5 Mortify therefore your Members, which are upon the earth, fornication, uncleanness,

A N N O T A T I O N S.

(kkk) These Words in the Sense follow'd in our Bible are of very mean or no importance; for who knows not, that what we eat or drink, is to come to Corruption. Whereas the Words taken in the Sense follow'd in the Paraphrase, are of a very weighty importance, and what the *Colossians* could not know so well without the Apostle's teaching them so much, viz. that Such things, tho' indifferent in themselves, yet by the *Abuse of them* in enjoining them as Necessary, did corrupt their whole Christianity, i. e. render them unacceptable to God. And this is exactly agreeable to what the Apostle teaches *Gal. 5. 2, 9.* and *1 Cor. 5. 6.* And the like Expression is us'd *Ephes. 6. v. last.* where ἀφθαρσίαν comes from

P A R A P H R A S E.

20 Wherefore if ye be Dead with Christ from the *Elements* or Rudiments of the World, *i. e. if by taking upon you Christianity ye have renounc'd, as ye ought, the observance of Heathen and Jewish Rites*; why, as tho' living in the World, *i. e. as if ye were Still Heathens or Jews*, are ye subject to the *Heathen or Jewish Ordinances*, 21 Such as are, Touch not, tast not, handle not *this or that*: 22 which all, tho' *different in themselves, yet tend to the (kkk) Corruption of Christianity by the Abusing of them, viz. by making them Necessary Rites, contrary to the intent of the Gospel, and only* after the Commandments and Doctrins of Men? 23 Which things have indeed a shew of Wisdom in Will-worship, *i. e. in paying of our own Free Will more Worship to God than he requires, and in Humility, viz. the Worshipping of Angels, and in neglecting of the Body, namely not in giving any such honour or regard to it, as tends to the satisfying of the Flesh or our Fleishly Desires.*

XI.
He observes to them, that the Observance of Legal Rites, and the Worshipping of Angels, are utterly inconsistent with Christianity, how plausible they may seem, or indifferent in themselves.

S E C T I O N II.

The Apostle lays down several Rules relating to the Publick and Private Duties of Christians.

Chap. III. If ye then be risen with Christ to an *Holy Life, as he to a Glorious, which you profess by your Baptism*, Seek by walking in *Newness and Holiness of Life* those things which are above, *i. e. the Happiness of Heaven, where Christ sits at the Right hand of God*. 2 And in order to your seeking them, take care to Set your Affection chiefly on things above, not on things on the Earth. 3 For as ye are Christians, ye are to look on yourselves as Dead to the Affection of things on the Earth; and your true Life is to be esteem'd that *Eternal Life which ye shall enjoy in Heaven, and of which ye have no (l) clear Apprehension yet, but Christ has taken (m) possession of in your Right, whence it may be said to be hid with Christ in God forasmuch as it consists in the Fruition of the Divine Presence*. 4 When Christ, who is the Author and Purchaser of your True or Eternal Life, shall appear, then shall ye also appear with him in Glory, *viz. in that Glory and State of Life which is yet hid from you.*

I.
He exhorts them to set their Affections on things above.

5 Mortify therefore, in order to your attainment of *Eternal Life, All those sinfull Affections which dwell in your Members which are upon the Earth, i. e. in your Earthly or Carnal Members*; such as are, Fornication,

II.
And to mortify all Earthly and Sinfull Lusts; as being no other than they are requir'd and enabled to do by the Gospel.

A N N O T A T I O N S.

The same Primitive as *φθωγ* here, and denotes *Incorruption* as *φθορά* Corruption. And therefore as by *ἀφθαρσία* there is denoted, the not Corrupting of Christianity with Judaism, so by *φθωγ* here is denoted on the contrary, the Corrupting of Christianity with Judaism.

(l) See 1 Joh. 3. 2. (m) See Hebr. 6. 20.

T E X T.

T R A N S L A T I O N.

πάθος, ὀπιθυμίαν κακίαν, καὶ πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία. 6 δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. 7 ἐν οἷς καὶ ὑμεῖς διεπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς. 8 Νυνὶ δὲ ἀποθεθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰχρολογίαν, ἐκ τοῦ στόματος ὑμῶν. 9 Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸ παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ. 10 καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινύμενον εἰς ὁπίγνωσιν καὶ εἰκόνα τοῦ κτίσαντος αὐτόν.

11 Ὅπου ἔκ ἐνι Ἑλλήνων καὶ Ἰουδαίων, ὀριζομένη καὶ ἀκροβυτία, βάρβαρος καὶ Σκύθης, δούλος καὶ ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν ᾧ Χριστός.

12 Εἰδυσαθε οὖν (ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἠγαπημένοι) σπλάγχνα οἰκτιρμῶν, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν, 13 ἀνεχόμενοι ἀλλήλων, καὶ χαρίζόμενοι ἑαυτοῖς, ἐάν τις ᾧ πῶς ἔχη μομφὴν καθὼς καὶ ὁ Κύριος ἐχαρίσατο ὑμῖν, ὅτε καὶ ὑμεῖς. 14 Ἐπὶ ᾧ δὲ τέτοις ἡ ἀγάπη, ἡ ὅ ἐστι σύνδεσμος ἡ τελειότης. 15 καὶ ἡ εἰρήνη τοῦ Θεοῦ καὶ Χριστοῦ

inordinate affection, evil concupiscence, and covetousness, which is Idolatry:

6 For which things sake the Wrath of God comes on the Children of Disobedience.

7 In the which ye also walk'd some time, when ye liv'd in them.

8 But now you also put off all these: anger, wrath, malice, *evil speaking, filthy communication, out of your mouth.

9 Lay not one to another, seeing that ye have put off the Old man with his deeds;

10 And have put on the New man, which is renew'd in knowledge, after the image of him that created him:

11 Where there is neither *Gentile nor Jew, Circumcision nor Uncircumcision, Barbarian nor Scythian, bond nor free; but Christ is All, and in All.

12 Put on therefore (as the Elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering,

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as *the Lord forgave you, so also do ye.

14 And above all these things put on Charity, which is the bond of Perfection:

15 And let the Peace of

A N N O T A T I O N S.

V. 13. † So Alex. and Clerm. MSS. and Vulg. Lat. Version, &c.

V. 14. † So likewise in the MSS. and Version aforesaid.

V. 15.

P A R A P H R A S E.

nication, Uncleanneſs, Inordinate Affection, Evil Concupiſcence, and Covetouſneſs, which is *one ſort of Idolatry, the Covetous man (mm) truſting in his Riches*: 6 For which things ſake the Wrath of God comes on the Children of Diſobedience, *i. e. ſuch as diſobey God by ſuch ſinfull practices*. 7 In the which ye alſo walk'd ſometime, when ye liv'd, *as do the Unbelieving Gentiles, in the habitual practice of them*. 8 But now you alſo, *as well as other Believers*, put away all theſe following vices, *as well as thoſe already mention'd, viz. anger, wrath, malice, evil ſpeaking, filthy communication, out of your mouth*. 9 *Alſo ly not one to another, ſeeing that ye have put off the Old man with his Deeds, i. e. have renounced all thoſe ſinfull Luſts and Practices, which ye are inclin'd to by that Corrupted State of Nature, which ye deriv'd from the Firſt or Old Adam*, 10 and have put on the New Man, *i. e. have made ſolemn Reſolutions and Vows of living New or Holy lives, by that Grace or Supernatural Aſſiſtance which ye derive from the Second or New Adam, i. e. Chriſt, and in reſpect whereof your Chriſtian ſtate may be eſteem'd a State which is renew'd, i. e. reſtor'd like as in the State of Innocency in knowledge, or to the acknowledgment of God and All that is Good, after the image of Him, i. e. Chriſt that created him, viz. this New Man, i. e. that has re-inſtated us in a State of Grace, like as was Adam before the Fall*.

11 Where, or in which ſtate of Grace or the Goſpel, there is difference made neither as to Gentile nor as to Jew; neither as to Circumciſion nor Uncircumciſion; and among the Uncircumciſ'd there is difference made (neither as to Nation, viz.) neither as to the more civiliz'd Barbarian, nor as to Scythian, the moſt unciviliz'd among the Barbarians, (nor yet as to Condition, viz.) neither as to Bond or Free; but Chriſt, *i. e. the being a true Chriſtian, is All that is requir'd in order to Salvation, and that in All ſorts of Perſons*.

12 Put on therefore (as the Eleſt of God, *i. e. Perſons choſen to be his People or Church, and to whom now belong the titles given formerly to the Jews, viz. of Holy and Belov'd*) bowels of Mercies, Kindneſs, Humble-neſs of Mind, Meekneſs, Long-ſuffering; 13 forbearing one another, kindly forgiving one another, if any man have a ground of Quarrel againſt any; even as the Lord graciously forgave you, ſo alſo do ye one another. 14 And to this end above all theſe things afore mention'd put on Charity, or the true Love of God and your Neighbour, which is the Bond of Perfection, *i. e. that Virtue or Grace, which will moſt perfectly unite you together, and alſo unite all other Chriſtian Graces in each of you, ſo as to make you Perfect or Unblamable before God*. 15 And let

III.
He obſerves, that there is no Diſtinction of Perſons under the Goſpel, as to matters relating to Salvation.

IV.
He exhorts them to Love and Peace and other Chriſtian Duties and Acts of Piety.

A N N O T A T I O N S.

V. 15. † So Alex. Clerm. Vulg. Lat. Ethiop. &c.
(mm) See Mark 10. 24.

TEXT.

TRANSLATION.

βραβεύετε ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν
 καὶ ἐκλήθητε ἐν ἐνὶ σώματι, καὶ εὐχάριστοι
 γίνεσθε. 16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖται
 ἐν ὑμῖν πλοσίως, ἐν πάσῃ σοφίᾳ· διδά-
 σκοντες καὶ νουθετῶντες ἑαυτοὺς ψαλμοῖς καὶ
 ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι
 ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ.
 17 Καὶ πᾶν ὅ, τι ἂν ποιῇτε, ἐν λόγῳ ἢ ἐν
 ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ Χρι-
 στοῦ, εὐχαριστῶντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

18 Αἱ γυναῖκες, ὑποτάσσασθε
 τοῖς ἰσχυροῖς ὡς ἡ ἐκκλησία τῷ Κυρίῳ.
 19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας,
 καὶ μὴ πικραίνεσθε ὡς αὐταῖς.

20 Τὰ τέκνα, ὑπακούετε τοῖς κυρίοις
 κυρίως πάντας· τὸ τοῦτο γὰρ ἐστὶν εὐαρεστον τῷ
 Κυρίῳ. 21 Οἱ πατέρες, μὴ ἐρεθίζετε
 τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

22 Οἱ δοῦλοι, ὑπακούετε κατὰ
 πάντα τοῖς κυρίοις σαρκὶς Κυρίοις, μὴ ἐν
 ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι,
 ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι
 τὸν Θεόν. 23 Καὶ πᾶν ὅ, τι ἂν ποιῇτε,
 ὡς ψυχῇ ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ
 ὡς ἀνθρώποις. 24 εἰδότες ὅτι ἀπὸ
 Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς
 κληρονομίας· τῷ ᾧ Κυρίῳ Χριστῷ δου-
 λεύετε. 25 Ὁ δὲ ἀδίκων κομιεῖται
 ὃ ἠδίκησεν καὶ ὡς ἂν ὡς ἔστιν ὡς ἔστιν ὡς ἔστιν.

Christ rule in your hearts; to
 the which also ye are call'd in
 one Body, and be ye thankful.

16 Let the word of Christ
 dwell in you richly in all wis-
 dom; teaching and admonish-
 ing one another in psalms and
 hymns and spiritual songs, sing-
 ing with grace in your hearts
 * to God.

17 And whatsoever ye do
 in word or deed, do All in the
 name of the Lord Jesus, giving
 thanks to God and the Father
 by him.

18 Wives, submit your selves
 unto your * husbands, as it is
 fit in the Lord.

19 Husbands, love your
 wives, and be not bitter against
 them.

20 Children, obey your Pa-
 rents in all things: for this is
 well pleasing unto the Lord.

21 Fathers, provoke not
 your Children to anger, lest
 they be discourag'd.

22 Servants, obey in all
 things your Masters according
 to the flesh; not with eye-ser-
 vice, as Men-pleasers, but in
 singleness of heart, fearing God:

23 And whatsoever ye do,
 do it heartily, as to the Lord
 and not unto men:

24 Knowing that of the
 Lord ye shall receive the re-
 ward of the inheritance: for
 ye serve the Lord Christ.

25 But he that do's wrong,
 shall receive for the wrong
 which he has done; and there
 is no respect of Persons.

P A R A P H R A S E.

Let the Peace of Christ rule in your hearts, *i. e.* let that Godly Peace, which Christ came to promote, be that which ye have a principal Regard to in your Actions, as being that to the which also ye are call'd in one Body, *i. e.* as being Members of One Body, and be ye thankful to Christ who has thus call'd you to so happy a State of Peace. 16 Let the word, *i. e.* Doctrin or Gospel of Christ dwell in you richly in all wisdom, *i. e.* bringing forth plentifully the fruits of Righteousness, as occasion shall require and Wisdom direct; among which acts of Piety is to be reckon'd the teaching and admonishing one another in Psalms and Hymns and spiritual Songs, singing with Grace in your Hearts, *i. e.* not with Lightness of Heart, but with a becoming Sincerity and Seriousness, to God. 17 And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, *i. e.* as becomes Christians, giving thanks to God and the Father by Him.

18 Wives, submit your selves unto your Husbands, as it is fit in the Lord, *i. e.* as Christianity requires you. 19 Husbands, love your Wives, and be not bitter against them, *i. e.* behave your selves not unkindly towards them.

V.
He shews in short
the mutual Duties
of Husbands and
Wives.

20 Children, obey your Parents in all things consistent with your Obedience to God: for this is well-pleasing unto the Lord. 21 Fathers, provoke not your Children to anger by causeless or too great Severity, lest they be discourag'd, as despairing to please you, from attempting to do their Duty toward you.

VI.
Of Parents and
Children.

22 Servants, obey in all things, consistent with your Obedience to God your Heavenly Master, those that are your Masters according to the Flesh, *i. e.* according to Human Laws; and that not with eye-service as Men-pleasers, but in singleness or Honesty of Heart, as fearing God who sees what you do, when you are out of your Masters sight: 23 And whatever ye are set to do, do it heartily, as doing it to the Lord and not only unto Men; 24 and as knowing accordingly that of the Lord ye shall receive the Reward of the inheritance, *i. e.* a Reward suitable to your Good and Faithfull service: for by serving Dutifully your Masters ye serve the Lord Christ. 25 But he, *i. e.* that Servant that do's wrong to his Master, shall receive on the other hand a suitable punishment for the wrong which he has done: and there is No Respect of Persons with Christ, who will judge both Masters and Servants according

VII.
Of Masters and
Servants.

A N N O T A T I O N S.

V. 16. † So Alex. and Clerm. MSS. with others. Also Vulg. Lat. and Syr. and Ethiop. Versions, &c. See the Note on Ephes. 5. 19.

V. 18. † So Alex. Clerm. MSS. and many other MSS. As all the four ancient Versions, Vulg. Lat. Syr. Arab. and Ethiop. &c.

V. 20. † So Alex. and Clerm. and many other MSS. and Vulg. Lat. Version. I have not alter'd the Translation, because the Sense comes to the same.

TEXT.

TRANSLATION.

Κεφ. Δ'. Οἱ Κύριοι, ὅ δίκαιον καὶ τὴν
ἰσότην τοῖς δούλοις πρέχετε, εἰδότες
ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

2 Τῇ προσοχῇ προσκαρτερεῖτε,
ρηρηροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

3 προσδοχόμενοι ἅμα καὶ ὑπὲρ ἡμῶν,
ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν ὅ λόγου,
λαλήσῃ ὁ μυστήριον τοῦ Χριστοῦ, (δι
ὃ καὶ δεδεσμαι.) 4 ἵνα φανερώσω αὐτό,
ὡς δεῖ με λαλήσαι.

5 Ἐν σοφίᾳ περιπατεῖτε πρὸς
τοὺς ἔξω, τὸν κατὰ ἑαυτοὺς ζόμενοι.

6 Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι,
ἅλαπι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς
ἐνὶ ἐκείτῳ ἀποκρίνεσθαι.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει
ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφός,
καὶ πιστὸς ἀγγέλιος, καὶ συνδου-
λός ἐν Κυρίῳ. 8 ὃν ἐπέμψα πρὸς
ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνωπέ-
τῃ ὑπὲρ ἡμῶν, καὶ παρακαλέσῃ τὰς
καρδίας ὑμῶν. 9 σὺν Ονησίμῳ τῷ
πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς
ἐστιν ἐξ ὑμῶν. πάντα ὑμῖν γνωρίσει
τὰ ὧδε.

10 Ασπάζεταιται ὑμᾶς Αἰσάριχος ὁ
συναιχμαλώτης μου, καὶ Μάρκος ὁ
ἀνεψιὸς Βαρνάβα, (ὅς ἐλάβετε
ἐντολὰς. εἰάν ἐλθῇ πρὸς ὑμᾶς, δεξα-
σθε αὐτόν.) 11 καὶ Ἰησοῦς ὁ λεγομένος

Chap. IV. Masters, give un-
to your servants that which
is just and equal, knowing that
ye also have a Master in hea-
ven.

2 Continue in Prayer, and
watch in the same with thank-
giving:

3 Withall praying also for
Us, that God would open unto
us a door of Utterance, to speak
the Mystery of Christ, (for
which I am also in bonds:)

4 That I may make it ma-
nifest, as I ought to speak.

5 Walk in wisdom toward
them that are without, redeem-
ing the Time.

6 Let your speech be al-
way with Grace, season'd with
salt, that ye may know how
ye ought to answer every man.

7 All my state shall Tychi-
cus declare unto you, who is
a belov'd brother, and a faith-
full minister, and fellow-ser-
vant in the Lord:

8 Whom I have sent unto
you for the same purpose, that
ye might know my state, and
he might comfort your hearts:

9 With Onesimus a faithfull
and belov'd Brother, who is
one of you: They shall make
known unto you all things
which are done here:

10 Aristarchus my fellow-
prisoner salutes you, and Mark
sister's son to Barnabas, (touch-
ing whom ye receiv'd com-
mandments; if he come unto
you, receive him:)

11 And Jesus who is call'd

Ἰησοῦς,

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ing to the Rules of Justice. Chap. IV. And therefore Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in heaven.

2 Continue in observing the Times of Prayer, whether Private or Publick, and watch in the same so as to keep your selves attent on what ye are about, and let your Prayers for Future Mercies be accompanied with Thanksgiving for Mercies already receiv'd. 3 Withall, or among other things, praying in a special manner also for Us, that God would open unto us a Door of Utterance, i. e. would give me Opportunity, to speak the mystery of Christ concerning the Call of the Gentiles to Salvation as well as of the Jews, (for which I am also in bonds:) 4 that, notwithstanding my being imprison'd on that account, I may not be afraid to make it manifest, with that Boldness and Courage as I ought to speak with.

VIII.
He exhorts them to Prayer, particularly for Himself in order to the Propagation of the Gospel.

5 Walk in wisdom, i. e. Carry your selves with all prudence towards them that are without, i. e. not of the Church, whether Jews or Gentiles, redeeming the Time, (n) i. e. so as that ye may escape the Dangers of these Times. 6 Let your speech be alway with Grace, i. e. courteous, season'd with salt, i. e. wise and discreet, that ye may know how ye ought to answer every man so as may conduce to the Credit of Christianity, and to your own safety in these Evil Times.

IX.
He recommends to them Prudence.

The C O N C L U S I O N.

7 All my state shall Tychicus declare unto you, who is a belov'd Brother, and a Faithfull Minister, and Fellow-servant with me in the Lord: 8 Whom I have sent unto you for the same purpose, viz that ye might know my state, and that by his acquainting you, how well things are like to go with me, he might comfort your hearts: 9 I have sent him, together with Onesimus a faithfull and belov'd Brother also, who is one of you, i. e. of your own City Coloss: They shall make known unto you All things, which are done here.

I.
He acquaints them with the Reason of his sending Tychicus and Onesimus to them.

10 Aristarchus my fellow-prisoner salutes you, and Mark sifter's son to Barnabas (touching whom, viz. Mark, ye receiv'd Commandments, that if he come unto you, ye receive him Kindly:) 11 and Jesus who is

II.
Salutations of those with Him to them and others.

A N N O T A T I O N S.

V. 8. † So Alex. and Clerm. and many other MSS. as also the Ethiop. Version.
(n) See the Note on Ephes. 5. 16.

TEXT.

TRANSLATION.

Ἰῦτος, οἱ ὄντες ἐκ περιτομῆς· ὧτοι
μόνοι σὺν ἐργοὶ εἰς τὴν βασιλείαν τοῦ
Θεοῦ, οἵτινες ἐγενήθησάν μοι παρη-
γορία. 12 Ἀσπάζεται ὑμᾶς Ἐπα-
φράς ὁ ἐξ ὑμῶν δούλος Χριστοῦ, πάν-
τοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς
προσευχαῖς, ἵνα ᾤχητε τέλει καὶ
πεπληρωμένοι ἐν παντὶ θελήματι τοῦ
Θεοῦ. 13 Μαρτυρῶ γὰρ αὐτῷ, ὅτι
ἔχει ἄπολυ πόνον ὑπὲρ ὑμῶν, καὶ ᾧ ἐν
Λαοδικείᾳ, καὶ ᾧ ἐν Ἱερὰ πόλει. 14 Ἀσπά-
ζεται ὑμᾶς Λουκᾶς, ὁ ἰατρός ὁ ἀγα-
πητός, καὶ Δημῆας. 15 Ἀσπασάσθε
τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμ-
φάν, καὶ τὸν οἶκον αὐτοῦ ἐκκλησίαν.

16 Καὶ ὅταν ἀναγνωθῇ ἡ ἐπιστολὴ ὑμῶν
ἢ ἐπιτολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαο-
δικέῳ ἐκκλησίᾳ ἀναγνωθῇ· καὶ τὴν
ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε.
17 Καὶ εἶπατε Ἀρχίππῳ· Βλέπε τὴν
ἐκκλησίαν, ἣν παρέλαβες ἐκ Κυρίου,
ἵνα αὐτὴν πληροῖς.

18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ
Παύλου. Μνημονεύετε μου τῶν δεσμῶν.
Ἡ χάρις μετ' ὑμῶν. Ἀμήν.

Πρὸς Κολασσαῖς ἐγράφη ἀπὸ Ρώ-
μης ἀπὸ Τυχικοῦ καὶ Ονισίμου.

Justus, who are of the Circum-
cision. These only are my fel-
low-workers unto the King-
dom of God, who have been a
Comfort unto me.

12 Epaphras, who is one
of you, a servant of Christ, sa-
lutes you, always striving fer-
vently for you in prayers,
that ye may stand perfect and
compleat in all the will of
God.

13 For I bear him witness,
that he has a great Zeal for
you, and them that are in Lao-
dicea, and them in Hierapolis.

14 Luke the belov'd Phy-
sician and Demas salute you.

15 Salute the brethren who
are in Laodicea, and Nymphas,
and the Church which is in
his house.

16 And when this Epistle
is read among you, cause that
it be read also in the Church
of the Laodiceans; and that
ye likewise read the Epistle
from Laodicea.

17 And say to Archippus;
Take heed to the ministry
which thou hast receiv'd in
the Lord, that thou fulfill it.

18 The Salutation by the
hand of me Paul. Remember
my Bonds. Grace be with you.
Amen.

Written from Rome to the
Colossians, by Tychicus
and Onesimus.

ANNOTATIONS.

V. 13. † So Alex. and agreeably Clerm. MSS. has *κῆπον* as Vulg. Lat. Version
has *Laborem*. It is highly probable that *κῆπον* was first only writ in the margin
of some Copies by way of Explication. And because it is a proper Explication
enough

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is call'd Justus, who (*nn*) are of the Circumcision. These only of the Jews are my Fellow-workers unto the promoting of the Kingdom of God or the Gospel, who have been a Comfort unto me. 12 Epaphras, who is one of you, *i. e. of your City*, a servant of Christ, salutes you, always striving fervently for you in prayers, that ye may stand perfect and compleat in All the will of God. 13 For I bear him witness, that he has a great Zeal for you, and them that are in Laodicea, and them in Hierapolis. 14 Luke the belov'd Physician and Demas salute you. 15 Salute the Brethren who are in Laodicea, and Nymphas, and the Church which is in his House, *i. e. his Christian Household or the Christian Congregation that assemble together in his house*.

16 And when this Epistle is read among you, cause that it be read also in the Church of the Laodiceans; and cause that ye likewise read the (o) Epistle which shall be brought you from Laodicea, by my Order to Tychicus who brings this to you. 17 And say to Archippus, take heed to the ministry which thou hast receiv'd in the Lord, that thou fulfill it.

18 The Salutation by the hand of me Paul, which is a (p) sign of this Epistle coming from me. Remember my Bonds, *i. e. that I am in Prison for the sake of the Doctrine I have in this Epistle press'd upon you, as an Argument of the Truth thereof*. Grace be with you. Amen.

III.
Directions concerning reading this Epistle and another &c.

IV.
The Final Salutation of St Paul himself.

This Epistle was written from Rome, and sent to the Colossians by Tychicus and Onesimus.

A N N O T A T I O N S.

enough, I have not alter'd the Translation, tho' we have an English Expression, which answers to the Original Greek one, viz. *To be in Pain* (*i. e. Concern*) for One.

(*nn*) That the two last, *Mark* and *Justus*, were Jews, is certain, but whether *Aristarchus* was also, is not certain, but probable.

(o) It is much controverted, what Epistle this should be, which the Apostle here denotes by *τὴν ἐν Λαοδικείᾳ*, which our Translators rightly render the Epistle from Laodicea. By the very manner of which Expression it is methinks evident at first sight, that thereby is not to be understood an Epistle writ to the Laodiceans, (for then doubtless the Apostle would rather have stil'd it *τὴν πρὸς Λαοδικεῖς*, or *πρὸς τὴν ἐν Λαοδικείᾳ*, or the like) but only an Epistle brought from Laodicea to Coloss, but written or inscrib'd to some others, viz. to the Ephesians. For that the Epistle to the Ephesians was the same with this here mention'd, we have the very Ancient Testimony of *Marcion*, who liv'd at no great distance either from the writing of this Epistle (for he flourish'd A. D. 140.) or from Laodicea, and consequently was very capable of knowing the Truth of this matter; and tho' he was an Heretick, yet this is no Objection against the Authority of his Evidence in this Point, because it made nothing For or Against him, whether this Epistle was the same or not with that to the Ephesians. Hence Learned Men do (I think) now a-days generally look on *Marcion's* Testimony as Good Evidence in this point; especially when it is very agreeable to other Circumstances. For the Apostle writing to the Ephesians by *Tychicus*, and also to the Colossians by the same, and *Laodicea* lying in the way between *Ephesus* and

A N N O T A T I O N S.

and *Coloss*, (at least, not far out of it) it was very natural for St *Paul* to order *Tychicus* to carry a Copy of the Epistle to the Ephesians along with him, first to Laodicea, and (being read there) afterwards to *Coloss*, that so the Colossians might read it also, there being some Particulars more largely insisted on in the Epistle to the Ephesians than that to the Colossians, and so the Apostle designing hereby to save the Trouble of saying the same at Large in Both Epistles. For which reason likewise, (viz. to save the Trouble of writing more than Needfull) the Apostle order'd, that the Epistle to the Colossians, after it had been first read by them, to whom it was immediately sent, should be sent also to Laodicea, and read there. That the Epistles to the Ephesians and Colossians were written together, appears from the very same Expressions us'd in the one, as the other; and accordingly these Two Epistles are placed immediately one after the other in the Ancient Clermont MSS. as they were also in that Copy which *Marcion* made use of, (as appears from *Epiphanius*) which is a further Evidence of what is above-said. The Epistle to the *Philippians* came in after-times to be clapt in between, forasmuch as *Philippi* was a Greater and more Famous City than *Coloss*.

S T N O P S I S.

I. The Introduction. Chap. I. 1, 2.

1. By thanking God for their *Stedfastness* in the Faith hitherto, and (in order to their Continuance therein) praying for their Further Apprehension of the True Design of the Gospel. Chap. I. 3 — 14.
2. By setting before them the Transcendent and Divine Excellency of our Blessed Saviour, and by observing to them, that it is by Him that we are Reconcil'd to God. Chap. I. 15 — 23.
3. By observing to them, that He (viz. St *Paul*) was in a special manner intrusted by God with making known the Mystery of the *Gemiles* being Equally with the *Jews* accepted by God unto Salvation thro' *Christ*, and that He was imprison'd in the Defence of the said Truth. Chap. I. 24 — Chap. II. 3.
4. By earnestly warning them against the *Judaizers*, or those False Teachers, that would persuade them to be Circumcis'd, and observe the Legal Rites, and also to worship Angels. Chap. II. 4. to the end.

II. The Main Design, viz. to preserve the Colossians from Judaizers. Which the Apostle do's

III. Rules and Exhortations, viz.

1. To Heavenly-mindedness. Chap. III. 1 — 4.
2. To mortify Earthly or Carnal Lusts. Chap. III. 5 — 11.
3. To Love and other Christian Duties. Chap. III. 12 — 17.
4. To the Mutual Duties of Husbands and Wives, Chap. III. 18, 19. Parents and Children, Chap. III. 20, 21. Masters and Servants, Ch. III. 22 — Ch. IV. 1.
5. To Prayer, particularly for Himself as to the Preaching of the Gospel. v. 2 — 4.
6. To Prudence. v. 5, 6.

IV. The Conclusion, wherein is contain'd

1. The Reason of his sending *Tychicus*. Chap. IV. 7 — 9.
2. Salutations. Chap. IV. 9 — 15.
3. Directions concerning the Reading of this Epistle and Another &c. v. 16, 17.
4. The Final or Closing Salutation of St *Paul* himself. v. 18.

THE FIRST EPISTLE

OF

PAUL

THE APOSTLE

TO

TIMOTHY.

THE PREFACE.

THIS First Epistle of St *Paul* to *Timothy* is now ^{I. The Time when this Epistle was writ.} adays generally agreed by the more Learned in Chronology, to have been written in (or about) *A. D. 65*. And so sometime after St *Paul's* Releasement from his First Imprisonment at *Rome*.

The Design of this Epistle we learn from St *Paul's* Own ^{II. The Design of this Epistle.} Words, Chap. III. 14, 15. *These things write I unto thee, — that thou may'st know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God: i. e. that Timothy by the Directions herein given might the better know, how to discharge aright his Episcopal Office.*

As to the Place from whence this Epistle was writ, the ^{III. The Place where it was written.} Learned are agreed in supposing it not to have been *Laodicea* (as is mention'd in the Subscription to this Epistle) but some Place in *Macedonia*, this being countenanc'd by what is said Chap. I. 3. of this Epistle.

N

ΠΑΥΛΟΥ

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΤΙΜΟΘΕΟΝ
ΕΠΙΣΤΟΛΗ
ΠΡΩΤΗ.

THE FIRST
EPISTLE
OF
PAUL
THE APOSTLE
TO
TIMOTHY.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ Ιησοῦ
Χριστοῦ, καὶ ὁπταγλῶ Θεοῦ
σωτῆρος ἡμῶν, καὶ Ἰησοῦ Χρι-
στοῦ, τῆς ἐλπίδος ἡμῶν. 2 Τιμοθέω
γνησίῳ τέκνῳ ἐν πίστει, χάρις, ἔλεος,
εἰρήνη, ἀπὸ Θεοῦ πατρὸς, καὶ Χριστοῦ
Ιησοῦ τοῦ Κυρίου ἡμῶν.

PAUL an Apostle of Je-
sus Christ *according to
the appointment of God
our Saviour, and *Je-
sus Christ, our Hope,
2 Unto Timothy my Own
son in the Faith: Grace, Mer-
cy, and Peace from God the
*Father, and Christ Jesus our
Lord.

3 Καὶ

ANNOTATIONS.

V. 1. † Κυρίου is not read in the two most Ancient MSS. viz. Alexandrian and Clermontian, nor in some others; nor yet in the most Ancient Versions, viz. the Vulgar Latin, the Syriack, and the Ethiopick.

V. 2. † ἡμῶν is not read either in Alex. and Clerm. and some other MSS nor yet in the Vulg. Lat. Version.

(a) See Philip. 2. 19 — 22. (b) The Reason why St Paul, to χάρις and εἰρήνη which are us'd in the Introductory Salutations of his other Epistles, adds here in a peculiar manner also ἔλεος, seems to be referable to the Denomination he here gives Timothy, viz. that of his being his γνησίῳ τέκνῳ. For it appears from the words of Joseph to Benjamin (Gen. 43. 29.) that the Form of Blessing us'd by Parents to their Children was this, according to the Translation of the LXX. Ο Θεὸς ἐλέησάι σε, τέκνον. Hence St Paul wishes not only Grace and Peace, but also Mercy to Timothy, as testifying thereby his Paternal Affection to him.

THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO
TIMOTHY.

PARAPHRASE.

The Design of this Epistle we learn (as is observ'd in the Preface hereto) from St PAUL's Own Words Chap. III. 14, 15. These things write I unto Thee, — that thou may'st know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God. Accordingly this Epistle being (in a manner) wholly taken up with Directions relating hereto, I have not distinguish'd it (nor, for the like Reason the Second Epistle to Timothy nor that to Titus, much less that to Philemon) into Sections, but only into Paragraphs.

Chap. I. **P**AUL an Apostle of Jesus Christ, according to the appointment of God our Saviour, (*who separated me from my Mothers Womb, and in his due time call'd me to preach the Gospel among the Heathen Gal. 1. 15, 16.* and also according to the appointment of Jesus Christ, in whom as our Mediator is founded our Hope of Salvation, and who v. 12. put me into the Ministry, 2 unto Timothy my Own or True Son in the Faith, inasmuch as He was not only converted to Christianity by me, but has also a *Filial* (a) Respect for me, and a Filial Concern for what He sees me to have a Concern: Grace, (b) Mercy, and Peace, i. e. I not only wish all Blessings Spiritual and Temporal, but I wish in a more (b) special manner, and with a (b) Paternal Degree of Affection, that the said Blessings may be obtain'd by Thee from God the Father, and Christ Jesus our Lord.

I.
The Introduction.

TEXT.

TRANSLATION.

3 Καθὼς πρὸς ἐκέλευσά σε ὡρο-
μῆναι ἐν Ἐφέσῳ, πορεύμενός εἰς
Μακεδονίαν, ἵνα παραγγείλῃς ποί-
μῃ ἐπεροδιδασκαλεῖν, 4 μηδὲ ὡρο-
εἶν μύθοις, καὶ γενεαλογίαις ἀπε-
ραντοῖς, αἵ πινες ζητήσεις πρέχουσι
μᾶλλον ἢ ἡ οἰκονομία τοῦ Θεοῦ τῇ ἐν
πίστει. (5 Τὸ δὲ τέλος τῆς παραγ-
γγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρ-
δίας, καὶ συνειδήσεως ἀγαθῆς, καὶ
πίστεως ἀνυποκρίτου. 6 Ὡς πινες
ἀποχῆσαντες, ἐξετρέψαντες εἰς μα-
ταιολογίαν. 7 θέλοντες εἶναι νομο-
διδάσκαλοι, μὴ νοοῦντες μήτε ἀ-
λέγουσι, μήτε περὶ πίστεως ἀφαινεῖται
οὐκ ἔστι.

3 As I besought Thee to
abide still at Ephesus, when I
went into Macedonia, that
thou mightest charge some,
that they teach no other Do-
ctrin,

4 Nor give heed to Fables,
and endless Genealogies, which
minister Questions rather than
the * Dispensation of God,
which is in Faith :

(5 Now the End of * this
Charge is Charity, out of a
pure Heart, and of a good
Conscience, and of Faith un-
feign'd.

6 From which some having
swerv'd, have turn'd aside unto
vain jangling :

7 Desiring to be teachers of
the Law, understanding nei-
ther what they say, nor where-
of they affirm.

8 Οὐδὲν

ANNOTATIONS.

V. 4. † That οἰκονομία, not οἰκοδομία, is the True Original Reading, is not to be question'd, since (as Dr Mill observes) the former is found in All the MSS. he ever met with; and also in the Arabick and Ethiopick Versions; and in the Writings of the Greeks, Chrysostom, Theodoret, Theophylact, Oecumenius, &c. Indeed οἰκοδομία seems only at first an Interpretation of οἰκονομία in some Copy, whence afterwards it was taken into the Text of the Printed Books.

(c) That which answers to the καθὼς in the beginning of this verse, is very probably thought to be what we find in the beginning of v. 18. so that All from the end of v. 4. to the end of v. 17. is to be look'd on as inserted by way of Parenthesis; which, tho' a Long one, yet is not unusual in the Writings of this Apostle. Leaving out therefore the said Parenthesis, the Thread of the Sense seems to be thus continued, viz. *As I besought thee to abide still at Ephesus—that thou mightest charge some (etc.)—so This charge I commit unto Thee etc.* For it seems evident, that the οὗτω τὴν παραγγελίαν &c. mention'd v. 18. refers to ἵνα παραγγείλῃς &c. v. 3.

(d) That by the Fables here mention'd are to be understood Jewish Fables, &c. is evident from Tit. 1. 14. where they are expressly so call'd. However this hinders not but the Apostle's Caution may be very well apply'd to the Fables and Genealogies also of the Gnosticks; forasmuch as they were in some respects Judaizers; and in a probability their Fabulous Doctrins began to be hatch'd and vented about this time; as may be inferr'd from 1 Tim. 6. 20.

(e) In

(e) In
as v. 18.
and the
actually
(f) S

P A R A P H R A S E.

3 (c) According as I besought or exhorted Thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some, that they teach no other Doctrine than what is agreeable to the Truth of the Gospel, 4 nor give heed to the Fables (d) and endless Genealogies of the Jews, whose Rabbies have fram'd many Fabulous or False Stories, grounding thereon foolish Rites and Ceremonies and Traditions, and who spend much Time and Pains in drawing Long Genealogies and Pedegrees, in order to prove their Descent from Abraham, or David, or the like: Neither to these Fables and Genealogies of the Jews, nor to any other, such as were the Fabulous Genealogies of the Gnosticks concerning the Aëones &c. is Heed to be given; these being Points, which serve to minister Questions or cause needless Enquiries and Disputes, rather than to explain the Dispensation of God which is in Faith, i. e. the method appointed by God for bringing Men to Salvation which is only by the Belief and Obedience to the Gospel. As I besought thee, I say, to continue at Ephesus, that thou mightest thus charge some there, so by this Epistle I still commit and entrust this Charge unto Thee, (v. 18.) and for the Better execution thereof shall give thee Directions in the ensuing part of this Epistle. (5) But now it seems proper in the first place to observe unto thee, that the End (e) of this Charge, or That which I aim at in desiring Thee thus to charge others, is the Begetting in them Charity or the True Love of God, which can arise but out of a Pure Heart sincerely desirous to do the Will of God, and of a Good Conscience actually regulating so the Life and Practice, as to be Void of any wilfull Offence or Sin, and of Faith unfeign'd or a sincere Belief of the Gospel, as being that which gives us on one hand the Greatest Notion of the Love of God to us, and of the Rewards of Heaven, and so most strongly excites us to the Love of God; and on the other hand the Greatest Notion of the Punishments of Hell, so most strongly deters us from Not Loving or Disobeying God. 6 From which Christian Graces, (viz. Charity, Pureness of Heart &c.) some having swerv'd, or not obtain'd them by reason of their not (f) aiming at them aright, have turn'd aside unto Vain jangling, or Discourses concerning the foremention'd Fables and Genealogies: 7 Desiring to be Teachers or Propagators of the Observance of the Law, as requisite (in order to Salvation) to be added to the Faith of Christ, and yet understanding neither what they say, nor whereof they affirm, i. e. neither understanding the True sense or scope of the Law, nor having any Certain or Rational Knowledge of their Fabulous Traditions &c.

II.
The Apostle puts Timothy in mind, that he desir'd him to stay at Ephesus, in order to oppose the Judaizing False Teachers.

8 But

A N N O T A T I O N S.

(e) In seems not questionable, but the $\tau\omicron\varsigma\ \pi\alpha\rho\epsilon\gamma\gamma\epsilon\lambda\iota\alpha\varsigma$ here mention'd (as well as v. 18.) was design'd by the Apostle to refer to $\tau\omicron\iota\varsigma\ \pi\alpha\rho\epsilon\gamma\gamma\epsilon\lambda\iota\alpha\varsigma$ mention'd v. 3. and therefore it ought to be render'd here agreeable thereto, as well as it is actually render'd v. 18. in our Common Translation.

(f) So the word $\alpha\sigma\chi\acute{\omicron}\nu\tau\epsilon\varsigma$ literally imports:-

(g) See

TEXT.

TRANSLATION.

8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νό-
μος, εἰάν τις αὐτῷ νομίμως χρῆ-
ται. 9 εἰδὼς ὅτι, ὅτι δικαίῳ
νόμῳ οὐ κεῖται, ἀνόμοις δὲ καὶ
ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρ-
τωλοῖς, ἀνοσίοις καὶ βεβήλοις, πα-
τραλώαις καὶ μητραλώαις, ἀνδρο-
φόνοις, 10 πόρνοις, ἀρσενοκοί-
ταις, ἀνδραποδισταῖς, ψεύταις,
ἐπιόρκοις, καὶ εἰ τι ἕτερον τῇ
ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται,
11 τῇ κατὰ τὸ Εὐαγγέλιον τῆς
δόξης τοῦ μακαρίου Θεοῦ, ὃ ὅτι-
στέλλω ἐγώ.

12 Καὶ χάριν ἔχω πρὸς ἐνδυναμώ-
σαντί με Χριστῷ Ἰησοῦ πρὸς Κυρίῳ
ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέ-
μενω εἰς ἀγκυρίαν, 13 τὸ πρῶ-
τον ὄντα βλάσφημον καὶ διώκτην
καὶ ὑβριστήν. Ἀλλ' ἡλέηθην, ὅτι ἀγνοῶν
ἐποίησα ὅτι ἀπίστα. 14 Ὑπερ-
πλέονασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν
μετὰ πίστεως καὶ ἀγάπης τῇ ἐν Χρι-
στῷ Ἰησοῦ. 15 Πιστὸς ὁ λόγος, καὶ
πάσης ἀποδοχῆς ἄξιός, ὅτι Χριστὸς
Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτω-
λοὺς σῶσαι, ὧν πρωτός εἰμι ἐγώ.

8 But we know that the Law
is good, if a man use it lawfully;

9 Knowing this, that the
Law is not made for a Righte-
ous man; but for the lawless
and disobedient, for the un-
godly and for sinners, for the
unholy and profane, for mur-
derers of Fathers & murderers
of Mothers, for man-slayers,

10 For whoremongers, for
them that defile themselves with
*men, for men-stealers, for liars,
for perjur'd persons, & if there
be any thing that is contrary
to * the sound Doctrin,

11 * Which is according to
the Gospel * of the Glory of
the blessed God, which was
committed to my trust.

12 And I thank Christ Je-
sus our Lord, who has enabled
me, for that he counted me
Faithfull, putting me into the
ministry,

13 Who was before a Blaf-
phemer, and a Persecutor, and
injurious. But I obtain'd mer-
cy, because I did it ignorantly
in Unbelief.

14 And the Grace of our
Lord was exceeding abundant,
with Faith and Love which is
in Christ Jesus.

15 This is a Faithfull say-
ing, and worthy of all Ac-
ception, that Christ Jesus
came into the World to save
Sinners; of whom I am chief.

16 Ἀλλὰ

ANNOTATIONS.

(g) See *Matth.* 9. 13. *Mark* 2. 17. &c.

(b) The Greek word *πρῶτος* signifies *First* either in Time or Degree, and
consequently the word may be here render'd (as to its own signification) either
the

P A R A P H R A S E.

8 But we know *and willingly acknowledg*, that the Law is of Good use, if a man use it Lawfully, *i. e. as a Law and so to the End for which God appointed it*: 9 Namely if he uses it, as One knowing this, that the Law, consider'd in contradistinction to the Gospel, and so only as a Civil Instrument of the Jewish Polity or Government, is not made or appointed by God for to be the Rule of Righteousness, or that Rule, by the observance whereof a man should become a Righteous man in the sight of God, so as to be accepted by him thereupon unto Salvation: The Law was by no means (I say) intended by God as a Rule of Righteousness unto Eternal Salvation, but only for a Restraint of such Unrighteousness or Wickedness, as is inconsistent with the Temporal Welfare of the Jewish State or Government; and consequently the Law, under the consideration we are speaking of it was made but for the Lawless and Disobedient, for the Ungodly and for Sinners, for the Unholy and Profane, for murderers of Fathers and murderers of Mothers, for man-slayers, 10 for whoremongers, for them that defile themselves with Men, for men-stealers, *i. e. such as steal or trick men away, in order to sell them for slaves*, for Liars, for perjur'd persons; and in short, the Law was design'd only for a Restraint as to the Outward Commission of it if there be any thing, which falls not under the foremention'd Heads, that is contrary to the Sound or Wholsome Doctrin, 11 which is according to the Gospel of Christ, the Observance whereof is the only means of attaining or being made Partakers of the Glory of the Blessed God in Heaven, the Preaching of which Gospel to the Gentiles was committed to my Trust.

III.
The True and Proper End of the Jewish Law set forth and describ'd, in contradistinction to the Gospel.

12 And being *faln upon the mention hereof*, I can't proceed without making a Digression to thank Christ Jesus our Lord, who has enabled me, *i. e. duly qualify'd me to be an Able Minister of the Gospel*, for that he counted me willing to be Faithfull, as he has shewn by his putting me into the Ministry: 13 Me I say, who was before a Blasphemer of him, and a Persecutor of and injurious to his Church or Disciples. But I obtain'd Mercy, because I did it ignorantly in Unbelief, my Unbelief proceeding from Ignorance or a want of the Right Understanding of the Scriptures, and this my Ignorance being not absolutely wilfull, but owing in great measure, if not chiefly to the unhappy Prejudices of my Education, and so not excluding me from All Mercy, tho' making me stand in need of more than Ordinary Mercy. 14 And accordingly the Grace of our Lord was exceeding abundant toward me, in so converting me and working on me, as to dispose me to embrace the Gospel with a more than ordinary degree of that Faith and Love which is in Christ Jesus. 15 And surely this is a Faithfull Saying, and worthy of All Acceptation, *i. e. a Saying most worthy to be Believ'd, and even to be embrac'd by All men with the Firmest Assent*, that Christ Jesus came into the World (not to (g) call the Righteous to Repentance, but to call thereto, and so) to save Sinners; of whom I am not only the (h) first of such Sinners or Notorious

IV.
St Paul sets forth the Mercy of God towards Him, and returns his most solemn Thanks for the same.

TEXT.

TRANSLATION.

16 Αλλὰ διὰ τὸτο ἡλεήθην, ἵνα ἐν
ἐμοὶ θεότῳ ἐνδείξηται Ἰησοῦς Χριστός
τῇ πᾶσαν μακροθυμίαν ὡς ὑποτύ-
πωσιν τῷ μελλόντων πιστεύειν ἐπ' αὐτῷ
εἰς ζωὴν αἰώνιον. 17 Τῷ δὲ βασιλεῖ
τῶν αἰώνων, ἀφάρτῳ, ἀοράτῳ, μόνῳ
† Θεῷ τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.)

18 Ταύτην τὴν παραγγελίαν παρα-
τίθω σοι, τέκνον Τιμόθεε, κατὰ
τὰς προφητείας ὅτι σὲ προφητείας,
ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν
στρατείαν, 19 ἔχων πίσιν καὶ ἀγα-
θὴν συνείδησιν. ὧς πινες ἀποσάμνοιοι,
ὡς τὴν πίσιν ἐναυάμισαν. 20 Ὡς
ὅστιν Ὑμνείου καὶ Ἀλέξανδρου. ὅς
πῶς δόξα τῷ Σατανᾷ, ἵνα παιδευ-
θῶσι μὴ βλασφημεῖν.

Κεφ. β'. Παρακαλῶ οὖν πρῶτον
πάντων ποιῆσαι δεήσεις, προσευχάς,

16 Howbeit, for this cause
I obtain'd mercy, that in me
first Jesus Christ might shew
forth all long-suffering, for a
pattern to them who should
hereafter believe on him to life
everlasting.

17 Now unto the King
eternal, immortal, invisible,
the * only God, be honour
and glory, for ever and ever.
Amen.)

18 This Charge I commit
unto thee, son Timothy, ac-
cording to the Prophecies which
went before on thee, that thou
by them mightest war a good
warfare,

19 Holding Faith and a
Good Conscience: which some
having put away, concerning
Faith have made shipwreck.

20 Of whom is Hymeneus
and Alexander: whom I have
deliver'd unto Satan, that they
may learn not to blaspheme.

Chap. II.

I exhort therefore, that first
of all, Supplications, Prayers,
ἐν τῷ ζῆλῳ,

ANNOTATIONS.

the First or *the Chief* of Sinners. That the said word is to be understood in the
Former sense, is evident from the next following verse, where it is therefore ren-
der'd by our Translators (not *Chief*, but) *First*. And thence it seems probable
to me, that the word should likewise be understood in the same sense also in this
v. 15. but yet not so as to exclude the other sense; the Apostle perhaps making
choice of this word, because it comprehends both the two foremention'd signi-
fications, viz. *the First* and *the Chief*.

V. 17. † Σοφῶ is not read, either in the two most Ancient MSS. viz. Alex.
and Clerm. nor yet in the most Ancient Versions, Vulg. Syr. and Ethiop. nor
yet in Tertull. Novat. &c. nor in the Comments of Chysoft. Theodoret. Oecum.
So that it is not to be question'd, but μόνῳ Θεῷ is the true Original Reading; and
that σοφῶ has been added from Rom. 16. 27. It is further observable, that since
the Apostle in all this Paragraph (viz. from v. 12. to v. 17. inclusively) mentions
only Christ Jesus, it may be fairly inferr'd, that the μόνος Θεός here mention'd is
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P A R A P H R A S E X I T

rious Offenders, as have been call'd to Salvation by Christ, but also in my own Esteem the Chief of Sinners. 16 Howbeit for this cause I obtain'd Mercy, that in Me First, and the Chief in my own Esteem among Sinners call'd to Repentance and so to Salvation, Jesus Christ might shew forth All, i. e. the Greatest degree of Long-suffering, for a pattern thereof, viz. of his Long-suffering to them, who being Sinners of the Highest Rank should not despair, but should hereafter believe on him to the end of obtaining by such their Belief Life Everlasting. 17 Now unto the King eternal, immortal, invisible, the only God, be Honour and Glory for ever and ever. Amen.)

18 Having made this Digression from v. 4. (partly to take notice of the Charge I gave thee concerning some at Ephesus, viz. from v. 5. to v. 11. and partly to take notice of my Thankfulness to God for calling me to be an Apostle, viz. from v. 12. to v. 17.) I now proceed with the principal Subject of this Epistle. Wherefore as I besought thee (v. 3.) to abide still at Ephesus, that thou mightest charge some that they teach no other Doctrin than that of the Gospel, so I now acquaint thee, that This Charge I commit unto Thee, son Timothy, according to the Prophecies which went before on or concerning Thee, i. e. agreeably to the Directions of the Holy Spirit, who, either by the Gift of discerning Spirits vouchsaf'd to the Church, or by express Revelation and appointment, directed that thou shouldst be put into the Ministry; This Charge (I say) I commit unto thee, according to the said Prophecies, that thou being excited and encourag'd by them mightest war a good warfare, defending the Truth of the Gospel against False Teachers, 19 namely holding or maintaining the true Faith as to thy Doctrin, and a Good Conscience in living agreeably to thy Faith: which last, viz. a Good Conscience some having put away, concerning Faith also have made shipwreck, i. e. some being willing to indulge Sin and Impurity of Living, in order to defend such their Wicked Practice, have been forced to start and maintain False Doctrin's as to matters of Faith. 20 Of whom is Hymeneus and Alexander: whom by Excommunication I have deliver'd unto the Power of Satan, for to afflict their Bodies with Diseases, or to punish them with other Temporal Afflictions, that by such Punishments they may be (i) duly disciplin'd and so for the future learn not to blaspheme, i. e. speak or act any thing to the Disgrace of the Gospel, and consequently of God himself.

Chap. II. I exhort therefore (viz. in order to thy duly executing the Charge I have committed unto Thee, ch. I. v. 3. and 18.) that first of all thou teachest, and as much as in thee lies, takest care, that in the Publick Service

V.
St Paul reminds Timothy of the Charge he had committed to Him, and on what special Grounds, viz. according to the Prophecies that went afore of him.

VI.
The Apostle directs, Of what Parts the Publick Prayer or Service ought to consist, and that All Men are therein to be pray'd for.

A N N O T A T I O N S.

spoken by the Apostle of the same Christ Jesus; and consequently that He is in the highest and most proper Sense God, being the Only God, and so of One Undivided Substance with the Father and Holy Ghost.

(i) Compare 1 Corinth. 5. 5.

TEXT.

TRANSLATION.

ἐντεύξεις, εὐχαριστίας ὑπὲρ πάν-
των ἀνθρώπων. 2 ὑπὲρ βασιλέων,
καὶ πάντων τῶν ἐν ὑπεροχῇ ὄν-
των. ἵνα ἡρεμον καὶ ἡσύχιον βίον
ἀγάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
σεμνότητι. 3 Τὸ γὰρ καλὸν καὶ
ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν
Θεοῦ. 4 ὅς πάντας ἀνθρώπους θε-
λει σωθεῖναι, καὶ εἰς ὁμολογίαν ἀλη-
θείας ἐλθεῖν. 5 Εἰς γὰρ Θεός, εἰς
καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων,
ἄνθρωπος Χριστὸς Ἰησοῦς. 6 ὁ
δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάν-
των, τὸ μαρτύριον χρηστῆς ἰδίοις.
7 Εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ Ἀπό-
στολος, (ἀλήθειαν λέγω †, ὃ ψεύ-
δομαι,) διδάσκαλος ἐθνῶν ἐν πίστι
καὶ ἀληθείᾳ.

8 Βύλομαι οὖν προσεύχεσθαι τὰς
ἀνδρας ἐν παντι τόπῳ, ἐπαίροντας
ὁσίοις χερσίν, χωρὶς ὀργῆς καὶ ἀφρο-
λογισμοῦ. 9 Ὡσαύτως καὶ παῖς γυ-
ναῖκας ἐν καθαυτῇ κοσμίᾳ μὲν αὐταῖς
καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ

Intercessions, and giving of
Thanks be made for All Men:

2 For Kings, and for All
that are in Authority; that
we may lead a Quiet and
Peaceable life in all Godliness
and Honesty.

3 For this is good and ac-
ceptable in the sight of God our
Saviour:

4 Who* wills All men should
be sav'd, and should come to
the *acknowledgment of the
Truth.

5 For there is One God,
and One Mediator between
God and Men, the Man Christ
Jesus:

6 Who gave himself a Ran-
som for All, to be testified in
due time.

7 Whereunto I am ordain'd
a Preacher and an Apostle, (I
speak the Truth *and ly not)
a Teacher of the Gentiles in
Faith and Truth.

8 I will therefore that Men
pray every where, lifting up
holy hands, without Wrath
and *Distraction.

9 In like manner also, that
Women adorn themselves in
*comely apparel, with *Mo-
desty and Sobriety; not with

ANNOTATIONS.

V. 7. † E, Χριστός is not read, either in Alex. Clerm. or several other MSS. or
in the Vulg. Syr. Arab. and Ethiop. Versions, or in Chrysost. Theophylact. &c.
It is probably inserted from Rom. 9. 1.

(k) As these are the Four Parts whereof the Publick Service is to consist; so
Supplications properly denote Petitions for the Pardon of Sins past, Prayers Pe-
titions for future Mercies or Blessings, Intercessions Petitions in the Behalf of
Others. It is very proper for Private Devotions to consist of the same Parts;
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PARAPHRASE

Service of the Church under thy jurisdiction (k) Supplications, Prayers, Intercessions, and giving of Thanks be made for (l) All Men, Gentile as well as Jewish Believers, nay for Unbelievers as well as Believers: 2 and in a more particular manner for Kings, and for All that are (ll) of Eminency, as being in Authority; this being requisite to the end that we may lead under them a Quiet and Peaceable life in all Godliness and Honesty. 3 For this Praying &c. for All Men is good and acceptable in the sight of God our Saviour, as being a God who wills that All men should be saved, and in order thereto should come to the (m) acknowledgement of the Truth. 5 For there is but One God both of Jews and Gentiles, of Believers and Unbelievers, and One Common Mediator between God and Men in general, the Man Christ Jesus: 6 who accordingly gave himself to Death as a Ransom for All Mankind, which Act of his infinite Love to All was to be testified in due time to All Men by the Gospel. 7 Whereunto I am ordain'd a Preacher, and that of the highest Order and Authority, viz. an Apostle, and that more especially (in which respect, notwithstanding All the Gainsaying of my Judaizing Adversaries, I speak the Truth, and ly not) a Teacher of the Gentiles in Faith and Truth, i. e. in the True Faith.

8 I will therefore, or direct according to my Apostolical Authority, that as the Publick Service is to consist of Supplications and Prayers &c. for All men, so it is perform'd by Men, (not Women v. 11, 12.) concerning the Qualifications of which men I shall speak more by and by (chap. 3.) It is sufficient to observe here in general, that they are to take care that they pray Every where, i. e. wheresoever Publick Service is perform'd, lifting up Holy hands, i. e. not contenting themselves to wash their Hands from Outward Impurity or Filthiness, as is the Custom of the Jews, but being carefull that their Hands and Hearts be clean from all Spiritual Impurity or the Commission of any Sinfull Actions; and in order hereto being carefull, that they pray without Wrath and Distraction arising from Contests and Disputings about needless matters. 9 In like manner also I will or direct according to my Apostolical Authority, that Women adorn themselves in Comely Apparel, with Modesty and Sobriety; not

VII.

He orders Men and forbids women to pray or preach in the publick Service.

ANNOTATIONS.

but that falling not so immediately under Timothy's Care or Cognisance; Publick Devotion is here primarily to be understood.

(l) One of the Doctrins of the False Teachers seems evidently hence to be this, viz. that the Christians ought not to pray for All Men, but only for Christians, and consequently not for the Heathen Emperours or Magistrates.

(ll) So the Expression literally and primarily signifies.

(m) Men may come to the Knowledge of the Truth, and yet not to the Acknowledgment of it as such. And it being this Last that proves efficacious to our Salvation, hence the Apostle seems to have express'd himself, not by *γινωσκω*, i. e. the Knowledge, but by *ὁμολογῶ*, i. e. the Acknowledgment of the Truth.

TEXT.

TRANSLATION.

ἐν πλέγμασιν καὶ χρυσῷ, ἢ μαρ-
 γαρίταις, ἢ ἱματισμῷ πολυτελεῖ,
 10 ἀλλ' (ὃ ὁρέπῃ γυναιξὶν ἐπαγ-
 γελλομύθαις θεοσέβειαν) δι' ἔργων
 ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μαν-
 θόμετω ἐν πάσῃ ὑποταγῇ. 12 Γυ-
 ναικὶ δὲ διδάσκειν οὐκ ὀπιτρέπω,
 ὅδε αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν
 ἡσυχίᾳ. 13 Ἀδὰμ γὰρ ὡς τὸ
 ἐπλάσθη, εἶτα Εὐὰ. 14 Καὶ Ἀδὰμ
 οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἀπατη-
 θεῖσα, ἐν παραβάσει γέγονε. 15 σω-
 θήσεται δὲ διὰ τῆς τεκνογονίας, εἰ
 μείνωσιν ἐν πίστι καὶ ἀγάπῃ καὶ ἀγα-
 σμῷ μετὰ σωφροσύνης. Κεφ. γ'.
 Πιστὸς ὁ λόγος.

broider'd hair and gold, or
 pearls, or costly array;

10 But (which becomes Wo-
 men professing Godliness) with
 Good Works.

11 Let the Woman learn in
 silence with all subjection.

12 But I suffer not a Wo-
 man to teach, nor to usurp
 Authority over the Man, but
 to be in silence.

13 For Adam was first form'd,
 than Eve.

14 And Adam was not de-
 ceiv'd, but the Woman being
 deceiv'd was in the Transgres-
 sion.

15 Notwithstanding she shall
 be sav'd * by Child-bearing, if
 they continue in Faith and
 Charity, and Holiness with So-
 briety. Chap. III. This is a
 * Faithful saying.

Eίπας

ANNOTATIONS.

(n) That the Exposition given of this expression, διὰ τῆς τεκνογονίας in the Para-
 phrase, is most preferable, seems to appear from these (among other) Considera-
 tions: 1st, that this Expression being taken in the sense follow'd by our Transla-
 tors, viz. that Women shall be sav'd in Childbearing or going thro' (the pangs
 of) Childbearing, what is contain'd in this verse 15. will appear but Flat and Lan-
 guid, and not to answer to the Design of the Apostle. For the Apostle to con-
 vince Women of the Reasonableness of their Keeping silence and not taking upon
 them to teach, had been oblig'd to observe, that Adam was not deceiv'd, but the
 Woman being deceiv'd was in the Transgression. Having been oblig'd to make this
 severe Observation, for fear Women hereby should be too much dejected, the
 Apostle thought it advisable to subjoin immediately another Observation, which
 would as it were ballance the former, and administer Comfort enough to make
 them bear up against any too great dejecting Thoughts, that might arise from
 what he had afore observ'd. Now if by σωθήσεται διὰ τῆς τεκνογονίας be understood
 no more, than that Women shall be sav'd in Childbearing, this seems not to be
 of such Importance as to be able to bear up their Spirits in reference to what he
 had afore observ'd, viz. that Woman was the Unfortunate Means of the Fall of
 Man, and so of forfeiting Eternal Happiness. Whereas if the Expression be
 taken in the sense given in the Paraphrase, it is of so High and Noble Import-
 tance, as fully to answer the End of the Apostle; forasmuch as hereby is denoted,
 that as on the one hand the Woman was the Unhappy Means of the Fall of Man
 from Innocency and Eternal Happiness, so on the other hand she was the Happy
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P A R A P H R A S E.

not setting themselves out (in any manner disagreeable to the Rules of Modesty or Sobriety) with broider'd or plaited hair and Gold, or Pearls, or costly array, 10 but (rather spending their Time and Pains in adorning themselves with that, which becomes Women professing Godliness, namely) with Good Works. 11 And as to the Publick Service, let the Woman learn in silence with all subjection. 12 But I suffer not a Woman to teach, nor to usurp any Authority over the Man, but to be in silence in Publick, and to behave her self with a due Meekness and Subjection at home. 13 For such her Behaviour is no other than is agreeable to her Creation at first, inasmuch as Adam was first form'd, then Eve out of him, and for him; whereby is denoted the Reasonableness of the Woman's being in Subjection to the Man. 14 And the Reasonableness of the Woman's not taking upon her to Teach appears from this other Consideration, viz. that Adam was not deceiv'd first or immediately by the Serpent or Devil, but the Woman being, as the weaker Vessel, attack'd by the Tempter and by him deceiv'd, was first in the Transgression, and so the Unhappy means of the Fall of Man. 15 Notwithstanding She, i. e. the Woman or Female Sex is not hereupon to look on it self, as standing less in the Favour of God, or being less capable of Salvation, than the Male Sex. To take away all grounds for such a Suspicion, the infinite Wisdom of God has so contriv'd it, that, whereas on the one hand the Woman was the Unhappy Means of drawing Man into the Transgression, and so of his Fall, on the other hand the Woman should be also the Happy Means of bringing about Man's Restoration or Redemption, and that too with this signal Difference, that to the Commission of that Sin, which caus'd the Fall of Mankind, there was the Concurrence of the Man with the Woman; whereas to the bringing into the World Him that is the Redeemer of Mankind, there was not the least Concurrence of Man with the Woman, but of the Two the Woman was the sole Means concern'd therein: The Wisdom of God seeming to design hereby, that the Man should have no just cause to object to the Woman her being the unhappy, but joynt, means of his Fall, forasmuch as she was also the more Happy, and (in respect of the Two) sole means of his Redemption, the Redeemer of the World being hence emphatically stil'd at the very first the SEED (only) of the Woman: And further the Wisdom of God designing thereby to give to the Woman a most strong Argument that she shall not be excluded from partaking of the Salvation obtain'd by the Promis'd Seed which she bare, but that as the Man, so likewise she shall be sav'd by such her (n) Child-bearing, i. e. by Christ thus born of her, and that upon the like Conditions of Salvation as the Man, viz. if they continue in Faith and Charity, and Holiness with Sobriety. Chap. III. This is a (n) Faithfull saying, i. e. this which I have here taken notice of is what is very Remarkable, and worthy to be unfeignedly Believ'd, as being most True, and carrying in it Great Comfort and certain Hopes of Salvation

TEXT.

TRANSLATION.

Εἴ τις ἐπισκοπῆς ὀρέγεται, καλῶ
ἔργῳ ἐπισυμῇ. 2 Δὲ οὕτω τὸν ἐπι-
σκοπον ἀνεπίληπτον εἶ), μιᾶς γυναικὸς
ἄνδρα, νηφάλιον, σώφρονα, κόσμιον,

If a man desires the Office
of a Bishop, he desires a Good
Work.

2 A Bishop then must be
blameless, the Husband of One
Wife, sober, * prudent, of good
φιλόζηνον,

ANNOTATIONS.

Means of the Restoration of Man to such a State of Righteousness, as God would accept unto Eternal Salvation. Besides the Condition annex'd for the Woman's being so *Sav'd* as is denoted in the Text, requires that the Expression *ἀνεπίληπτον* *εἶ)* *ἀνεπίληπτος*, should not be understood only of *safe Deliverance in Childbearing*, forasmuch as that Deliverance is Common to those Women, who *have neither Faith nor Charity &c.* Whereas Eternal Salvation, procur'd for us *ἀπὸ τοῦ σπέρματος*, i. e. by the Seed of the Woman without the Natural Concurrence of a Man, is actually attainable only upon the Condition specified in the following Words, viz. *if they* (Women as well as Men) *continue in Faith and Charity.*

Lastly, the sense given in the Paraphrase seems to be confirm'd by the words following after the Condition already mention'd, viz. by this Clause, *πιστὸς ὁ λόγος*. It is true indeed, that this Clause is generally by others as well as our Translators referr'd to the following words, viz. *If a Man desires the Office of a Bishop, he desires a Good Work.* But, what is asserted in these words, seem so evident and obvious to a Common Understanding, that there seems to be no Need for the Apostle to have usher'd in this Assertion after so solemn a manner, as to prefix thereto this Clause, *πιστὸς ὁ λόγος*. And this our Translators seem to have been somewhat sensible of; and therefore to have render'd the said Greek Words (not in this place, as afore Chap. 1. 15. viz. *This is a Faithfull Saying*, but) *This is a True Saying*, intimating that altho' the Assertion contain'd in the following part of Chap. 3. 1. be a *True Saying*, yet it is not properly speaking a *Faithfull Saying*, i. e. it is not what requires our Faith upon Good and Undoubted Testimony only or principally, but rather what requires our Assent upon a Clear Apprehension of the Nature of the Thing or Office therein spoken of. But now, as on this account, the said Expression *πιστὸς ὁ λόγος*, seems not properly to be referr'd to the following Assertion concerning the Office of a Bishop, so on the same account it seems to be very properly referr'd to the foregoing Assertion concerning the Eternal Salvation of Women, notwithstanding the Woman had been the Unhappy Means of the Fall of Man from a State both of Innocence and of Happiness Eternal, as well as Temporal: I say, what is said by the Apostle Chap. 2. v. 15. may be properly stil'd *πιστὸς ὁ λόγος*, as being not only a *True saying*, but properly a *Faithfull Saying*, i. e. a Saying the Truth whereof appears to Us, not so much upon the Evidence of the Terms or of the Nature of the Thing, but rather upon the Strength of the Testimony of Him who asserted it.

To All that has been hitherto said, may be further added, that the Clause *πιστὸς ὁ λόγος* was actually understood as I understand it, by some of the Primitive Fathers, particularly by St Chrysostom. And that this Clause is to be referr'd sometimes to what is said afore, is evident from Chap. 4. 9.

(o) That the words *Bishop* and *Presbyter* are sometimes in N. T. us'd promiscuously to denote the same Church-Officer, is evident from *Tit.* 1. v. 5. compar'd with v. 7. Quickly after the times of the writing of N. T. the use of the said Words began to be distinguish'd by the Church, and the Name of *Bishops*

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P A R A P H R A S E.

Salvation to the Woman or Female Sex, notwithstanding what I had occasion to say (v. 14) of the Woman's being Deceiv'd, and in the Transgression.

Having observ'd (chap. 2. 1 — 7.) of what Parts the Publick Prayers ought to consist, and for whom we are to pray; and having (ch. 2. 8 — 15.) observ'd, by what Persons Publick Service is to be perform'd, viz. not by Women, but Men: I proceed now to observe the Qualifications requisite to such Men, as are to be employ'd in the Performance of Publick Service, and also in other parts of the Ministry. For if a man desires the Office of a Bishop (o), now a-days distinguish'd by the name of a Presbyter, he desires a Good Work or Office, i. e. a Weighty One, which if well executed, will be of Great Good to the Church. And therefore Every One is not qualify'd for this Office, but Care is to be taken, that any Person willing to undertake this Weighty Office be so qualify'd as is here mention'd in the following verses. 2 A Bishop (or Presbyter) then must be blameless, the husband of (oo) One Wife, i. e. neither being marry'd to more than One Wife at a time, nor to a Second Wife upon divorcing a Former; he must also be Sober, Prudent, of Good Behaviour or one that knows

VIII.
The Qualifications requir'd in a Bishop or Presbyter.

A N N O T A T I O N S.

to be appropriated to the Highest Order of the Clergy, distinguish'd hitherto by the Name of *Apostles*; and the Name of *Presbyters* to be appropriated to the Clergy of the Second Rank or Order; as is evident from the Writings of Those who liv'd in the Second Century. Now whether St Paul here intended to describe the Qualifications of a Clergy-man of the Highest Rank or of the Second Rank, seems to be a Matter concerning which there is no Occasion for much Dispute. For the Two Superior Offices of the Clergy are the Same in most respects; and consequently the Qualifications requisite to Each must be much the Same. And therefore further this Portion of Scripture may very pertinently be apply'd to the Clergy of the Third or Highest Office or Order, tho' it was more particularly design'd by St Paul for a Description of the Qualifications of a Clergy-man of the Second Order or Office. Whence it follows, that this Portion of Scripture being appointed to be read at the Consecration of a Bishop now properly so call'd, or a Person of the Highest or Third Order, is no Argument that our First Reformers, who compil'd the Form of Consecration of Bishops, were of Opinion, that there were but Two Orders of the Clergy at the Time when St Paul writ this Epistle. That St Paul here by a *Bishop* denoted what we call now a *Presbyter*, is reasonable to suppose upon considering, that St Paul writes this to direct Timothy in the discharge of his Episcopal Office, which is taken up in ordaining Priests and Deacons much more by Far than in consecrating Other Bishops.

(oo) Besides the Expositions of this Expression given in the Paraphrase, there is also another, viz. that hereby is denoted that a Bishop or Presbyter ought not, if his Former Wife dy'd, to marry a Second, but to live a Widower: which sense must be confess'd to be most agreeable to the Sentiments of the Primitive Christians in the matter; as appears from the Apostolical Canons, &c. If the Person married, he was no longer to be esteem'd a Clergy-man.

TEXT.

TRANSLATION.

φιλόξενον, διδακλικόν, 3 μὴ πά-
 ρεινον, μὴ πλήκτιν, † ἀλλ' ὀπι-
 κῇ, ἀμαχον, ἀφιλάργυρον, 4 τῷ
 ἰδίου οἴκου καλῶς προϊστάμενον, τέ-
 κνα ἔχοντα ἐν ὑποταγῇ, μετὰ
 πάσης σεμνότητι. (5 εἰ δὲ τις
 τῷ ἰδίου οἴκου προῖται οὐκ οἶδε,
 πῶς ἐκκλησίας Θεοῦ ὀπιμελήσεται;)
 6 μὴ νέοφυτον, ἵνα μὴ τυφωθείς
 εἰς κῆμα ἐμπίσῃ τῷ διαβόλου.
 7 Δὲ δὲ αὐτὸν καὶ μαρτυρίαν κα-
 λῶν ἔχειν ἀπὸ τῆς ἐξώτης, ἵνα μὴ
 εἰς ὀνειδισμόν ἐμπίσῃ καὶ παγίδα τῷ
 διαβόλῳ.

8 Διακόνους ὡσαύτως σεμνοὺς,
 μὴ διλόγους, μὴ οἶνον πολλῶν προ-
 ἔχοντες, μὴ αἰσχροκερδεῖς, 9 ἔχον-
 τας τὸ μυστήριον τῆς πίστεως ἐν
 καθαρᾷ συνειδήσει. 10 Καὶ οὗτοι
 δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα
 διακονείτωσαν, ἀνεγκλητοὶ ὄντες.
 11 Γυναικας ὡσαύτως σεμνάς, μὴ
 διαβόλους, νηφαλέους, πιστὰς ἐν
 πᾶσι. 12 Διάκονοι ἔστωσαν μιᾶς
 γυναικὸς ἄνδρες, τέκνων καλῶς
 προϊστάμενοι, καὶ τῆς ἰδίων οἴκων.

behaviour, given to hospitali-
 ty, apt to teach,

3 Not given to Wine, no
 striker, but * meek, not quar-
 relsome, not covetous;

4 One that rules well his
 own house, having his Children
 in subjection, with all Gravity;

(5 For if a man know not
 how to rule his own house,
 how shall he take care of the
 Church of God?)

6 Not a Novice, lest being
 lifted up with Pride, he fall into
 the condemnation of the Devil.

7 Moreover, he must have
 a Good Report of them which
 are without; lest he fall into
 Reproach, and the snare of the
 Devil.

8 Likewise must the Dea-
 cons be grave, not double-
 tongued, not given to much
 wine, not greedy of filthy lucre,

9 Holding the mystery of
 the Faith in a pure Conscience.

10 And let these also first
 be prov'd; then let them use
 the office of a Deacon, being
 found blameless.

11 Even so must * the Wo-
 men be grave, not slanderers,
 sober, faithfull in all things.

12 Let the Deacons be the
 husbands of one wife, ruling
 their children and their own
 houses well.

13 Οἱ

ANNOTATIONS.

V. 3. † Μὴ αἰσχροκερδῆ is not read either in Alex. Clerm. or other MSS. nor yet
 in any of the four most Ancient Versions, nor in any Ancient Greek or Latin
 Commentator. So that it is not to be doubted, but it has been inserted here
 from Tit. 1. 7.

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P A R A P H R A S E.

knows how to behave himself handsomely and gravely, given to hospitality, i. e. ready to entertain such (p) strangers as are the Proper Objects of Charity or Civility, apt or fit to teach on account of his Knowledge and Skill in Divine things, 3 Not given to excess particularly in drinking of Wine, no striker, but meek, not quarrelsome, not covetous; 4 One that rules well his own house, having his Children in due Subjection to him, and behaving himself herein with all Gravity. (5 For if a man know not how to rule his own house, how shall he take Care as he ought of the Church of God?) 6 Not a Novice or one newly Converted, lest being lifted up with Pride on account of his being promoted to so weighty an Employ in so short a time, and before Others who are Believers of a Longer standing, he fall into the Condemnation, or like Punishment with that, of the Devil who fell by his Pride. 7 Moreover, he must have a Good Report of them which are without the Church, i. e. the Unbelieving Jews or Gentiles with whom he formerly liv'd; lest he fall into Reproach among them he has the Care of, and thereby into the snare of the Devil, the Devil hence taking occasion, either to make such an one fall back from the Faith again, or else to give others an Aversion to, or Ill Opinion of the Christian Religion, wherein such a Person is thought fit to bear so Great an Office. Such are the Qualifications requisite in a Bishop or Presbyter now properly so call'd; and therefore it is obvious that the same Qualifications are requisite also to those of the Highest or Apostolical Office, now properly call'd Bishops, the Offices being the same, excepting only some few Particulars, and also the Officers of the Apostolical Rank being regularly and ordinarily to be chosen out of the Officers of the Second Rank whose Qualifications are here describ'd.

8 Likewise must the Deacons (as well as Presbyters) be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, i. e. of getting money by unlawfull or base means, 9 but holding the mystery of the Faith, i. e. adhering to the True Doctrins of the Gospel, in a pure Conscience, i. e. in a Life so pure or free from the foremention'd or other Vices, as that his Conscience may not smite him. 10 And let these also (as well as those of the higher Offices) first be prov'd or taken under examination as to their Faith and Practice; and then let them be admitted to use the office of a Deacon, being upon examination found Blameless. 11 Even so must the Woman-Deacons, otherwise call'd Deaconesses be grave, not slanderers, sober, faithfull in all things wherein they are intrusted. 12 Let the Deacons be husbands (oo) of one Wife, (as well as Bishops or Presbyters are to be, v. 2.) ruling their Children and their own houses well. 13 For altho' while they

IX.
The Qualifications requir'd
in a Deacon.

continue

A N N O T A T I O N S.

(p) Namely Christians of Foreign Countries, that travell'd abroad to preach the Gospel, or carry on some Honest Calling, or were driven abroad by some Misfortunes, or the like.

13 Οἱ γὰρ καλῶς ἀναγογγήσαντες, βαθμὸν ἑαυτοῖς καλὸν ποιῶνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σε † ἐν τάχει. 15 Εὰν δὲ βραδυῶ, ἵνα εἰδῇς πῶς δὲ ἐν οἴκῳ Θεοῦ ἀνατρέφεσθαι, ἥ τις ὅστις ἐκκλησία Θεοῦ ζῶντος, στήλη καὶ ἐδραίωμα τῆς ἀλήθειας. 16 Καὶ ὁμολογῶντως μέγα ὅτι τὸ τῆς εὐσεβείας μυστήριον· Θεὸς ἐφωκέρωθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ὁπιτεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

Κεφ. δ'. Τὸ δὲ Πνεῦμα ρητῶς λέγει, ὅτι ἐν ὑστερίαις καιρίαις ἀποστήσονται πῆνες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων,

13 For they that have used the office of a Deacon well, purchase to themselves * the Good Degree, and the Great Freedom of Speaking in the Faith, which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayst know how to behave thy self in the House of God, which is the Church of the living God, the Pillar and Ground of the Truth.

16 And without controversy great is the mystery of Godliness: God was manifested in the Flesh, justified in the Spirit, seen of Angels, preach'd unto the Gentiles, believ'd on in the World, receiv'd up into Glory.

Chap. IV.

Now the Spirit speaks expressly that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and doctrines of Devils,

A N N O T A T I O N S.

V. 14. † So the two most Ancient MSS. Alex. and Clerm. and some other.

(9) If it be consider'd that the Apostle in v. 1. of this Chapter calls the Office of a (Bishop. i. e.) Presbyter ἐργον καλόν, it will I think appear probable, that by βαθμὸν καλὸν here mention'd, the Apostle design'd to refer to the same foremention'd Office of a Presbyter; especially if it be also consider'd, that ἀναγογγήσαντες denotes such as have us'd the Office of a Deacon well, and consequently implies that they are not still Deacons; and also that the παρρησία here mention'd do's probably refer to the Teaching in Publick, which was part of the Office of a Presbyter, not of a Deacon properly or excepting only in Extraordinary Cases.

(r) This may be understood, either of some Passages of O. T. or of our Saviour's Discourses, or else of Some Revelation expressly made to St Paul himself (or some Others of the Apostles.) And some such Revelation made to St Paul is countenanc'd by what he says 2 Tim. 3. 1.

(f) Mr Mede expounds this Apostacy of the Popish Doctrin concerning In-

vocation

PARAPHRASE.

continue Deacons, they are not properly concern'd in having any Rule or Government of the Church; yet the Knowing how to Rule or Govern is a requisite Qualification for them; inasmuch as they that have used the Office of a Deacon well, thereby purchase to themselves a (q) Right and Title to the Good or Honourable and more Weighty Degree of a Presbyter, and consequently the Great Freedom of speaking in or teaching in Publick the Faith which is in Christ Jesus, this being a branch of the office of a Presbyter, (v. 2.)

14 These things or directions write I unto thee, not because I have laid aside my Intention to come to thee, but hoping to come unto thee shortly my self. 15 But if it happens that I tarry long, I write these Directions that thou mayst the better know, how to behave thy self (as to thy Apostolical Office, whereunto belongs the Ordaining of Presbyters and Deacons &c.) in the house of God, which is the Church of the Living God, by the Providence of which God ever living to protect his Church, the Church shall be so protected and preserv'd thro' the several Ages of the World that the Gates of Hell shall not prevail against it, but it shall be as it were the Pillar and Ground or Stay of the Truth. i. e. the Happy means of preserving and conveying the Truth of the Gospel thro' the several Ages to come. 16 And without controversy Great or most highly valuable is the mystery of Godliness, i. e. the Truth I spoke of (v. 15.) which was hid to former ages, or not made known then so clearly as now it is; and which being thus now made known, tends mightily to promote Godliness: of which mysterious Truth the principal Articles or Heads are these, viz. that God the Son, our Blessed Lord, was manifested to Us men by his dwelling among us in the Flesh, was justified or demonstrated to be the Son of God and Saviour of the World in or by the Spirit, i. e. either by his Divine Nature, whereby he was enabled to work Miracles &c. or by the Holy Spirit, the Third Person in the Trinity, descending upon him at his Baptism, and upon his Apostles after his Ascension &c. was seen by Angels, who gave notice of his Birth to the Shepherds, and celebrated it with a Song &c. was preach'd unto the Gentiles, believ'd on in the World, receiv'd up in Glory or a glorious manner, the Angels attending thereupon, and also into Glory or a Glorious State in Heaven.

X.
The Principal
Articles of the
Christian Faith;
and the Church
the Pillar & Ground
of the Truth.

Chap. IV. Now altho' the Church is the Pillar and Ground of the Truth, and the Main Articles of Christianity are thus manifestly prov'd, yet the Spirit of God speaks (r) expressly or clearly, that in the latter times, in the time of Christianity some shall depart from the Faith, giving heed to seducing Spirits and Doctrins, started by the suggestion (s) of Devils, 2 and carried on and spread abroad in the World thro' (s) the

XI.
False Teachers
and Apostates
from the Faith
expressly foretold

ANNOTATIONS.

vocation of Saints &c. pag. 633. &c. of his Works. But others refer it to some False Doctrins then obtaining, as appears from v. 6.

2 ἐν ὑποκρίσει ψευδοδόγων, κεκαυσιμ-
 ειασμένων τ' ἰδίαν συνείδησιν, 3 κω-
 λυόντων γαμῆν, ἀπέχεσθαι βρωμά-
 των ἃ ὁ Θεὸς ἔκτισεν εἰς μετάλη-
 ψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ
 ἐπεγνωκόσι τῇ ἀλήθειᾳ. 4 Οἱ
 πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν
 ἀπόβλητον, μετὰ εὐχαριστίας λαμ-
 βανόμενον. 5 Ἀγιάζεται γὰρ ἀφ' ἑ-
 λόγου Θεοῦ καὶ ἐντεύξεως.

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελ-
 φοῖς, καλὸς ἔσῃ ἀφ' ὧν Θεοῦ Ἰησοῦ
 Χριστοῦ, ἐντρέφόμενος τοῖς λόγοις
 τῆς πίστεως, καὶ τῆς καλῆς διδα-
 σκαλίας, ἣ πρὸς ἡκολούθησιν. 7 Τὰς
 δὲ βεβήλους καὶ γράσας μύθους
 παραιτῶ· γυμνάζε δὲ σεαυτὸν πρὸς
 εὐσέβειαν. 8 Ἡ γὰρ σωματικὴ
 γυμνασία πρὸς ὀλίγον ὄφιν ὠφέλι-
 μόν· ἡ δὲ εὐσέβεια πρὸς πάντα
 ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα
 ζωῆς τῆς νῦν καὶ τῆς μελλούσης.
 9 Πιστὸς ὁ λόγος, ὅτι πάσης ἀπο-
 δοχῆς ἄξιός ἐστι. 10 Εἰς τὸ γὰρ
 † κοπιῶμεν καὶ οὐκ ἐνδίδόμεθα, ὅτι ἡλ-
 πίζαμεν ὅτι Θεῷ ζῶντι, ὅς ἐστι σω-
 τὴρ πάντων ἀνθρώπων, μάλιστα πι-
 στῶν. 11 Παράγγελλε ταῦτα, καὶ
 διδάσκει. 12 Μηδεὶς σε ῥεόνητος

2 Thro' the hypocrisy of
 Liars, having their Conscience
 fear'd with an hot iron.

3 Forbidding to marry, and
 commanding to abstain from
 meats, which God has created
 to be receiv'd with thankgiv-
 ing of them who believe and
 * acknowledge the Truth.

4 For every Creature of
 God is good, and nothing to
 be refus'd, if it be receiv'd
 with Thanksgiving.

5 For it is Sanctified by the
 Word of God and Prayer.

6 If thou put the Brethren
 in remembrance of these things,
 thou shalt be a Good Minister
 of Jesus Christ, * nourishing
 them up in the words of Faith,
 and of Good Doctrin, where-
 unto thou hast attain'd.

7 But avoid profane and
 old-wives fables, and exercise
 thy self unto Godliness.

8 For Bodily exercise is
 * profitable for a little, but
 Godliness is profitable for all
 things, having promise of the
 Life that now is, and of that
 which is to come.

9 This is a Faithfull say-
 ing, and worthy of All ac-
 ceptation.

10 For therefore we labour
 & suffer reproach, because we
 trust in the living God, who
 is the Saviour of All men, es-
 pecially of the Faithfull.

11 These things * give in
 charge and teach.

12 Let no man despise thy

καταφρο-

P A R A P H R A S E.

(s) the Hypocrisy of Liars, of Men having their Conscience *hard or senseless as if it was* fear'd with an hot iron, 3 forbidding to marry (s) and *bidding or commanding to abstain from such and such meats,* which *on the contrary* God has created to be receiv'd with Thanksgiving, of them who believe and acknowledge the Truth of the Gospel in this point, (as well as other) viz. that nothing is of it self Unclean. 4 For every Creature of God is good in it self, and nothing to be refus'd as *unclean*, if it be receiv'd with Thanksgiving. 5 For it is sanctified or *made Lawfull to be eaten by us* by the Word of God giving us leave to eat thereof, and by Prayer for a Blessing on it and Thanksgiving for it.

6 If thou put the Brethren in remembrance of these things, thou shalt be a Good Minister of Jesus Christ, nourishing them up in the words of Faith and of Good Doctrin, whereunto thou *thy self* hast attain'd. 7 But avoid *such profane Doctrins as are afore-mention'd* (v. 3.) and which are built on no better grounds than Old-wives Fables; and exercise thy self in such things as tend unto Godliness. 8 For that same Bodily Exercise, which consists in humbling or afflicting the Body by abstinence from Meats or Marriage, and on which the False Teachers lay so great Stress is profitable but for a little, (comparatively of True inward Piety or Godliness,) even when duly us'd; but Godliness is profitable for all things both of Soul and Body, having promise of the Good things of the Life that now is, and especially of that which is to come. 9 This which I said last, is a Faithfull Saying, and worthy of All Acceptation. 10 For therefore it is that we labour and suffer reproach for the sake of the Gospel, namely because we trust in the Living God, who is the Saviour of All men from those Dangers which they are sometime or other expos'd to in this Life, and is also the Saviour especially, i. e. in a most special or high manner of the Faithfull, i. e. who not only believe the Gospel, but constantly adhere to the same, inasmuch as he saves Such from Eternal Misery: in which respect he may also be said to be the Saviour of All Men, inasmuch as he wills that all should be sav'd even in this highest sense. 11 These things give in charge, and teach. 12 Let no man have just Occasion to despise thy Function because of thy Youth,

XII.
Directions to
Timothy, con-
cerning his Own
Doctrin and Pra-
ctice.

A N N O T A T I O N S.

V. 10. † καὶ is omitted in Alex. and Clerm. MSS. and in Vulg. and Syr. Versions.
(s) The word καλούντων is here to be look'd on as καλούμενων μὴ, and consequently in the next clause as repeated without μὴ. And this way of speaking is not unfrequently to be met with in Common Authors. Thus in Satyr. 1. lib. 1. of Horace's Satyrs: -- Nemo, quam sibi sortem seu Ratio dederit, seu Fors objecerit, illâ Contentus vivat? laudet diversa sequentes? Where altho' Nemo be only express'd, yet it can't with good Sense be referr'd both to vivat and laudet; but it is to be look'd on as Omnis non, and as such is to be referr'd to vivat; and then Omnis (implied in the Nemo) is to be referr'd without non, to laudet.

TEXT.

TRANSLATION.

καταφρονείτω, ἀλλὰ τύπῃ γίνου
τῆς πίστεως, ἐν λόγῳ, ἐν ἀνατροφῇ,
ἐν ἀγάπῃ, ἐν πίστι, ἐν ἀγνείᾳ.

13 Ἔως ἔρχομαι, πρὸς σεχε τῇ ἀνα-
γνώσει, τῇ παρακλήσει, τῇ διδα-
σκαλίᾳ. 14 Μὴ ἀμέλει τῷ ἐν σοὶ
χαρίσματι, ὃ ἐδόθη σοὶ ἀπὸ
προφητείας, μετὰ ἐπιθέσεως τῆς
χειρῶν τῷ πρεσβυτερίου. 15 Ταῦ-
τα μελέτα, ἐν ὑποταγῇ ἰατρῶν ἵνα σε
ἡ τροκοπή φανερὰ ᾖ πᾶσιν. 16 Επε-
χε σεαυτῷ, καὶ τῇ διδασκαλίᾳ.
Ἐπιδίδου αὐτοῖς. Ὅτι γὰρ ποιοῦν,
καὶ σεαυτὸν σώσεις, καὶ τοὺς ἀκούον-
τάς σου.

Κεφ. ε'. Πρεσβυτέρῳ μὴ ἐπι-
πλήξης, ἀλλὰ παρακάλει ὡς πα-
τέρα· νεωτέρους, ὡς ἀδελφούς·
2 πρεσβυτέρας, ὡς μητέρας· νεω-
τέρας, ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ.
3 χήρας τίμα τὰς ὄντως χήρας.
4 Εἰ δὲ τις χήρα τέκνα ἢ ἔκρη-
να ἔχει, μανητέτωσαν πρῶτον τὸν
ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀπο-
διδόναι τοῖς παρθένοις. Ὅτι γὰρ
† ὅστις ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ.

youth, but be thou an Example
of the Faithfull in the Word,
in Conversation, in Charity,
* in Faith, in Purity.

13 Till I come, give at-
tendance to Reading, to Ex-
hortation, to Doctrin.

14 Neglect not the Gift
which is in Thee, which was
given thee by Prophecy, with
the laying on of the hands of
the Presbytery.

15 Meditate upon these
things, give thy self * chiefly
to them, that thy * proficien-
cy may appear to All.

16 Take heed unto thy
self, and unto thy Doctrin;
continue in them: for in doing
this, thou shalt both save thy
self, and them that hear thee.

Chap. V.

Rebuke not an Elder * man,
but intreat him as a Father;
and the Younger men, as Bre-
thren:

2 The Elder women, as Mo-
thers; the Younger, as Sisters,
with all purity.

3 Honour Widows, that are
Widows indeed.

4 But if any Widow have
Children or * Grand-children,
let them learn first to shew
Piety at home, and to requite
their Parents: for that is * ac-
ceptable before God.

5 H

ANNOTATIONS.

V. 4. † καλὸν καὶ is not read, either in Alex. Clerm. and many other MSS. or
in Vulg. Syr. and Arab. Versions, or Chrysost. Theodoret. Theophyl. Oecum. &c.
It has been without question inserted here from Chap. 2. v. 3.

(1) Compare 1 Tim. 1. 6.

(u) That

P A R A P H R A S E.

Youth, but, *since thou art in years younger than it is ordinarily proper for Persons admitted unto the Apostolical Order, be thou so much the more careful that thou become an Example of or to the Faithfull, in dispensing the Word, in integrity of Conversation, in Charity, in adhering to the True Faith, in purity of Life.* 13 *'Till I come unto thee, and so by my Presence may be the better able to inform thee in such Particulars as thou wouldst have information in, use the Common means of reforming thy self, namely give attendance to Reading of the Scriptures, and in respect of others, give attendance to Exhortation, to Doctrin, i. e. to teach and exhort them to their Duty more and more.* 14 *Neglect not to stir up the Gift that is in thee, which was given thee of the Holy Spirit for the better Discharge of thy Apostolical (now a-days call'd Episcopal) Function by Prophecy, i. e. according to the Prophecies that went afore of thee (chap. I. 18.) with the laying on of the hands of the Presbytery, i. e. (t) of an Apostle or Presbyter of the Superior Order, now properly call'd a Bishop) as the Outward Rite appointed for the Ordaining and Consecrating of Persons to the Ministry.* 15 *Meditate on these things aforementioned, give thy self chiefly to them, that thy Proficiency in them may appear unto All.* 16 *Take heed unto thy self as to thy own Life and Conversation, and unto thy Doctrin as to what thou teachest others; continue in well performing them; for in doing this thou shalt both save thy self, and them that hear thee on condition of their following thy Life and Doctrin.*

Chap. V. Rebuke not an (u) Elder Man with severity or harsh language, but intreat or exhort him as a Father to do his Duty; and the Younger men, as Brethren, being thy self but Young: 2 The Elder women, as Mothers; the Younger, as Sisters, with all Purity, i. e. let all thy Transactions with the Younger women be manag'd so prudently and cautiously, as to give no Grounds for any Scandalous Reflections upon thee. 3 Honour, i. e. Give due Respect and also Maintenance to Widows that are Widows indeed, i. e. that really answer their Name, viz. are left desolate, and so destitute of the help of Children as well as of Husband. 4 But if any Widows have Children or Grandchildren, let them (viz. their Children or Grandchildren) learn, that it is their Duty, first or before they extend their Charity to others, to shew Piety at home or to their own Family, and to requite their Progenitors or Parents for their Care and Trouble in bringing them up, by contributing to their maintenance according as they are able: for this is acceptable before

XIII.
Directions to Timothy, concerning his Behaviour towards Others, whether Young or Old; and especially in reference to Widows.

A N N O T A T I O N S.

(u) That *πρεσβύτερος* is here to be understood (not of a Church-Officer or Clergy-man so call'd, but) in general of any Elder or Aged man, appears not only from its opposition to *νεώτερος* in this verse, and the following verse concerning Women, Aged and Young; but also from *Tit. 2. 2.*

(x) See

TEXT.

TRANSLATION.

5 Η δὲ ὄντως χήρα καὶ μεμονω-
μένη ἠλπικεὶ ὅτι τὸν Θεὸν, καὶ
προσμένει ταῖς δεήσεσι καὶ ταῖς
προσευχαῖς νυκτὸς καὶ ἡμέρας. 6 Η
δὲ ἀπαλῶσα, ζῶσα πέθνηκε.
7 Καὶ ταῦτα παρῴγγελλε, ἵνα ἀνε-
πίληπτοὶ ᾖσιν. 8 Εἰ δὲ τις τῆς
ιδίῳ, καὶ μάλιστα τῆς οἰκείων οὐ
θενοῦ, τὴν πίσιν ἤρηται, καὶ
ἔστιν ἀπίστου χείρων. 9 Χήρα κα-
ταλεγέσθω μὴ ἑλαττοῦ ἐτὸς ἐξή-
κοντα, γενοῦσα ἐνὸς ἀνδρὸς γυνή.
10 ὅτι ἔργοις καλοῖς μαρτυρου-
μένη, εἰ ἐτεκνοτρόφησεν, εἰ ἔξενο-
δέχησεν, εἰ ἀγίων πόδας ἐνίψεν,
εἰ θλιβομένοις ἐπήρησεν, εἰ πτω-
τῶν ἀγαθῶ ἐπηκολούθησε. 11 Νεω-
τέρως δὲ χήρας παραιτοῦ. ὅταν
γὰρ κατασπηνιάσῃ τῷ Χριστῷ,
γαμῶν θέλωσιν, 12 ἔχουσαι κεί-
μα, ὅτι τὴν πρὸς Θεὸν πίσιν ἠθέ-
τησαν. 13 Ἀμα δὲ καὶ ἀργαὶ
μωχθάνουσι, διερχόμεναι ταῖς οἰ-
κίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ
καὶ φλύαροι καὶ διεργοί, λαλῶ-
σαι τὰ μὴ δεόντα. 14 Βούλο-
μαι οὕτως νεωτέρως γαμῶν, τεκνοτρο-
νεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορ-

5 Now she that is a Widow
indeed, and desolate, trusteth
in God, and continues in Sup-
plication and Prayers night
and day.

6 But she that liveth in plea-
sure, is dead while she liveth.

7 And these things give
in charge, that they may be
blameless.

8 But if any provide not for
his Own, and especially for
those of his own house, he has
denied the Faith, and is worse
than an Infidel.

9 Let not a Widow be taken
into the number, under three-
score years old, having been
the Wife of one man;

10 Well reported of for good
Works; namely, if she have
brought up Children, if she
have lodg'd Strangers, if she
have wash'd the Saints feet, if
she have reliev'd the afflicted,
if she have diligently follow'd
every good Work.

11 But the younger Widows
refuse; for when they have be-
gun to wax wanton against
Christ, they will marry,

12 Having *condemnation,
because they have cast off their
first Faith.

13 And withall they learn
to be idle, wandring about from
house to house; and not only
idle, but tattlers also, and busy-
bodies, speaking things which
they ought not.

14 I will therefore that the
younger Women marry, bear
children, guide the house, give

TEXT.

TRANSLATION.

μὴ δίδναι τῷ ἀντικειμένῳ λοιδο- no occasion to the adversary to
εἰας χάνειν. 15 Ἡδὴ γάρ τινες speak reproachfully,
ἔκπεσπται ὀπίσω τοῦ Σατανᾶ. 15 For some are already
turn'd aside after Satan.

6 Εἴπς

PARAPHRASE.

before God. 5 Now she that is a Widow indeed, and desolate, *i. e.* left quite alone, having no Children as well as no Husband, and so no one so nearly related, as that she may depend upon their help on the score of Natural Duty and Affection, hereupon trusteth in God alone, and so continues in Supplication and Prayers night and day unto him, as in whom alone she trusteth for Help. 6 But she whether Widow or other Woman, that liveth in pleasure or delicately eating and drinking such things as tend to excite Lust and Carnal Pleasure, is dead in a spiritual sense, while she liveth thus as to the natural life. 7 And therefore these things give in Charge, that they who are concern'd, may be blameless. 8 But if any shall have so little regard to such thy Charge, as notwithstanding to provide not for his Own Relations, and especially for those of his own house, he has in effect denied the Faith, and is worse than an Infidel, the generality of these being apt to perform these Natural Duties. 9 Let not a Widow be taken into the number of Church-Widows or such as are to be provided for by the Church-Stock, under threescore years old, having been the Wife of one Man only, not twice married; 10 well reported of for Good Works, namely, if she have brought up Children virtuously, if she have us'd hospitality and lodg'd Strangers, *i. e.* Christians that have had occasion to travel from their own homes, if she have wash'd the Saints Feet, if she have reliev'd the Afflicted, in short, if she have diligently follow'd every Good work. 11 But the Younger Widows refuse to take into the foremention'd number; for when they have begun to wax wanton against Christ, or to grow weary of his Service in the Church, they will marry, 12 having Condemnation or justly deserving to be condemn'd, because they have cast off their (x) First degree of Faith or of Love proceeding of Faith. 13 And withall they learn to be idle, wandring about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. 14 I will or direct therefore, that the younger Women, Widows or others, rather marry, bear children, guide the house, and thereby give no occasion to the Adversary of Christianity to speak reproachfully of it. 15 And there is too great need for such Direction, for some of the younger women are already turn'd aside after Satan, *i. e.* either after Evil Courses and Practices disagreeable to the Christian Religion they outwardly pro-

(x) See Revel. 2. 4, 5.

T E X T.

TRANSLATION.

16 Εἴ τις πρὸς ἢ πρὸς ἔχει χήρας,
ἐπαρκείτω αὐταῖς, καὶ μὴ βαρεῖσθαι
ἡ ἐκκλησία, ἵνα ταῖς ὄντως χή-
ραις ἐπαρκεσθῇ.

17 Οἱ καλῶς ὑποτάσσοντες ὑπο-
βύτριοι διπλῆς τιμῆς ἀξιούσθωσαν,
μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ δι-
δασκαλία. 18 Λέγει γὰρ ἡ γραφή·
Βῆν ἀλοῶντα ὃ φιμώσεις. Καὶ, Ἀξίος
ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. 19 Καὶ
ὑποβυτέρου κατηγρείαν μὴ ὀφθα-
λμοῦ, ἐκτὸς εἰ μὴ ὅτι δύο ἢ τριῶν
μαρτύρων. 20 Τὸς δὲ ἀμαρτάνον-
τα, ἐνώπιον πάντων ἐλέγχε, ἵνα καὶ
οἱ λοιποὶ φόβον ἔχωσι. 21 Διαμαρ-
τύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου
Ἰησοῦ Χριστοῦ, καὶ τῶν ἐκλεκτῶν ἁγ-
γέλων, ἵνα ταῦτα φυλάξης χωρὶς
προκρίματι, μηδὲν ποίων κατὰ
πρόσκλισιν. 22 χεῖρας ταχέως μη-
δεὶ ἐπιτίθῃ, μηδὲ κοινωνῇ ἀμαρτίαις
ἀλλοτρίαις.

Σεαυτὸν ἀγνὸν τήρη. 23 Μηκέτι
ὑδροπότῃ, ἀλλ' οἶνω ὀλίγῳ χρῶ διὰ
τὸν στόμαχόν σου, καὶ ταῖς πυκνάς σου
ἀσθενείας.

16 If any man or woman
that * is of the Faithfull, have
Widows, let them relieve them,
and let not the Church be
charged; that it may relieve
them that are Widows indeed.

17 Let the Elders that rule
well, be counted worthy of
Double honour, especially they
who labour in the Word and
Doctrin.

18 For the Scripture says:
Thou shalt not muzzle the Ox,
that treads out the Corn: And,
The Labourer is worthy of his
Reward.

19 Against an Elder receive
not an Accusation, but * upon
two or three witnesses.

20 * But them that sin, re-
buke before All, that others
also may fear.

21 I charge thee before God
and the Lord Jesus Christ,
and the elect Angels, that thou
observe these things, with-
out preferring one before the
other, doing nothing by par-
tiality.

22 Lay hands suddenly on
no man, nor be partaker of
other mens sins.

Keep thy self Pure.

23 Drink no longer water,
but use a little wine, for thy
stomach's sake and thy often
infirmities.

24 Τινῶν

A N N O T A T I O N S.

(xx) See Mr Mede's Discourse on this Text (viz. Disc. 19. B. 1. of his Works) wherein he shews, how very Ill-grounded on this Text is the Notion of the Presbyterian Lay-elders; as also well observes from the word *τιμῇ* here us'd by St Paul, that the Stipends or Maintenance of Ministers is not to be esteem'd of

the

P A R A P H R A S E.

fess, or else even to the Renouncing of Christianity and openly returning to Judaism or Heathenism. 16 If any Man or Woman that is of the Faithfull have Widows *nearly related to them*, let them relieve them, *if able*, and let not the Church be charg'd, that it may be the Better able to relieve them that are Widows indeed.

17 Let the Elders (xx) of the Church that rule well, be counted worthy of Double honour, *i. e. of a Larger Stipend or Allowance*, especially they of *them* who labour in, *i. e. whose more peculiar Employ or Function is that Laborious One of preaching the Word and Doctrin.*

XIV.
Directions to Timothy concerning his Behaviour towards the Clergy and Laying on of Hands.

18 For the Scripture says: Thou shalt not muzzle the Ox to hinder him from eating, that treads out the Corn Deut 25. 4. And in another place Luke 10. 7. the Scripture saith: The Labourer is worthy of his Reward or Hire. 19 Against an Elder of the Church receive not an Accusation, but upon the Testimony of two or three Witnesses. 20 But such of them that are found to be guilty of Sin or any wilfull scandalous Crime, rebuke before All the Clergy or Church, that the rest or others also may fear to do the like. 21 I charge thee before God and the Lord Jesus Christ, and the elect, *i. e. unsaln and holy Angels, who are Inspecters and Observers of what is done in the Church, (xxx) or more peculiarly the Seven Archangels that stand before the Throne of God, and are his Chief Instruments, or Ministers, of the Divine Providence*, that thou observe these things or Directions, without prejudging and so preferring one before the other, doing nothing by partiality. 22 Lay hands suddenly on no man, *either in Ordination or Absolution, without due Enquiry first made into the Life and Conversation of the Person to be ordain'd or absolv'd; nor be partaker of other mens Sins, by ordaining or absolving them that are not fit, thro' Hastiness or want of due Enquiry afore-mentioned.*

Keep thy self Pure (xxxx) or Chast, by flying those Youthfull Lusts that are usual to be indulg'd by Persons of thy Age. 23 However I advise thee to drink no longer water only, (in order the better to preserve thy Chastity,) but use a little wine, for thy Stomach's sake, and thy often infirmities arising from ill Digestion.

XV.
Concerning Purity and his Own Health.

24 As

A N N O T A T I O N S.

the Nature of Alms, or of ordinary Mercenary Wages, but as a Tribute of Honour, Such as is given by an Inferior to his Superior.

(xxx) The referring of Elect-Angels more particularly to the Seven Principal Angels is confirm'd by what we read Rev. 1. 4, 5. Grace be unto you and Peace from Him which is, which was, and is to come; and from the Seven Spirits which are before his Throne, &c. For as here Grace and Peace is pray'd for from God, as the Author and Giver; so it is likewise from the Seven Spirits, as the Principal Instruments: which Seven Spirits that they are the Seven Archangels, is plain from comparing other places of the Revelation.

(xxxx) Compare 2 Tim. 2. 21.

TEXT.

TRANSLATION.

24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι
πρόδηλοί εἰσι, προάγουσιν εἰς κρίσιν·
ποὶ δὲ καὶ ἐπακολουθεῖσιν. 25 Ως-
αὐτως καὶ τὰ καλὰ ἔργα πρόδηλά
ἔστι· καὶ τὰ ἄλλως ἔχοντα, κρυβήναι
ὁ δυνάτα.

Κεφ. γ'. Οσοι εἰσιν ὑπὸ ζυγὸν
δοῦλοι, τῶς ἰδίους δεσπόται πάσης
τιμῆς ἀξίους ἡγείσθωσαν· ἵνα μὴ
τὸ ὄνομα τοῦ Κυρίου καὶ ἡ διδα-
σκαλία βλασφημῇται. 2 Οἱ δὲ
πιστὺς ἔχοντες δεσπόται, μὴ κατα-
φρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλ-
λὰ μάλλον δουλοδέτωσαν, ὅτι πι-
στοί εἰσι καὶ ἀγαπητοί, οἱ τῆς ἐν-
εργείας ἀνπλαστρούμενοι. Ταῦτα δι-
δάσκει καὶ πρᾶξι.

3 Εἴ τις ἐπεροδιδασκαλῆς, καὶ μὴ
προσερχόμενος ὑγιαίνει λόγους, τοῖς τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ'
ἐξουσίαν διδασκαλίᾳ, 4 πετύφω-
ται, μηδὲν ὀφεισάμενος, ἀλλὰ νοσῶν
πρὸς ζητήσεις καὶ λογομαχίας· ἐξ ὧν
γίνεται φθόνος, ἐρις, βλασφημία,
ὑπόνοια πονηρὰ, 5 διαπραγματεύ-
σας διεφθαρμένων ἀνθρώπων τὸ νῦν, καὶ ἀπε-
στρεμμένων τῆς ἀληθείας, νομιζόντων
πορισμὸν τοῦ τοῦ + ἐξουσίαν.

24 Some mens Sins are *ma-
nifest before hand, going be-
fore to judgment; and *to
some men, they follow after.

25 Likewise also the Good
works of some are manifest be-
forehand; and they that are
otherwise, cannot be hid.

Chap. VI.

Let as many as are Servants
under the yoke, count their
own masters worthy of all ho-
nour; that the name of the
Lord and his Doctrin be not
blasphem'd.

2 And they that have Faith-
full Masters, let them not de-
spise them, because they are
Brethren; but rather do them
service, because *they who
partake of their Good Service,
are * Faithfull and Beloved.
These things teach, and ex-
hort.

3 If any man teach other-
wise, and consent not to whol-
some words, even the words of
our Lord Jesus Christ, and to
the Doctrin which is according
to Godliness;

4 He is proud knowing no-
thing, but doting about Que-
stions and strifes of words:
whereof comes Envy, Strife,
Railing, Evil Sumisings.

5 Perverse Disputings of
men of Corrupt minds, and de-
stitute of the Truth, supposing
that Gain is Godliness.*

6 Est

A N N O T A T I O N S.

V. 1. + Κυρίῳ is the Reading of the Clermont MSS. and also of the Copy fol-
lowed by the Vulgar Latin Interpreter, and of some other Copies. And indeed it

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P A R A P H R A S E.

24 *As a further means to preserve thee from proceeding Rashly in Ordinations, or Censuring Scandalous Offenders, or in Absolution, consider that some Mens sins are manifest before hand, i. e. before any come to witness against them, going before to or for judgment, i. e. to bring the Censures of the Church upon them; and to or in respect of some Men, they, i. e. their Sins follow after, i. e. are not to be discover'd by thee, but by Witnesses impeaching and convicting them thereof.* 25 Likewise also the Good Works of some are manifest beforehand, so as that less Examination or Enquiry is needfull concerning them; and they, i. e. the Good Works that are otherwise, i. e. not manifest before hand, cannot be hid long, but will come to thy Knowledge, if thou art not too hasty to ordain, censure, or absolve; but dost use due Enquiry.

XVI.
Concerning En-
quiry after the
Lives and Man-
ners of Others.

Chap. VI. Let as many as are Servants under the Yoke of Bondage, count their Own *tho' Heathen* Masters worthy of all honour *due from Servants to their Masters*, and not despise their Masters as being *Heathens*, or think themselves by their professing Christianity freed from the subjection and service due to their Masters; that the Name of the Lord and his Doctrin be not blasphem'd or evil spoken of, upon any such account, as dissolving Civil Obligations. 2 And they that have (y) Faithfull Masters, let them not despise them, because they are no other than their Brethren in Christ; but rather let them do them Service, such their Christian Masters, who partake of their Good Service, are Faithful and Beloved of Christ. These things teach and exhort.

XVII.
Concerning the
Behaviour of Ser-
vants to their Ma-
sters.

3 If any man teach otherwise, and consent not to wholesome Words, even the Words of our Lord Jesus Christ (*Matt. 20. 27. He that would be Chief among you let him be your Servant &c.*) and to the Doctrin which is according to Godliness; 4 he is proud, knowing nothing, but doting about Questions and strifes of words; whereof comes Envy, Strife, Railings, Evil Surmisings, 5 perverse Disputings of men of Corrupt minds and destitute of the Truth, supposing that Gain is Godliness. 6 But

XVIII.
Opposers of the
foregoing Dire-
ctions, Such as
were led away
by the hopes of
Gain, &c.

A N N O T A T I O N S.

it seems to have been the Original, because most Proper Reading; it being the name of *Christ* or *Christianity* that would be evil spoken of by a contrary Practice.

V. 5. † So the word is written in a very great number of the MSS. as also in Chrysost. Theodor. Oecum. Hesych. and Suidas. So that it is not to be doubted but it is the True Original Reading, tho' it be not agreeable to the Analogy of the Greek Tongue, as the Common Reading.

Ibid. † This clause, *Αφίστασθαι ἀπὸ τῶν κυρίων*, is not read, either in the two most Ancient MSS, viz. Alex. and Clerm. or in the Vulg. Syr. and Ethiop. Versions. And therefore seems probably to have been added to the Original Text; especially because leaving out the said clause, the following words, *Εἰ δὲ πορισμὸς μέ-
γας ἢ εὐσέβεια*, evidently answers as the contrary to *πορισμὸν εἶναι τῷ εὐσεβεῖν*, and therefore was probably Subjoin'd immediately, without interposing the fore-
mention'd clause.

(y) In this and several other places of this Epistle, both before and after, the Apostle

TEXT.

TRANSLATION.

24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι
 πρόδηλοί εἰσι, προάγουσιν εἰς κρίσιν·
 ποῖ δὲ καὶ ἐπακολούθουσιν. 25 Ὡς-
 αὐτως καὶ τὰ καλὰ ἔργα πρόδηλά
 ὄντι· καὶ τὰ ἄλλως ἔχοντα, κρυβήναι
 οὐ δύναται.

Κεφ. ε'. Οσοι εἰσιν ὑπὸ ζυγὸν
 δούλοι, τῶς ἰδίους δεσπόται πάσης
 τιμῆς ἀξίους ἡγείσθωσαν· ἵνα μὴ
 τὸ ὄνομα τοῦ Κυρίου καὶ ἡ διδα-
 σκαλία βλασφημηθῇ. 2 Οἱ δὲ
 πιστοὶ ἔχοντες δεσπόται, μὴ κατα-
 φρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλ-
 λά μᾶλλον δουλεύτωσαν, ὅτι πι-
 στί εἰσι καὶ ἀγαπητοί, οἱ τῆς ἐνερ-
 γείας ἀνπλαστρούμενοι. Ταῦτα δι-
 δασκε καὶ παρακάλει.

3 Εἴ τις ἐτεροδιδασκαλῆς, καὶ μὴ
 προσέρχεται ὑπαίνασι λόγοις, τοῖς τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ καί-
 εὐσεβείᾳ διδασκαλίᾳ, 4 πετύφω-
 ται, μηδὲν ὀπιτάμενος, ἀλλὰ νοσῶν
 πρὸς ζητήσεις καὶ λογισμάς· ἐξ ὧν
 γίνεται φθόνος, ἐρις, βλασφημία,
 ὑπόνοια πονηρὰ, 5 ἡ διαπράττειν
 διεφθαρμένων ἀνθρώπων τὸ νῦν, καὶ ἀπε-
 στημένων τῆς ἀληθείας, νομιζόντων
 πρὸς ἐμὴν ἡ εὐσεβείαν.

24 Some mens Sins are *ma-
 nifest before hand, going be-
 fore to judgment; and * to
 some men, they follow after.

25 Likewise also the Good
 works of some are manifest be-
 forehand; and they that are
 otherwise, cannot be hid.

Chap. VI.

Let as many as are Servants
 under the yoke, count their
 own masters worthy of all ho-
 nour; that the name of the
 Lord and his Doctrin be not
 blasphem'd.

2 And they that have Faith-
 full Masters, let them not de-
 spise them, because they are
 Brethren; but rather do them
 service, because * they who
 partake of their Good Service,
 are * Faithfull and Beloved.
 These things teach, and ex-
 hort.

3 If any man teach other-
 wise, and consent not to whol-
 some words, even the words of
 our Lord Jesus Christ, and to
 the Doctrin which is according
 to Godliness;

4 He is proud knowing no-
 thing, but doting about Que-
 stions and strifes of words:
 whereof comes Envy, Strife,
 Railing, Evil Sumisings.

5 Perverse Disputings of
 men of Corrupt minds, and de-
 stitute of the Truth, supposing
 that Gain is Godliness.*

6 Et

ANNOTATIONS.

V. 1. † Κυρίως is the Reading of the Clermont MSS. and also of the Copy fol-
 lowed by the Vulgar Latin Interpreter, and of some other Copies. And indeed it

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P A R A P H R A S E.

24 *As a further means to preserve thee from proceeding Rashly in Ordinations, or Censuring Scandalous Offenders, or in Absolution, consider that some Mens sins are manifest before hand, i. e. before any come to witness against them, going before to or for judgment, i. e. to bring the Censures of the Church upon them; and to or in respect of some Men, they, i. e. their Sins follow after, i. e. are not to be discover'd by thee, but by Witnesses impeaching and convicting them thereof.* 25 Likewise also the Good Works of some are manifest beforehand, so as that less Examination or Enquiry is needfull concerning them; and they, i. e. the Good Works that are otherwise, i. e. not manifest before hand, cannot be hid long, but will come to thy Knowledge, if thou art not too hasty to ordain, censure, or absolve; but dost use due Enquiry.

XVI.
Concerning En-
quiry after the
Lives and Man-
ners of Others.

Chap. VI. Let as many as are Servants under the Yoke of Bondage, count their Own tho' Heathen Masters worthy of all honour due from Servants to their Masters, and not despise their Masters as being Heathens, or think themselves by their professing Christianity freed from the subjection and service due to their Masters; that the Name of the Lord and his Doctrin be not blasphem'd or evil spoken of, upon any such account, as dissolving Civil Obligations. 2 And they that have (y) Faithfull Masters, let them not despise them, because they are no other than their Brethren in Christ; but rather let them do them Service, such their Christian Masters, who partake of their Good Service, are Faithful and Beloved of Christ. These things teach and exhort.

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(y) In this and several other places of this Epistle, both before and after, the Apostle

TEXT.

TRANSLATION.

6 Επὶ δὲ πεισμός μέγας ἢ εὐσέ-
βεια μᾶλλον αὐταρκείας. 7 Οὐδὲν γὰρ
εἰσπνέσκαμεν εἰς τὸν κόσμον· ὅτι
ὅθεν ἐξενέγκειν τι δύναμθα. 8 Εχον-
τες δὲ ἀφρατοφίῳ καὶ σκεπάσματα,
τέτοις ἀρκεσθυσόμεθα. 9 Οἱ δὲ βυ-
λόμνητοι πλεῖστον, ἐμπίπτουσιν εἰς πει-
ρασμὸν καὶ παγίδα, καὶ ὀπιθυμίας πολ-
λὰς ἀνοήτους καὶ βλαβεράς, αἵτινες
βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ
ἀπόλειαν. 10 Ρίζα γὰρ πάντων τῶν
κακῶν ἐστὶν ἡ φιλαργυρία· ἧς πινες ὀρεγ-
όμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως,
καὶ ἐαυτοὺς παρέπειραν ὀδύναις πολλαῖς.

11 Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ,
ταῦτα φεύγε· δίωκε δὲ δικαιοσύνην,
εὐσέβειαν, πίστιν, ἀγάπην, ὑπομο-
νήν, πραότητα. 12 Αἰχμαλίσσε τὸν
καλὸν ἀγῶνα τῆς πίστεως, ὁπιλα-
βῶν τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλή-
θης, καὶ ὁμολόγησας τὴν καλὴν ὁμο-
λογίαν ἐνώπιον πολλῶν μαρτύρων.
13 Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ
τοῦ ζωοποιούontos τὰ πάντα, καὶ Χει-
ρὸς Ἰησοῦ τοῦ μαρτυρήσαντος ὅτι Πον-
τίου Πιλάτου τὴν καλὴν ὁμολογίαν.
14 τηρήσά με τὴν ἐντολήν ἁπλῶς.
ἀνεπίληπτον, μέχρι τῆς ὀπι-
φανεῖας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
15 Ὡς καὶ ἰδίῳις δείξει ὁ μακά-

6 But Godliness with Con-
tentment is Great Gain.

7 For we brought nothing
into this world, and it is cer-
tain we can carry nothing out.

8 And having Food and
Raiment, let us be therewith
content.

9 But they that will be
Rich, fall into temptation and
a snare, and many foolish and
hurtfull Lusts, which drown
men in Destruction and Per-
dition.

10 For the Love of Money
is the Root of All Evil: which
while some coveted after, they
have err'd from the Faith, and
pierced themselves thro' with
many sorrows.

11 But thou, O man of God,
flee these things, and follow
after Righteousness, Godliness,
Faith, Love, Patience Meek-
ness.

12 Fight the good Fight of
Faith, lay hold on Eternal Life,
whereunto thou art call'd, and
hast profess'd a good Profession
before many witnesses.

13 I give thee charge in
the sight of God, who quickens
All things, and before Christ
Jesus, who before Pontius Pi-
late witness'd a Good Confes-
sion;

14 That thou keep this
Commandment without spot,
unrebukable, untill the ap-
pearing of our Lord Jesus
Christ:

15 Which in * proper sea-
sons he shall shew, who is the

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V. 12.
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TEXT.

TRANSLATION.

ριος καὶ μόνος δυνατῆς, ὁ βασιλεὺς
τῶν βασιλευόντων, καὶ Κύριος τῶν
κυριεύοντων, 16 ὁ μόνος ἔχων
ἀθάνασιν, ὥς οἰκῶν ἀπρόσιτον,
ὃν εἶδεν ὅδεῖς ἀνθρώπων, ὅδε

Blessed and only Potentate, the
King of Kings, and Lord of
Lords,
16 Who only has immor-
tality, dwelling in the Light
which no man can approach
unto, whom no man has seen,
iδεν

PARAPHRASE.

6 But on the contrary Godliness with the Contentment that attends it is Great Gain, even in respect of living Comfortably in this World, as well as Happily in the next. 7 And such Contentment is no other than reasonable, For we brought nothing into this World, and it is certain we can carry nothing out. 8 And therefore having Food and Raiment, let us be therewith content. 9 But they that will be Rich, i. e. make this their chief End, fall into Temptation and a snare, and many foolish and hurtfull Lusts, which drown men in Destruction and Perdition. 10 For the Love of Money is the Root of All Evil: which while some coveted after, they have err'd from the Faith, and pierced themselves thro with many sorrows.

11 But thou, O man of God flee these things, and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness: 12 Fight the Good fight of Faith, and so lay hold on Eternal Life, whereunto thou art call'd, and according to that Call hast profess'd a good Profession by courageously undergoing Persecutions for it, before many Witnesses of such thy sufferings. 13 I give thee Charge in the fight of God, who quickens All things and so can raise to Life such as suffer even Death for him, and before Christ Jesus, who before Pontius Pilate witness'd a good Confession, confirming the Truth even to Death; and so giving us his Disciples an Example how to behave our selves; 14 that thou keep this Commandment (given thee v. 11, 12.) without spot, unrebukable, unto the appearing of our Lord Jesus Christ: 15 which in proper seasons he shall shew, who is the Blessed, and only true or most Sovereign Potentate, the King of Kings, and Lord of Lords; 16 who only has immortality of himself, dwelling in the Light which no man can approach unto in this Life; and consequently whom no man

XIX.
Against the Love
of Money, or Co-
veting to be Rich.

XX.
An Exhortation
to Timothy faith-
fully to discharge
his Office.

ANNOTATIONS.

Apostle uses the word πιστοὶ, not πιστεύοντες, to denote the True Christians: The Reason whereof seems to be this, viz. because that the False Teachers, against whom the Apostle principally designs his Cautions in this Epistle, were πιστεύοντες, or Believers, at least such as profess'd to be Believers, tho' they were not πιστοὶ Faithfull or True Believers.

V. 12. † Καὶ is not read, either in Alex. Clerm. and some other MSS. or in Vulg. Syr. and Ethiop. Versions.

V. 17.

TEXT.

TRANSLATION.

ἰδεῖν δυνάτα· ᾧ πμὴ καὶ κράτ^Θ
αἰώνιον. Ἀμὲν.

17 Τοῖς πλοῖοις ἐν τῷ νῦν αἰῶνι,
πράγῃ μὴ ὑψηλοφρονεῖν, μηδὲ ἡλ-
πικέναι ὅτι πλῆτε ἀδηλόγητι, ἀλλ'
† ὅτι τῷ Θεῷ τῷ ζῶντι, τῷ πρέχοντι
ἡμῶν πλοῖως πάντα εἰς ἀπολαυσιν·

18 ἀγαθοεργεῖν, πλεῖν ἐν ἐργοῖς
καλοῖς, εὐμεταδότας εἶ), κοινωνικές.

19 ἀποθησαυρίζοντες ἑαυτοῖς θεμέ-
λιον καλὸν εἰς τὸ μέλλον, ἵνα ὅτι
λάβωμεν τῆς † ὄντως ζωῆς.

20 Ω Τιμόθεε, τὴν παραχρησάμενην
φύλαξον, ἐκτροπὴν τοῦ βεβή-
λως κενοφωνίας, καὶ ἀντιθέσεις καὶ ψευ-
δυνάμεις γνώσεως. 21 οἳ πινεὶς ἐπα-
γελλόμενοι, φεῖ τὴν πίσιν ἡτοχίσαν.
Ἡ χάρις μετὰ σοῦ. Ἀμὲν.

Πρὸς Τιμόθεον πρῶτη ἐγράφη ἀπὸ
Λαοδικείας, ἥτις ἐστὶ μητροπό-
λις Φρυγίας καὶ Παχάτιανης.

nor can see: to whom be Ho-
nour and Power Everlasting.
Amen.

17 Charge them that are
Rich in this world, that they
be not high-minded, nor trust
in uncertain Riches, but in the
Living God, who gives us
Richly all things to enjoy:

18 That they do Good, that
they be Rich in Good works,
Ready to distribute, willing to
communicate;

19 Laying up in store for
themselves a good Foundation
against the time to come, that
they may lay hold on * that
Life which is Life indeed.

20 O Timothy, keep that
which is committed to thy
Trust, avoiding profane and
vain Babblings, and Opposi-
tions of Science falsely so call'd:

21 Which some professing,
have err'd concerning the Faith.
Grace be with Thee. Amen.

The First to Timothy was
written from Laodicea,
which is the Chiefest Ci-
ty of Phrygia Pacatiana.

ANNOTATIONS.

V. 17. † So Alex. and Clerm. MSS. and so it best answers to ἐπὶ πλῆτε &c.
going before.

V. 19. † So Alex. Clerm. and some other MSS. as also the Vulg. Syr. and
Ethiop. Versions, with some other Authorities.

P A R A P H R A S E T 2

man has seen nor can see: to whom be Honour and Power Everlasting.
Amen.

17 Charge them that are Rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the Living God, who is *he that gives us All things, that we have, to enjoy*; 18 that they do Good, that they be Rich in good works, Ready to distribute, willing to communicate *to the needs of others*; 19 laying up in store for themselves a good Foundation against the time to come, *namely that they may thereby lay hold on that Life which is only to be properly esteem'd Life indeed, viz. Eternal Life.*

XXI.
The Duty of the
Rich to be Cha-
ritable.

20 O Timothy, keep that *Trust of the Gospel* which is committed to thy Trust, avoiding profane and vain Babblings, and Oppositions of (z) Science falsely so call'd, *i. e. such foolish and absurd Doctrins as are oppos'd to the Truth of the Scripture, by Persons (whether Jews or Gen- tiles) who falsely esteem themselves to have more Knowledge than we in Spiritual matters*: 21 which some professing to have attain'd to, have err'd concerning the True Faith. Grace be with thee. Amen.

XXII.
An Exhortation
to Perseverance &
Faithfulness.

The First *Epistle* to Timothy was written from (zz) Laodicea, which is the Chiefest City of Phrygia Pacatiana.

A N N O T A T I O N S.

(z) Hence it seems probable, that the Heresy of the *Gnosticks* did begin to appear in the Apostle's time, even under that very Name, to which therefore he here alludes by stiling their False Doctrines *ἀντιθέσεις τῷ ψευδονόμῳ γνῶσις*.

(zz) See the last Paragraph of the Preface prefixt to this Epistle.

S Y N O P S I S.

R

SYNOPSIS

I. The Introduction. Chap. I. 1, 2.

1. With respect to Timothy himself.

1. The Apostle reminds Timothy, for what End he desir'd him to stay at Ephesus, viz. to put a stop to the False Teachers. Ch. I. 3, 4.
2. The Apostle reminds him that this Trust was committed unto him, according to the Prophecies which went afore of Him. Ch. I. 18. to the end.
3. The Apostle gives him Directions concerning his Own Doctrine and Practice. Ch. IV. 6. to the end.
4. The Apostle adds a Direction concerning his Health. Ch. V. 23.
5. The Apostle exhorts him to a Constant, Faithfull, and Courageous Discharge of his Trust or Episcopal Office. Ch. VI. 11—16, and 20. to the end.

II. The Main Design of the Epistle, viz. to Direct Timothy how to discharge his Episcopal Office Faithfully and Prudently. In order whereunto.

2. With respect to the Church or Faithfull the Apostle gives Directions,

1. Concerning the Publick Service, viz.
 1. That it ought to consist of Supplications, Prayers, Intercessions and Thanksgivings. Ch. II. 1.
 2. That the said Prayers &c. ought to be for All Men, specially for Kings &c. Ch. II. 1—7.
 3. That the Publick Service, (viz. Praying and Teaching) ought to be perform'd by Men, not Women. Ch. II. 8. to the end.
2. Concerning the Qualifications of Clergy-men, viz.
 1. Bishops or Presbyters. Ch. III. 1—7.
 2. Deacons Ch. III. 8—13.
3. Concerning the Principal and more Peculiar Articles of Christian Faith. Ch. III. 14. to the end.
4. Concerning Timothy's Behaviour to-
 1. Young and Old Men. Ch. V. 1.
 2. Young and Old Women. Ch. V. 2.
 3. Widows Young and Old. Ch. V. 3—16.
5. Concerning his Behaviour toward the Clergy. Ch. V. 17—21.
6. Concerning the Laying on of Hands, whether for Ordination or Absolution. Ch. V. 22.
7. Concerning Enquiry to be made into the Lives and Manners of Persons. Ch. V. 24, 25.
8. Against Coveting to be Rich. Ch. VI. 6—10. And concerning the Duty of the Rich to be Charitable. Ch. VI. 17—19.

3. With respect to the Judaizers, or False Teachers

1. The Apostle explains the True and Proper End of the Jewish Law, whence he takes occasion to thank God for his Own Conversion. Ch. I. 5—17.
2. The Apostle observes that False Teachers and Apostates are foretold. Ch. IV. 1—5.
3. The Apostle observes that the False Teachers are proud and ignorant and led away by the hope of Gain. Ch. VI. 3—5.

III. The Conclusion by way of Exhortation and Benediction. Chap. 6. 20, 21.

THE SECOND EPISTLE

Ο ΕΛΟΤΚΟΠΑ ΤΟΤ

P A U L

THE APOSTLE

TO

TIMOTHY.

THE PREFACE.

THIS Second Epistle is supposed by the Learned in Chronology to have been written in (or about) *A. D. 67.* Namely when *St Paul* was imprison'd at *Rome* the Second time, and after that he had had One Hearing, and thereat made his *First Defence* (*Ch. IV. 16.*) after this his Second Imprisonment; as also some considerable Time before the Winter of that Year, (as appears from *Ch. IV. 21.*) and lastly not long before *St Paul* suffer'd Martyrdom, as we learn from *Ch. IV. 6.*

I.
The Time when
this Epistle was
written.

The *Design* of this Epistle was to excite and encourage *Timothy* to Perseverance and a Faithfull Discharge of his Trust or Episcopal Office, notwithstanding All the Persecutions he might meet with from the Judaizers and other False Teachers or Opposers of the Gospel.

II.
The Design of it.

That this Epistle was written from *Rome*, as is mention'd in the Subscription of this Epistle is very agreeable to the History of *St Paul*, and consequently receiv'd as True.

III.
The Place whence
it was written.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΤΙΜΟΘΕΟΝ
ΕΠΙΣΤΟΛΗ
ΔΕΥΤΕΡΑ.

THE SECOND
EPISTLE
OF
PAUL
THE APOSTLE
TO
TIMOTHY.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ
ΧΡΙΣΤΟΥ, ΔΕΧ' ΕΛΛΗΜΑΤΟΣ ΘΕΟΥ,
ΚΑΤ' ΕΠΑΓΓΕΛΙΑΝ ΖΩΗΣ ΚΑΙ
ΧΡΙΣΤΩ ΙΗΣΟΥ, 2 ΤΙΜΟΘΕΩ ΑΓΑΠΗΤΩ
ΤΕΚΝΩ, ΧΑΡΙΣ, ΕΛΕΟΣ, ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ
ΠΑΤΡΟΣ, ΚΑΙ ΧΡΙΣΤΟΥ ΙΗΣΟΥ ΚΥΕΙΝ ΗΜΑΣ.
3 ΧΑΕΙΝ ΕΧΩ ΤΩ ΘΕΩ, Ω ΛΑΤΡΕΥΩ
ΑΠΟ ΠΡΟΓΟΝΩΝ ΕΝ ΚΑΘΑΡΑ ΣΥΝΕΙΔΗΣΙ,
ΩΣ ΑΔΙΑΛΕΙΠΟΝ ΕΧΩ Τ' ΟΕΙ ΣΕ ΜΝΕΙΑΝ
ΕΝ ΤΑΙΣ ΔΕΗΣΕΣΙ ΜΕ ΝΥΚΤΟΣ ΚΑΙ ΗΜΕΡΑΣ.
4 ΟΠΠΟΘΩΝ ΣΕ ΙΔΕΙΝ, ΜΕΜΝΗΜΕΝΟΥ
ΑΥΤΗΣ ΔΑΚΡΥΩΝ, ΙΝΑ ΧΑΡΕΩΣ ΠΛΗ-
ΡΩΘΩ. 5 ΕΥΟΜΝΗΣΙΝ ΛΑΜΒΑΝΩΝ ΚΑΙ
ΕΝ ΣΟΙ ΑΝΥΠΟΚΡΙΤΗ ΠΙΣΤΕΩΣ, ΗΤΙΣ ΕΝΩ-
ΚΗΣΕ ΠΡΩΤΟΝ ΕΝ ΤΗ ΜΑΜΜΗ ΣΕ ΛΩΪΔΙ,
ΚΑΙ ΤΗ ΜΗΤΕΡΙ ΣΕ ΕΥΝΕΙΚΗ ΠΕΠΕΙΣΜΑΙ
ΔΕ ΟΤΙ ΚΑΙ ΕΝ ΣΟΙ.

PAUL an Apostle of Je-
sus Christ, by the will
of God, according to
the Promise of Life,
which is in Christ Jesus;

2 To Timothy *my* * be-
loved son, Grace, Mercy, and
Peace, from God the Father,
and Christ Jesus our Lord.

3 I thank God, whom I
serve from *my* forefathers with
true Conscience, that * con-
stantly I have remembrance of
thee in my Prayers night and
day:

4 Greatly desiring to see
thee, being mindfull of thy
Tears, that I may be fill'd with
joy:

5 When I call to remem-
brance the unfeigned Faith that
is in thee, which dwelt first
in thy Grandmother Lois, and
thy mother Eunice; and I am
persuaded, that in thee also.

6 ΔΙ

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(a) See
(b) See

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO
TIMOTHY.

PARAPHRASE.

The Design of This Epistle is much of the same Nature with That of the First Epistle to Timothy, viz. to excite and encourage Timothy to Perseverance and a Faithfull Discharge of his Apostolical Office.

PAUL an Apostle of Jesus Christ, by (a) the will of God, according to, *i. e. in order to the Preaching or making known the Promise of Life, which Life, either Spiritual and Holy here, or Eternal and Happy hereafter, is to be attain'd only in Christ Jesus, i. e. thro' Faith in and Obedience to him:* 2 to Timothy my beloved Son, Grace, (b) Mercy, and Peace from God the Father, and Jesus Christ our Lord.

I.
The Introduction.

3 I thank God, whom I serve from my Forefathers, with a pure Conscience, *i. e. sincerely acting according to the Dictates of my Conscience*, that constantly I have remembrance of thee in my Prayers night and day: 4 Greatly desiring to see thee, being mindfull of thy Tears shed at our Parting, that *as then I was fill'd with sorrow, so at seeing thee again I may be fill'd with joy:* 5 Especially when I call to remembrance the unfeigned Faith that is in Thee, which dwelt first in thy Grandmother Lois, and thy Mother Eunice; and I am also persuaded that *it dwells* in Thee also.

II.
The Apostle's Affection to Timothy.

6 Wherefore

ANNOTATIONS.

(a) See the Paraphrase of v. 1. ch. 1. of the First Epistle to Timothy.

(b) See the Paraphrase of 1 Tim. ch. 1. 2. and the Note (b) on the same.

(b) See

TEXT.

6 Δι' ἧς αἰτίας ἀναμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τῷ Θεῷ, ὃ ἔστιν ἐν σοὶ χάρις τῆς ὁπιθέσεως τῶν χειρῶν μου. 7 Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. 8 Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τῷ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ. ἀλλὰ συγκακοπάθησον τῷ Εὐαγγελίῳ κατὰ δυνάμιν Θεοῦ, 9 τῷ σώσαντι ἡμᾶς, καὶ καλέσαντι ἡμᾶς ἀγία, ἡ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν προθέσει καὶ χάριτι πρὸς δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων. 10 φανερωθεῖσαν δὲ νῦν χάρις τῆς ὁπιφωμείας τῷ σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ, καταργήσαντι μὲν τὸν θάνατον, φωτίσαντι δὲ ζωὴν καὶ ἀφθαρσίαν χάρις τῷ Εὐαγγελίῳ. 11 εἰς ὃ ἐπέβην ἐγὼ κήρυξ καὶ ἀποστόλος καὶ διδάσκαλος ἐθνῶν. 12 Δι' ἧς αἰτίας καὶ ταῦτα πάσχω. ἀλλ' οὐκ ἐπαισχύνομαι. οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατὸς ἔστι πρὸς παρεθήκην μου φυλάξαι εἰς ἐκείνῃ πρὸς ἡμέραν. 13 Ὑποτύπωσιν ἔχει ὕψαινοντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας

TRANSLATION.

6 Wherefore I put thee in remembrance, that thou stir up the Gift of God, which is in thee by the putting on of my hands.

7 For God has not given us the Spirit of Fear, but of Power, and of Love, and of a sound mind.

8 Be not thou therefore ashamed of the Testimony of the Lord, nor of me his Prisoner; but be thou a partaker * with me of the Afflictions of the Gospel, according to the power of God,

9 Who has saved us, and call'd us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the world began:

10 * And is now made manifest by the appearing of our Saviour Jesus Christ, who has abolish'd Death, & has brought Life and Immortality to Light thro' the Gospel:

11 Whereunto I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles.

12 For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believ'd, and I am persuaded that he is able to keep that which I have committed unto him against That day.

13 Hold fast the form of sound words, which thou hast

6 God, caref fully, rit w laying or Co Churc alham of me partak Gospel given tion, a Christ merit nity, termin 10 An Christ, obtaini to Lig Clearer of the and its thereof the Gos highest tiles. of the to the of my believ'd I have against 13 Hol Christian

(bb) S V. 12. Clerm. a bably ref τίκτον Τιμ All False

P A R A P H R A S E.

6 Wherefore I put thee in remembrance, that thou stir up the Gift of God, which is in thee by the putting on of my hands, *i. e. that thou art careful to execute thy Apostolical (now a-days call'd, Episcopal) Office faithfully, and in order thereto to exert and make use of those Gifts of the Spirit which together with thy Episcopal Ordination thou receiv'dst by the laying on of my hands.* 7 For God has not given us the Spirit of Fear or Cowardice, but of Power or Courage, and of Love to him and his Church, and of a sound or prudent Mind. 8 Be not thou therefore ashamed of the Testimony, *i. e. of preaching the Gospel of the Lord, nor of me his Prisoner, out of fear of suffering for so doing:* but be thou a partaker with me of the Afflictions which arise from the preaching of the Gospel, namely according to the Spirit mention'd v. 7. of Power (&c.) given us of God, 9 who has sav'd us, *i. e. put us into a State of Salvation, and in order thereto has call'd us with an holy Calling, viz. to Christianity, and that not according to or on account of any precedent merit in our Works or in what we did before we were call'd to Christianity, but only according to his own Purpose and Grace, which was determin'd to be given us in Christ Jesus, before (bb) the World began:* 10 And is now made manifest by the appearing of our Saviour Jesus Christ, who has abolish'd or destroy'd the Power of Death by means of obtaining for us a Resurrection, and has brought Life and Immortality to Light thro' the Gospel, *i. e. hath by the preaching thereof gave men a Clearer notion of the Future Life than ever they had afore, even in respect of the Future State of the Soul; and as to the Resurrection of the Body and its Future and Eternal State, Christ has made the First Discovery thereof, at least to the Greater part of Mankind; the Gentile world, by the Gospel:* 11 Whereunto I am appointed a Preacher, and that of the highest Rank an Apostle, and more particularly a Teacher of the Gentiles. 12 For the which cause, viz. my maintaining that the Privileges of the Gospel belong to the Gentiles without being Circumcis'd, as well as to the Jews, I also suffer these things: nevertheless I am not ashamed of my Hope for maintaining the said Truth: for I know whom I have believ'd or trusted, and I am persuaded that he is able to keep that which I have committed unto him, viz. my Soul or the Reward of my sufferings, against or unto That Day, *i. e. the Day of Retribution or Judgment.* 13 Hold fast the (c) Form of Sound words, *i. e. the Summary of the Christian Faith or Creed* which thou hast receiv'd of me, in or with a firm

III.
Timothy is exhorted to a Faithful Discharge of his Trust or Office, by the Considerations of the Glorious Rewards of the Gospel, and the Example of St Paul himself &c.

A N N O T A T I O N S.

(bb) See the Note on Titus 1. 2.

V. 12. and 14. † (c) So it is read (and not παραγγελίῳ) in the Alex. and Clerm. and several other MSS. as also in Chrysost. And the παραγγελία here probably refers to what is said 1 Tim. 1. 18. ταῦτ' ἐν τῷ παραγγελίῳ παραστήμιμαί σοι, εἰς τὸν τιμῆν, which was courageously to defend the Truth of the Gospel against All False Teachers, as appears from v. 3, 4. of the same Chapter. Compare also

v. 2.

TEXT.

TRANSLATION.

ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ
Ἰησοῦ. 14 Τὴν καλὴν ἐπαγγελίαν
φύλαξον διὰ Πνεύματος ἁγίου τοῦ
ἐνοικοῦντος ἐν ἡμῖν.

15 Οἶδας τούτο, ὅτι ἀπεγράφη-
σαν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν
ἔστι Φύγελλος καὶ Ερμογένης. 16 Δώη
ἔλεος ὁ Κύριος πρὸς Ονησιφόρου οἴκῳ·
ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν
ἀλυσίν μου οὐκ ἐπησχώθη. 17 Ἀλ-
λὰ γενόμενος ἐν Ῥώμῃ, σπουδαιότε-
ρον ἐζήτησέ με, καὶ εὑρε. 18 Δώη
αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος τοῦ
Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ
ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ
γινώσκεις.

Κεφ. β'. Σὺ οὖν, τέκνον μου,
ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χρι-
στῷ Ἰησοῦ. 2 καὶ ἀ ἡκουσας παρ'
ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦ-
τα τοῦ Θεοῦ πιστοῖς ἀνθρώποις, οἵ-
πινες ἱκανοὶ ἔσονται καὶ ἑτέρους δι-
δάξαι. 3 † Συγκακοπάθησον, ὡς
καλὸς συστρατώτης Ἰησοῦ Χρι-
στοῦ. 4 Οὐδεὶς στρατὸδύμενος ἐμ-
πλέκεται ταῖς τῷ βίου πραγμα-
τείαις, ἵνα πρὸς στρατολογήσῃ ἀρέσῃ.
5 Εὰν δὲ καὶ ἀθλήῃ τις, οὐ στεφα-
νοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ.

heard of me, in Faith and Love
which is in Christ Jesus.

14 That Good thing which
was committed unto thee, keep
by the Holy Ghost which
dwelleth in us.

15 This thou knowest, that
All they that be in Asia, are
turn'd away from me; of whom
is Phygellus and Hermogenes.

16 The Lord grant mercy
unto the house of Onesiphorus;
for he oft refresh'd me, and was
not ashamed of my chain:

17 But when he was at
Rome, he sought me out very
diligently, and found me.

18 The Lord grant unto
him, that he may find Mercy of
the Lord in that day. And in
how many things he minister'd
unto me at Ephesus, thou
knowest very well.

Chap. II.

Thou therefore, my Son, be
strong in the Grace that is in
Christ Jesus.

2 And the things that thou
heard of me among many wit-
nesses, the same commit thou to
faithfull men, who shall be able
to teach others also.

3 * Be thou partaker with
me of Afflictions, as a good
Fellow-souldier of Jesus Christ.

4 No man that warreth, en-
tangles himself with the affairs
of this Life, that he may please
him who has chosen him to be
a Souldier.

5 And if a man also strive
for mastery, he is not crown'd
except he strive lawfully.

firm Faith, and Love which is in Christ Jesus, *i. e. with a true Christian Love.* 14 That Good thing (c) which was committed unto thee, *viz. the Doctrin of the Gospel*, keep by the assistance of the Holy Ghost which dwells in us.

15 This thou knowest, that All they of Asia that were at first with me here at Rome and that be now in Asia, are turn'd away from me out of fear of Persecution: of whom is Phygellus and Hermogenes: From which instances thou mayst learn that it is not without cause that I give thee the foregoing Exhortations to Perseverance. 16 The Lord grant, *i. e. shew* mercy unto the house of Onesiphorus: for he oft refresh'd me, and was not ashamed of my Chain as the rest of the Asiatics were. 17 But when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him, that he may find Mercy of the Lord in That Day, *i. e. the day of Judgment or Recompence*, as he shew'd me Mercy or Kindness. And in how many things he minister'd unto me, *i. e. reliev'd me or others* at Ephesus, thou knowest very well.

IV.
Timothy is minded of Many, who had deserted St Paul; and on the contrary of the Stedfastness of Onesiphorus.

Chap. II. Thou therefore, whom I esteem as my Son, do not thou turn away from me as others have done, (mention'd chap. I. v. 15.) but be strong in or thro' the Grace that is given thee in Christ Jesus to undergo any Afflictions for the Truth of the Gospel, as thou seest me do. 2 And the things, *i. e. the Articles and Doctrins of Christianity*, which thou hast heard of, *i. e. from me*, among many witnesses, *i. e. establish'd or confirm'd by the joynt consent of the Rest of the Apostles*, the same commit thou to Faithfull men, who shall be able to teach others also the same. 3 Be thou partaker with me of Afflictions, as a good Fellow-souldier of Jesus Christ. 4 In order hereto consider that no man that warreth, entangles himself with the other affairs of this Life, but makes Souldiery his Concern, that so he may please him, who has chosen him to be a Souldier. 5 And if a man also strive in the Olympick or the like Games for Mastery, he is not crown'd except he strive lawfully or according to the Rules of the said Games. And therefore if thou wouldst obtain a Crown of Glory, thou must suffer Afflictions, if God calls thee thereto:

V.
Wherefore he is further encourag'd to Perseverance by many Considerations.

ANNOTATIONS.

2. chap. 2 of this Second Epistle. Now the *μυαγμα* here mention'd being thus to be understood of the Whole Christian Doctrin, it is very reasonable to understand the *ἐκτίμις* mention'd v. 13. of some short Summary of the Christian Faith, as the said word imports.

V. 3. † So it is read in the two most Ancient MSS. viz. Alex. and Clerm. and some others; and this is agreeable to chap. 1. 8. And agreeably further hereto the Clerm. MS. reads *εὐσχημίας*.

TEXT.

TRANSLATION.

6 Τὸν κοπιῶντα γεωργὸν δὲ πρῶτον τῆς καρπῶν μετ' αὐτοῦ λαμβάνειν. 7 Νόη δὲ λέγω· ἡ δόξα γὰρ σοι ὁ Κύριος ἐν πάσι.

8 Μνημόνευε Ἰησοῦ Χριστοῦ ἐν γαστρὶ σου ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ Εὐαγγέλιόν μου. 9 ἐν ᾧ κακοπαθὼ μέλει δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ ἔδεδεταί. 10 Διὰ τοῦτο πάντα ὑπομείνω διὰ τὸς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίης. 11 Πιστὸς ὁ λόγος· εἰ γὰρ σιωπήσῃμεν, καὶ συζήσομεν. 12 εἰ ὑπομείνομεν, καὶ συμβασιλεύσομεν. εἰ ἀρνήμεθα, καὶ κεῖνός ἀρνήσεται ἡμᾶς. 13 εἰ ἀπιστήμεν, ἐκείνος πιστὸς μὴ ἀρνήσασθαι ἑαυτὸν ἔδωκεται.

14 Ταῦτα ἐπομύνησκε, ἀναμνησθὲς τὸν Κύριον μὴ λογισμαίνειν, εἰς ὅθεν ἡμεῖς ὡς ἔργατοι, ὅτι καταστροφὴ τῶν ἀκούοντων. 15 Σπούδασον σεαυτὸν δοκιμὸν παραστήσαι τῷ Θεῷ, ἔργατῳ ἀνεπαίχκωτον, ὀρθομύτητα λόγον τῆς ἀληθείας.

6 The Husbandman must * first labour, before he partakes of the Fruits.

7 Consider what I say, * for the Lord shall give thee understanding in all things.

8 Remember that Jesus Christ, of the Seed of David, was rais'd from the Dead, according to my Gospel:

9 Wherein I suffer * affliction as an Evil doer, even unto Bonds: but the word of God is not bound.

10 Therefore I endure all things for the Elects sakes, that they may also obtain the Salvation which is in Christ Jesus, with eternal Glory.

11 It is a Faithfull saying: for if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him; if we deny him, he also will deny us:

13 If we * are not Faithfull, yet he abideth Faithfull: he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord, that they strive not about words, to no profit, but to the subverting of the Hearers.

15 Study to shew thy self approv'd unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth.

16 Ταῦτα

ANNOTATIONS.

V. 7. † So Alex. Clerm. and some other MSS. as also Vulg. Syr. and Arab. Versions. So that it is not to be doubted, but this is the Original Reading.

(d) The words according to the placing of them in the Original should rather be

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thereto: 6 To the like purpose consider further, that the Husbandman must first labour, before he partakes of the Fruits of his Labour. 7 Consider what I say: for the Lord shall bless thy serious Consideration so as thereupon to give thee Understanding in All things requisite to the discharge of thy Duty.

8 To further strengthen thee to endure Afflictions, remember that Jesus Christ, the promis'd Messiah (d) of the Seed of David, after all his sufferings was rais'd from the Dead, according to my Gospel.

9 Wherein or on account of which I suffer affliction, as an Evil-doer, even unto Bonds: but the Word of God is not bound, or prejudiced by my sufferings, but rather further'd thereby. 10 Therefore I cheerfully endure all things for the Elects sakes, i. e. for the sake of the Christians as being those who are chosen to know the will of God and the way to Salvation, that they may be encourag'd by my Example to undergo afflictions and so also to obtain actually the Salvation, which is tender'd to them in Christ Jesus, with Eternal Glory: 11 It is a Faithfull saying, that Salvation is to be obtain'd thro' Christ: for if we be dead with him, i. e. dy as he did for the Truth of the Gospel we shall also live with him, i. e. shall be rais'd to a State of Happiness, as he was: 12 if we suffer as he did, we shall also reign with him; if we deny him, he also will deny us: 13 But if we are not Faithfull to him, yet he abideth Faithfull to what he has promis'd: he cannot, being Truth it self deny what Himself has promis'd:

14 Of these things put them under thy Charge in remembrance, Charging them before the Lord, that they mind these things as what will be of excellent use to confirm them in the Faith, and that they strive not about Words, which tends to no spiritual Profit, but to the subverting of the Hearers. 15 Study to shew thy self approv'd unto God, a workman that needeth not to be ashamed, rightly (e) dividing the word of Truth, i. e. separating foolish or unprofitable Questions from weighty and profitable Doctrines, and insisting on these and so directing them

VI.
Other Considerations to encourage Timothy to Perseverance.

VII.
Directions concerning what Doctrines Timothy should insist on, and what He should not meddle with.

A N N O T A T I O N S.

be render'd thus: Remember that Jesus Christ was rais'd from the Dead, (and was) of the Seed of David, according to my Gospel. Whereby the Apostle seems to denote, that as the Resurrection of Christ was oppos'd by some, so his being of the Seed of David, and consequently the True Messiah was oppos'd by others.

(e) *Opdoroμev* is us'd in a Double acceptance; either to denote the Right dividing of the Sacrifice, by cutting off and severing those parts which were to be offer'd from those that were not; or else to denote the Cutting out a Right or Strait Path to walk in. According to the former Acceptation it may be here understood to denote the not meddling with Idle and Unprofitable Questions in Preaching, and according to the latter Acceptation it may be apply'd to denote here a Keeping close to the Truth of the Gospel. I have so expounded it in the Paraphrase, as to comprehend Both Acceptations, as being Both very pertinent to the Apostle's design.

TEXT.

TRANSLATION.

16 Τὰς δὲ βεβήλους κενοφωνίας περι-
 ἵτασο· ὅτι πλεῖον γὰρ περικόψουσιν
 ἀσεβείας· 17 καὶ ὁ λόγος αὐτῶν
 ὡς γάγγραινα νομίζῃ ἐξεῖ· ὧν ὅστιν
 Ὑμέναιος καὶ Φιλητός· 18 οἵ-
 πνες περὶ τὴν ἀλήθειαν ἠσυχίασαν,
 λέγοντες τὴν ἀνάστασιν ἤδη γεγενῆσθαι·
 καὶ ἀνατρέψουσι τὴν πύλιν.

19 Ὁ μέντοι σφραγὶς θεμελίου τῆς
 Θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα
 ταύτην· Εἰς Κύριος τῶν ὄντων αὐ-
 τῶν· Καὶ, Ἀποστήτω ἀπὸ ἀδικίας πᾶς
 ὁ ὀνομαζών τὸ ὄνομα Κυρίου· 20 Ἐν
 μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεῦη
 χρυσοῦ καὶ ἀργυροῦ, ἀλλὰ καὶ ξύλινα
 καὶ ὀστράκινα· καὶ ἅ μὲν εἰς τιμὴν,
 ἅ δὲ εἰς ἀτιμίαν· 21 Ἐὰν οὖν τις
 ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται
 σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐ-
 χριστόν τῷ δεσπότῃ, εἰς πᾶν ἔργον
 ἀγαθὸν ἡτοιμασμένον.

22 Τὰς δὲ νεωτερικὰς ἐπιθυμίας
 φεύγε· διώκε δὲ δικαιοσύνην, πίστιν,
 ἀγάπην, εἰρήνην, μετὰ τῶν ἐπιχαλμαδῶν τῇ
 Κυρίου ἐκ καθαρᾶς καρδίας· 23 Τὰς δὲ
 μωρὰς καὶ ἀπαιδέυτους ζητήσεις παραισ,

16 But shun profane and
 vain babblings: for they will
 increase unto more ungodli-
 ness.

17 And their Word will
 eat as do's a canker: of whom
 is Hymeneus and Philetus:

18 Who concerning the
 truth have err'd, saying that
 the Resurrection is past alrea-
 dy; and overthrow the Faith
 of some.

19 Nevertheless the Foun-
 dation of God standeth sure,
 having this seal; The Lord
 knows them that are His. And,
 Let every one that nameth the
 name of * the Lord depart
 from iniquity.

20 But in a great house
 there are not only vessels of
 Gold, and of Silver, but also
 of Wood and of Earth; and
 some to honour, and some to
 dishonour.

21 If a man therefore purge
 himself from these, he shall be
 a vessel unto honour, sancti-
 fied, and meet for the masters
 use, and prepar'd unto every
 Good work.

22 Flee also youthfull lusts:
 * and follow Righteousness,
 Faith, Charity, Peace, with
 them that call on the Lord
 out of a pure heart.

23 But foolish and * un-
 instructive Questions avoid,
 εἰδώς

ANNOTATIONS.

(f) There being here mention made of a Seal, some suppose that the Apostle
 design'd to have these two following Sentences, *The Lord knows &c.* and, *Let*
Every one &c. conceiv'd as the Two Impresses of the said Seal. And further on
 this score, they observe, that the word θεμελίον is or may be us'd to denote an
 Obligation

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them under thee in the Right way wherein they should go. 16 But shun or meddle not with profane and vain babblings: for they will increase unto more ungodliness, *i. e. tend to render men more and more ungodly.* 17 And their word, *i. e. the word of such as use the foremention'd vain babblings* will eat or corrupt the Soul, as do's a Canker or Gangreen the Body: Of whom is Hymeneus and Philetus: 18 Who concerning the Truth have err'd, saying that the Resurrection is past already; and by this Doctrine they overthrow the Faith of some.

19 Nevertheless the Foundation of God, *i. e. the Fundamental Doctrine of the Resurrection, whereon principally God has design'd the Truth of the Gospel to be built,* standeth sure or firm, having this (f) Seal, *i. e. being confirm'd after the same way, as God confirm'd the Authority of Moses and Aaron against the Gainsayings of Korah and his Companions; namely as in reply to Korah &c. Moses answer'd Numb. 16. 5. The Lord knows them that are his, i. e. God will acknowledge those who are commission'd by him to reveal his Will, and will maintain their Cause against all Opposers; so the same may be said by Us the True Apostles of Jesus Christ in opposition to the False Teachers. And likewise, as Moses then said to the Congregation of Israel in reference to Korah &c. (Numb. 16. 26. Depart from the Tents of these wicked men; so may we say to Christians in respect to the present False Teachers: Let every one that nameth the name of the Lord, depart from Iniquity, i. e. from the Doctrines of these False Teachers which tend to iniquity.* 20 But it is not to be wonder'd at, that among Christians there should be such False Teachers, and also such as should follow them: for in a Great house, such as the Church is, there are not only Vessels of Gold and of Silver, but also of Wood and of Earth; and some, *viz. the Vessels of Gold and Silver denoting the Orthodox Christian* are to Honour, and some, *viz. the Vessels of Wood and Earth* are to Dishonour. 21 If a man therefore purge himself from these, *i. e. keep himself pure from any such False Doctrines,* he shall be a Vessel unto Honour, sanctified and meet for the Masters use, *i. e. serviceable to Christ,* and prepar'd unto or made ready for to perform every Good Work.

22 Besides these False Doctrines, flee also youthfull Lusts, which by reason of thy youth thou mayst be more liable to: and follow Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a Pure Heart. 23 But foolish and uninformative Questions avoid, knowing

VIII.
A familiar Instance illustrating that it should not be Strange, that there are False as well as True Teachers in the Church.

IX.
Directions to Timothy concerning his Behaviour, especially towards Opposers.

A N N O T A T I O N S.

Obligation or Contract to which the said Seal is affixt. But since Seals have generally but one Impress, and since the word Seal is us'd in other places of the Writings of this Apostle to denote no more than a Confirmation; and since *ἰμαλίω* is usually taken to denote a Foundation; and this sense of the Word is very applicable to the Design of the Apostle: on these Considerations I think the Sense given in the Paraphrase is to be prefer'd.

T E X T.

TRANSLATION.

εἰδὼς ὅτι γεννώσι μάχας. 24 Δου-
λον δὲ Κυρίου οὐ δεῖ μάχεσθαι,
ἀλλ' ἥπιον εἶναι πρὸς πάντας,
διδασκικόν, ἀνεξίτητον, 25 ἐν
πραότητι παιδεύοντα τοὺς ἀντι-
σταθιζομένους· μήποτε δῶ αὐτοῖς
ὁ Θεὸς μετάνοιαν εἰς ὁπίγνωσιν ἀλη-
θείας· 26 καὶ ἀνδμήψωσιν ἐκ
τῆς τῆς ἀσέβουλου παγίδος, ἐξω-
ρημένοι ὑπὸ αὐτοῦ, εἰς τὸ ἐκεί-
νου θέλημα.

Κεφ. γ'. Τοῦτο δὲ γίνωσκε, ὅτι
ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ
χαλεποί. 2 Ἔσονται γὰρ οἱ ἄνθρω-
ποι φίλαυτοι, φιλάργυροι, ἀλαζόνες,
ὑπερήφανοι, βλάσφημοι, γνέουσιν
ἀπειθεῖς, ἀχάριστοι, ἀνόστοι, 3 ἄσορ-
γοι, ἄσπονδοι, ἀσέβουλοι, ἀκρατεῖς,
ἀνήμεροι, ἀφιλόστοιχοι, 4 πρᾶδο-
ται, πρᾶπετεῖς, πτυρωμένοι, φι-
λήδονοι μᾶλλον ἢ φιλόθεοι· 5 ἔχον-
τες μόρφωσιν εὐσεβείας, τὴν δὲ δύ-
ναμιν αὐτῆς ἠρημένοι. Καὶ οὗτοι
ὑποτρέπουσιν. 6 Ἐκ τούτων γὰρ εἰ-
σιν οἱ ἐκδυόντες εἰς τὰς οἰκίας, καὶ
αἰχμαλωτεύοντες τὰ γυναικάρια σε-
σωρομένην ἀμαρτίαις, ἀγρότητα ὁπι-
θυμίαις ποικίλαις· 7 πάντες μαν-
θάνοντα, καὶ μηδέποτε εἰς ὁπί-
γνωσιν ἀλήθειας ἐλθεῖν δυνάμενα.

knowing that they do gender
strifes.

24 And the Servant of the
Lord must not strive, but be
gentle unto all men, apt to
teach, patient,

25 In meekness instructing
those that oppose themselves;
if God peradventure will give
them Repentance to the ac-
knowledging of the Truth;

26 And that they may re-
cover themselves out of the
snare of the Devil, who *have
been taken captive by him, to
his Will.

Chap. III.

This know also, that in the
last days * there shall be peril-
ous times.

2 For men shall be lovers
of their own selves, covetous,
boasters, proud, blasphemers,
disobedient to parents, un-
thankfull, unholy,

3 Without natural affection,
truce-breakers, false-accusers,
incontinent, fierce, despisers of
those that are good,

4 Traitors, heady, high-
minded, lovers of Pleasures
more than lovers of God;

5 Having a form of Godli-
ness, and denying the Power
thereof: from such turn away.

6 For of this sort are they
who creep into houses, and
lead captive silly women laden
with sins, led away with di-
vers lusts;

7 Ever learning, and never
able to come to the acknow-
ledgment of the Truth.

8 Οἱ τρεῖς δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντί-
στησαν Μωυσῆ, ὥτως καὶ οἱ ἀντὶςτὰς
τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι

8 Now as Jannes and Jam-
bres withstood Moses, so do
these also * withstand the
Truth, men of corrupt minds,
τὸν

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ing that they do *but* gender or beget strifes. 24 And the Servant of the
Lord must not strive but be gentle unto All men, apt to teach, patient,
25 in meekness instructing those that oppose themselves *to the Gospel*,
if God peradventure will give them Repentance to the acknowledging
of the Truth; 26 and that they may recover themselves (*or awake*)
out of the snare of the Devil, who have been taken captive by him, and
may turn to the performance of his, *i. e.* God's Will.

Chap. III. This know also, that in the Last days, *i. e.* even in the
Days of Christianity, (*notwithstanding the Design of our Holy Religion is*
to remedy all such mischiefs, and would do so, would such as profess it, live
up to the Rules thereof; yet for want of this) there shall be *not always*
peaceable Times agreeable to the Design of the Gospel, but ever and anon
thro' the several Ages of the World, Perillous times. 2 For there will
be never wanting men, who tho' they profess Christianity yet shall be
Lovers of their own selves, *i. e.* of their Own Pleasures or Profits with-
out any regard to the Welfare of others, covetous, boasters, proud,
blasphemers, *i. e.* Evil speakers, disobedient to Parents, unthankfull, un-
holy, 3 without natural affection, truce-breakers, false-accusers, in-
continent, fierce or cruel, despisers or not lovers of those that are Good,
4 traitors, heady, high-minded, lovers of Pleasures more than lovers
(not only of others but even) of God himself; 5 having nevertheless and
indeed in order to their better bringing about their ill designs, a Form or
outward shew of Godliness, but denying by the wickedness of their Prin-
ciples or Practices or both the Power thereof, *i. e.* not letting the Gospel
to have its due Power over or Effect upon them, so as to make them
frame their Principles and Practices agreeable to the Doctrin of the
Gospel: from such turn away. 6 For there is occasion to give thee this
recept, inasmuch as of this sort are they, who in these very times creep
into houses, and lead captive to their party silly women, laden with sins,
led away with divers lusts, whereat these schismatical Teachers connive;
7 Ever learning or pretending to be desirous to know their Duty more
and more, and yet by reason of their own insincerity and the Ignorance of
their Teachers never able to come to the Knowledge, or at least to the
Acknowledgment of the Truth. 8 Now as Jannes and Jambres two
Egyptian Magicians withstood Moses, when by the miracles he wrought,
he endeavour'd to convince Pharaoh of his being sent to him from the only
true God; so do these also withstand the Truth of the Gospel, being men
of

X.
False Teachers
and Christians,
no other than
Such as are fore-
told should come;
and their Cha-
racter.

TEXT.

TRANSLATION.

τὸν ἰουῶ, ἀδόκιμοι αὖτις πάλιν.

9 ΑΛΛ' ὃς ἐπεκόψουσιν ὅτι πλεῖον ἢ ὃ ἀνοία αὐτῶν ἐκδηλος ἔσται πάντων, ὥς καὶ ἡ ἐκείνων ἐγένετο.

10 Σὺ δὲ πρὸς ἡκολούθησάς με τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστι, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

11 τοῖς διωγμοῖς, τοῖς παθήμασιν οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷς διωγμὸς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος.

12 Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται.

13 Πονηροὶ δὲ ἄνθρωποι καὶ ῥήγες ἐπεκόψουσιν ὅτι ὁ χεῖρον, πλανῶντες καὶ πλανώμενοι.

14 Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιτάξεως, εἰδὼς ὅτι ἐμαθες.

15 καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ διδάσκοντά σε σοφίᾳ εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

16 Πᾶσα γραφὴ θεοπνεύστου, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγχόν, πρὸς ἐπομόρφωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.

17 ἵνα ἄρτιος ᾖ ὁ τῷ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρησμένον.

reprobate concerning the Faith.

9 But they shall proceed not * much further: for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my Doctrin, manner of Life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came to me at Antioch, at Iconium, at Lystra; what persecutions I endur'd: * and out of them all the Lord deliver'd me.

12 Yea, and all that will live Godly in Christ Jesus, shall suffer persecution.

13 But evil Men and Seducers shall wax worse and worse, deceiving and being deceiv'd.

14 But continue thou in the things which thou hast learn'd, and hast been assur'd of; knowing of whom thou hast learn'd them;

15 And that from a Child thou hast known the Holy Scriptures, which are able to make thee Wise unto Salvation, thro' Faith which is in Christ Jesus.

16 All Scripture is given by inspiration of God, and is profitable for doctrin, for reproof, for correction, for instruction in righteousness,

17 That the man of God may be perfect, thoroughly furnish'd unto every Good work.

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of corrupt minds, reprobate concerning the Faith, *i. e. who, on account of such their opposing the Truth, are by the just judgment of God become destitute of Faculties rightly dispos'd for duly examining, and consequently of embracing the Faith.* 9 But they shall proceed not much further to seduce persons: for their Folly shall be in a little time manifest unto All Men as theirs, *i. e. the Folly of Jannes and Jambres* also was.

10 But, for thy encouragement to persevere in the Truth, thou hast (g) fully known my Doctrin, my manner of Life, my purpose to adhere to the Truth of the Gospel both in my Doctrin and Life, my Faith, *i. e. Faithfulness, Long-suffering, Charity, Patience,* 11 Persecutions, Afflictions which came to me at Antioch in Pisidia, at Iconium, at Lystra; What persecutions I there and elsewhere endur'd: and how that out of them all the Lord deliver'd me. 12 Yea and thou must know that as this has been my case, so All that will live Godly in Christ Jesus, shall suffer Persecutions of one sort or other. 13 But on the other hand and as a Confirmation of what I have just said concerning Godly mens suffering Persecution, it is observable, that in the several ages of the World Evil Men and Seducers or Imposters shall be so far from being reclaim'd by any methods, that they shall wax or grow worse and worse, deceiving more and more and being more and more themselves deceiv'd.

XI.
Exhortation to
Perseverance from
St Paul's own
Example.

14 But continue thou in the things which thou hast learn'd, and hast been assur'd of, as well knowing of whom thou hast learn'd them, *viz. of me:* 15 And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, thro' Faith which is in Christ Jesus. 16 All the holy Scripture is given by inspiration of God, and is profitable for Doctrin or to teach men what they are to Believe, for Reproof or to convince men of their Errors, for Correction or to reform the Vices of men, for Instruction in the way of Righteousness, or to instruct men what they are to do: 17 that so by the use of the Scriptures the Man of God, *i. e. every Pastor or Preacher of the Gospel* may be perfect both as to his own Practice and his Teaching others, and so may be thoroughly furnish'd unto every Good work, belonging to his Office.

XII.
From the Confi-
deration that the
Holy Scripture is
the Word of God.

Chap.

A N N O T A T I O N S.

V. 14. † The Alex. and one more MS. reads *τιαν*. And tho' this seems to be the True Original Reading (forasmuch as Timothy was taught not only by St Paul, but also by his Grandmother and Mother, as follows in the next verse.) yet I would not alter the Common Text without Greater Authority.

(g) *Παροκολούθει* do's primarily or literally signify to follow; and in this Sense it is here applicable to several of the Instances following; but because it is not applicable to All of 'em, therefore Commentators and Interpreters are agreed in judging the Word ought here to be taken in a Secondary sense, viz. wherein it signifies to know fully or the like.

TEXT.

TRANSLATION.

Κεφ. δ'. Διαμαρτύρομαι † ἐνώπιον
 ὧ Θεῷ, καὶ ὧ Κυρίῳ Ἰησοῦ Χριστῷ, ὃ μέλ-
 λοντες κρίνειν ζῶντας καὶ νεκρούς, καὶ ὃ
 ὁπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ.
 2 Κήρυξον τὸ λόγον, ὅπῃσιν εὐχαί-
 ρως, ἀκαίρως· ἔλεγξον, ὁπιτίμησον,
 παρηγάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ
 διδασκῇ. 3 Ἐστὶν γὰρ καιρὸς, ὅτε τῆς
 ὑγαινέσης διδασκαλίας ἔκ ἀνέξονται,
 ἀλλὰ κατὰ τὰς ὁπιθυμίας τὰς ἰδίας
 ἐαυτοῖς ἐπιπαρεύσονται διδασκάλους, κνη-
 θόμοι τὴν ἀκοήν. 4 Καὶ ἀπὸ μὲν τῆς
 ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ὅτι
 οὗτοι τοὺς μύθους ἐκτραπήσονται.
 5 Σὺ δὲ νῦν ἐν πᾶσι, κακοπάθησον,
 ἔργον ποίησον Εὐαγγελιστοῦ, τὴν ἀνα-
 κονίαν σου πληροφόρησον.

6 Ἐγὼ γὰρ ἤδη ἀπείδομαι, καὶ ὁ
 καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφύσθηκε.
 7 Τὸν ἀγῶνα τὸν καλὸν ἠγωνίσασμαι,
 τὸν δρόμον τετέλεκα, τὴν πίσιν τε-
 τήρηκα. 8 Λοιπὸν, ἀποκεῖται μοι
 ὁ τῆς δικαιοσύνης τέρμα, ὃν ἀπο-
 δώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ
 ἡμέρᾳ, ὁ δίκαιος κριτής· ὃ μοῖνον
 δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἡγαπη-
 τοῖς τὴν ὁπιφάνειαν αὐτοῦ.

9 Σπούδασον ἐλθεῖν πρὸς με
 ταχείως. 10 Δημῶς γὰρ με ἐχ-
 κατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα,

Chap. IV.

I charge thee * before God,
 and the Lord Jesus Christ, who
 shall judge the quick and the
 dead at his Appearing and his
 Kingdom:

2 Preach the word, be in-
 stant in season, out of sea-
 son; reprove, rebuke, exhort
 with all long-suffering and
 doctrine.

3 For the time will come,
 when they will not endure
 sound doctrine; but after their
 own lusts shall they heap to
 themselves Teachers, having
 itching ears.

4 And they shall turn away
 their ears from the Truth, and
 shall be turn'd unto Fables.

5 But watch thou in all
 things, endure afflictions, do
 the work of an Evangelist,
 * fulfill thy Ministry.

6 For I am now ready to
 be offer'd, and the time of my
 Departure is at hand.

7 I have fought a good
 Fight, I have finish'd my
 Course, I have kept the
 Faith.

8 Henceforth there is laid
 up for me a Crown of Righte-
 ousness, which the Lord the
 Righteous Judge shall give me
 at that day; and not to me
 only, but unto all them also
 that love his Appearing.

9 Do thy diligence to come
 shortly unto me.

10 For Demas has forsaken
 me, having lov'd this present

Chap.

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P A R A P H R A S E.

Chap. IV. I charge thee therefore (*i. e. forasmuch as thou art thus* thoroughly furnish'd to perform the several parts of thy Office) before God and the Lord Jesus Christ, who shall judge the Quick and the Dead, at his Appearing and his Kingdom, *i. e. at his appearing to execute those two principal Acts of Kingly Power, viz. punishing the Rebellious and Rewarding the Faithfull*: 2 I charge thee, I say, that thou preach the Word, and in so doing be instant in season, *i. e. not only at the set times, but also out of season, i. e. at all other times*: reprove, rebuke, exhort with all long-suffering in respect of such as regard not thy Exhortations, and with all Doctrin or proper Instruction. 3 There is, I say, the more reason for thee to be thus instant in season and out of season, for that the time will come shortly when they will not endure sound Doctrin, as being contrary to their wicked Designs and Practices, but after their own Lusts shall they heap to themselves Teachers, having itching Ears, *i. e. they shall forsake their Rightfull Ministers that shall be duly placed over them, because of their Teaching such Doctrins as are not pleasing to them, and shall choose to themselves other Teachers, and shall teach such Doctrin as is agreeable to their own Lusts or Sinfull Desires and Practices, and thereby shall gratify and as it were tickle their Ears or Hearing*. 4 And they shall turn away their ears from the Truth of the Gospel, as being ungratefull to them, and shall be turn'd so as to give heed unto Fables, *i. e. the False Doctrins of the Judaizers, which are founded on Fabulous Traditions*. 5 But as it is therefore the more requisite for thee to watch, so watch thou in all things relating to thy office; be willing to endure afflictions, rather than not do the work of an Evangelist, *i. e. Preacher of the Gospel, and fulfill thy ministry*.

6 For to encourage thee so to do, consider that on the like account I am now ready to be offer'd, *i. e. put to death for the testimony of the Gospel*, and the time of my Departure is at hand. 7 But it is my Comfort, that I have fought a good fight as a souldier of Christ, I have finish'd my Course that God set me, I have kept the Faith. 8 So that henceforth there is laid up for me a Crown of Righteousness which the Lord the Righteous Judge shall give me at That day, *i. e. the Day of Judgment*; and not to me only, but unto All them also that love his appearing, as being duly prepar'd for it; which therefore is the Greatest Encouragement that can be, for thee likewise to keep the Faith even unto Death.

9 Do thy diligence to come shortly unto me. 10 For Demas has forsaken or left me, having lov'd this present World, *i. e. his Temporal safety*,

XIII.
Further Exhortation to a Faithfull Discharge of his Office; with a further Description of the Opposers of the Gospel.

XIV.
Timothy is encourag'd in the last place to Perseverance by St Paul's Own Readiness to Dy for the Gospel, and his Certainty of a Glorious Reward.

XV.
Directions as to some Common Affairs; and Information as to what Demas had done, &c.

A N N O T A T I O N S.

V. 1. † Οὐκ ἐστὶν is not read, either in Alex. Clerm. or several other MSS. or in Vulg. Syr. and Ethiop. Version. Also Alex. and Clerm. read καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν.

TEXT.

TRANSLATION.

καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρή-
σκης εἰς Γαλατίαν, Τίτος εἰς Δαλ-
ματίαν. 11 Λουκᾶς ὅστις μόνος μετ'
ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
σεαυτοῦ· ἔστι γὰρ μοι εὐχρηστὸς εἰς
διακονίαν. 12 Τυχικὸν δὲ ἀπέστει-
λα εἰς Εφεσον. 13 Τὸν φαίλονίον,
ὃν ἀπέλιπον ἐν Τρωάδι ὡς καὶ Κάρ-
πω, ἐρχόμενος φέρε, καὶ τὰ βιβλία,
μάλιστα τὰς μεμβράνας.

14 Ἀλέξανδρος ὁ χαλκεὺς πολλὰ
μοι κακὰ ἐνεδείξατο. † ἀποδώσῃ αὐ-
τῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ. 15 ὃν
καὶ σὺ φυλάσσου. λίαν γὰρ ἀντήχηκε
τοῖς ἡμετέροις λόγοις.

16 Ἐν τῇ πρώτη μὲν ἀπολογία
οὐδεὶς μοι συμπαραγενέτο, ἀλλὰ πάν-
τες με ἐγκατέλιπον· μὴ αὐτοῖς λο-
γιασθῆναι. 17 Ὁ δὲ Κύριός μοι πρέ-
σβη, καὶ ἐνεδυνάμωσέ με, ἵνα δι'
ἐμοῦ τὸ κήρυγμα πληροφηθῇ, καὶ
ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύ-
διω ἔκ τοῦ στόματος λέοντος. 18 Καὶ
ρύσεται με ὁ Κύριος ἀπὸ παντὸς
ἔργου πονηροῦ, καὶ σώσῃ εἰς τιτὴν
βασιλείαν αὐτοῦ τιτὴν ἐπουράνιον ᾧ
ἡ δόξα εἰς τὰς αἰῶνας τῶν αἰώνων.
Ἀμήν.

19 Ἀσπασμ Πρίσκαν καὶ Ἀκύ-
λαν, καὶ τὸν Ονησιφόρου οἶκον.

World, and is departed un-
to Thessalonica: Crescens
to Galatia, Titus unto Dal-
matia.

11 Only Luke is with me.
Take Mark & bring him with
thee: for he is usefull to me
for the Ministry.

12 And Tychicus have I
sent to Ephesus:

13 The Cloke that I left at
Troas with Carpus, when thou
comest, bring with thee, and
the books, but especially the
parchments.

14 Alexander the Copper-
smith did me much Evil: The
Lord *shall reward him ac-
cording to his works.

15 Of whom be thou aware
also; for he has greatly with-
stood our words.

16 At my first Answer no
man stood with me, but all for-
sook me: * May it not be laid
to their charge.

17 Notwithstanding the
Lord stood with me, and
strengthen'd me, that by me,
the Preaching might be fully
known, and *all the Gentiles
might hear: and I was deli-
ver'd out of the mouth of the
Lion.

18 And the Lord shall deli-
ver me from every evil work,
and will preserve me unto his
heavenly kingdom: to whom
be Glory for ever and ever.
Amen.

19 Salute Prisca and Aqui-
la, and the household of One-
siphorus.

20 Εὐχαριστίαι

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V. 14.
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P A R A P H R A S E.

safety, and is departed unto Thessalonica of his own head: Crescens is gone to Galatia, Titus unto Dalmatia by my direction or approbation for the propagation of the Gospel. 11 Only Luke is with me, so that I have the more need of Thee. And when thou comest take Mark and bring him with thee: for he is usefull to me for the Ministry. 12 And Tychicus have I sent to Ephesus. 13 The Cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the Books, but especially the parchments.

14 Alexander the Copper-smith did me much evil. The Lord shall reward him according to his works. 15 Of whom be thou aware also, for he has greatly withstood our Words, *i. e. Preaching*.

16 At my first Answer or Defence of my self at Rome no man of my Acquaintance, or of them from whom it might have been reasonably expected, stood with me or appear'd in my behalf, but all forlook me for fear of what might follow. May it not be laid to their Charge. 17 Notwithstanding the Lord stood with me, and strengthen'd me, so as not to fear the worst that could befall me, that by me thus strengthen'd and so persevering, the Preaching of the Gospel might be fully known or confirmed, and all the Gentiles might hear the Truth of the Gospel and be confirm'd therein by my courageous Defence thereof: and I was deliver'd out of the mouth (b) of the Lion, *i. e. out of that imminent Danger of Death I was then in*. 18 And the Lord shall continue to deliver me from every Evil Work, especially from that of Fearing to appear in defence of the Faith, and will preserve me unto his Heavenly Kingdom: to whom be Glory for ever and ever. Amen.

XVI.

Of Alexander an Opposer of the Gospel.

XVII.

How things went with St Paul at his First Defence.

XVIII.

The Conclusion.

19 Salute (i) Prisca and Aquila, and the household of Onesiphorus.

A N N O T A T I O N S.

V. 14. † So it is read in Alex. and Clerm. and some other MSS. as also in the Vulg. and Syr. Versions, in Chrysost. &c.

(b) Some by the Lion understand more particularly the Emperor Nero. And agreeably hereto they observe, that Esther speaking of Artaxerxes says, Put a Word into my mouth before the Lyon, Esth. 14. 13. And that when Tiberius died, Marjyas said to Agrippa; The Lyon is dead.

(i) It is not to be doubted, but the Prisca here mention'd with Aquila, was the same Person that is elsewhere call'd Priscilla, this latter being only the Diminutive of the former Name, and both being perhaps promiscuously given her. Indeed there are not wanting some MSS. which expressly read Priscilla; as also do's the Syr. and Arab. Versions. But because it is read Περσικαν in the most Ancient MSS. viz. Alex. and Clerm. and in the far greatest Number of the rest; as also in Vulg. Lat. Version, &c. therefore it is most likely that this is the True Original Reading, and that the same Person was indifferently call'd Prisca or Priscilla.

TEXT.

TRANSLATION.

20 Ερατος ἔμεινεν ἐν Κορίνθῳ. Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενούῃτα. 21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Αὔβουλος σε εὐχόλος, καὶ Πύδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. 22 Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τῷ πνεύματός σου. Ἡ χάρις μετὰ ὑμῶν. Ἀμήν.

Πρὸς Τιμόθεον δούτρεα, τῆς Ἐφεσίων ἐκκλησίας, πρῶτον ὁπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δούτερου πρέστη Παῦλος πρὸ Κασσαίου Νέρωνι.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greets thee, and Pudens, and Linus, and Claudia, and all the Brethren.

22 The Lord Jesus Christ be with thy Spirit. Grace be with you. Amen.

The second Epistle unto Timothy, ordain'd the First Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero the Emperor the second time.

P A R A P H R A S E.

20 Erastus abode at Corinth; but Trophimus have I left at Miletum sick. 21 Do thy diligence to come before winter. Eubulus greets thee, and Pudens, and Linus, and Claudia, and all the Brethren. 22 The Lord Jesus Christ be with thy Spirit. Grace be with you. Amen.

The Second Epistle to Timothy, ordain'd the First Bishop of the Ephesians, was written from Rome, when Paul was brought before Nero the Emperor the Second Time.

SYNOPSIS.

S Y N O P S I S.

I. The Introduction. Chap. I. 1, 2.

1. Minds Timothy of the Tender Affection He had for him. Chap. I. 3—5.

II. The Main Design of this Epistle, viz. to exhort and encourage Timothy to Constancy and Perseverance, and a Prudent and Faithfull Discharge of his Office. In order where- to St Paul

2. Exhorts and encourages him to Constancy and Perseverance, by the consideration

1. Of the Assistance of the Holy Spirit. Ch. I. 6, 7.
2. Of the Rewards of the Gospel. Chap. I. 8—10.
3. Of the Example of Him Paul. Chap. I. 11—14. and Ch. III. 10—12. and Ch. IV. 5—8.
4. Of the Example of Onesiphorus's Steadfastness. Ch. I. 15. to the end; and Ch. IV. 10—17.
5. Of the Examples of Souldiers, Husbandmen &c. Ch. II. 1—7.
6. Of the Example of Jesus himself &c. Ch. II. 8—13.
7. Of the Scriptures being the Word of God, and sufficient to perfect him &c. Ch. III. 14. to the end.
8. Of the Future Judgment. Ch. IV. 1.

3. Gives him Directions concerning his Doctrine and Behaviour. Chap. II. 15, 16, and 22. to the end, and Chap. IV. 2.

4. Observes that False Teachers were to come, and by a Familiar instance illustrates, that it should seem no strange thing, that among such as profess Christianity there should be Bad Men as well as Good. Chap. II. 20, 21. and Chap. III. 1—9.

III. Occasional Directions concerning some Common Affairs; and Occasional Informations. Chap. IV. 9—18.

IV. The Conclusion. Chap. IV. 19. to the end.

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THE EPISTLE
OF
PAUL
THE APOSTLE
TO
TITUS.

THE PREFACE.

THE Writing of this Epistle is referr'd by the more Learned in Chronology to *A. D. 65.* that is, to the same Year, to which the writing of the First Epistle to *Timothy* is referr'd by the same Learned Persons.

I.
The Time when
this Epistle was
written.

The Design of this Epistle is of the same Nature with that of the First Epistle to *Timothy*, namely to give *Titus* Directions, whereby he might the Better know how to discharge his Episcopal Office, both with respect to the Faithful, and also with respect to the False Teachers and Opposers of the Gospel.

II.
The Design of it.

As to the Place, from whence it was written, it is said in the Subscription (or Remark subjoin'd to the End of the Epistle) that it was *Nicopolis* of *Macedonia*; which seems to be founded on what is said *Chap. III. 12.* Whereas it being said in that Verse; *For I have determin'd there (not here) to Winter*, the same is on the contrary an Argument, that *St Paul* was not at *Nicopolis*, when he writ this Epistle. Some conjecture it was writ at *Coloss*; but there seems to be nothing of Certainty as to this Point.

III.
The Place where
it was written.

ΠΑΥΛΟΥ THE EPISTLE
 ΤΟΥ ΑΠΟΣΤΟΛΟΥ OF
 PAUL
 Η ΠΡΟΣ THE APOSTLE
 ΤΙΤΟΝ TO
 ΕΠΙΣΤΟΛΗ ΤΙΤΟΥ.

TEXT.

TRANSLATION.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ΔΟΥΛΟΣ Θεοῦ,
 ἀποστόλος δὲ Ἰησοῦ Χρι-
 στοῦ, καὶ πρὸς ἐκλεκτῶν
 Θεοῦ, καὶ ὁπίγνωσιν ἀληθείας τῆς
 καὶ εὐσεβείας. 2 ἐπ' ἐλπίδι ζωῆς
 αἰωνίου, ἣν ἐπηγγέλατο ὁ ἀφ' αἰῶνος
 Θεὸς παρὰ χρόνων αἰώνων, 3 ἐφα-
 νέρωσεν δὲ κατὰ ἰδίους τὸν λόγον
 αὐτοῦ, ἐν κηρύγματι ὃ ὁπίστεύθη

PAUL a Servant of God,
 and an Apostle of Je-
 sus Christ, according
 to the Faith of God's
 Elect, and the acknowledging
 of the Truth which is after
 Godliness,

2 In hope of Eternal Life,
 which God that cannot lie,
 promis'd before the World be-
 gan;

3 * And has in * proper sea-
 sons manifested his Word thro'
 Preaching, which is commit-

ANNOTATIONS.

(a) See note (b) on Rom. i. i.

(aa) By this expression, *πρὸ χρόνων αἰώνων*, Dr Hammond, Dr Whitby, &c. choose to understand, not *Any* time *before* the Creation of this World, but only *some Long time* agoe *since* the Creation; and the same was the Opinion of the Greek Commentators cited by them. Namely, because God is here said to promise Eternal Life, they suppose it necessary for the said Promise to be made to *Some* one or more *Men*, that liv'd in the more Early Ages of the Word, as *Adam, Abraham, &c.* But since we are expressly told *Ephes. i. 4.* that God *chose us in Christ, πρὸ καταβολῆς κόσμου, before the Foundation of the World*; and since this Election was founded on the mutual Compact or Agreement made between God the Father and God the Son; and since in All Compacts there is somewhat *promis'd* on each side; and That, which was principally *promis'd* to God the Son by the Father in this particular Compact, was the Giving of *Eternal Life* to All

THE EPISTLE
OF
PAUL
THE APOSTLE
TO
TITUS.

PARAPHRASE.

The Main Design of this Epistle is, to instruct and encourage Titus in a Faithfull Discharge of his Episcopal Office.

PAUL a Servant (a) in a more peculiar manner or Minister of God, and an Apostle of Jesus Christ, according to, *i. e. in order to the preaching of the Faith of God's Elect, i. e. the Faith whereby we become Christians and so the Elect or Chosen People of God, and in order to bring men, by the preaching of the said Faith, to the Acknowledging of the Truth, which is after Godliness, 2 namely in hope of Eternal Life, which God that cannot ly, promis'd before the World began, (at the (aa) Agreement made between God the Father and the Son,) should be conferr'd on such as truly believ'd in Christ, Gentiles as well as Jews: 3 And accordingly God has in proper seasons manifested this his Word or Promise thro' Preaching of the Gospel unto the Gentiles as well as Jews; which preaching unto the Gentiles* more

I.
The Introduction.

ANNOTATIONS.

All that should truly believe in Christ; hence I see nothing that can reasonably hinder, why this expression, *πρὸς πάντας αἰώνων*, should not be here understood in its literal and more obvious Sense, viz. *Before All the several Ages of this World*, and the like is to be said as to the same Expression, in reference to 2 Tim. 1. 9. For the plain meaning of these words, *According to his Purpose and Grace which was given us in Christ Jesus, before the World began*, seems to be no other than this, viz. *According to the Grace, which he purpos'd, before the World began, to give us in Christ Jesus.*

TEXT.

TRANSLATION.

ἐγὼ καὶ ὁπιταγὴν τῷ σωτῆρι ἡμῶν
 Θεοῦ. 4 Τίτῳ γνησίῳ τέκνῳ καὶ
 κοινῷ πίπιν, χάρις καὶ εἰρήνη ἀπὸ
 Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χρι-
 στοῦ τοῦ σωτῆρος ἡμῶν.

5 Τύτῃ χάριν κατέλειπόν σε ἐν
 Κρήτῃ, ἵνα τὰ λείποντα ὀφειδισθῶ-
 σι, καὶ καταστήσῃς καὶ πόλιν ὀρεσ-
 βυτέρους, ὡς ἐγὼ σοι διέταξα μὲν.

6 εἴ τις ὅστις ἀνέγκλητος, μιᾶς γυ-
 ναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ
 ἐν κατηγρείᾳ ἀσωτίας, ἢ ἀνυπό-
 βρακτα. 7 Δὲ γὰρ τὸν ὀφεισκοπον

ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον,
 μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάρεν-
 νον, μὴ πλήκτιν, μὴ αἰσχροκερδῆ.

8 ἀλλὰ φιλόξενον, φιλόγαθον, σώ-
 φρονα, δίκαιον, ὅσιον, ἐγκρατῆ,

9 ἀντεχόμενον τῷ καὶ πῶς διδα-
 χῇ πιστὸς λόγος, ἵνα δυνατὸς ᾖ
 καὶ ὁρθοκαλεῖν ἐν τῇ διδασκαλίᾳ
 τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀπειθήν-
 τας ἐλέγχειν.

10 Εἰσὶ γὰρ πολλοὶ τῶ ἀνυπό-
 τακτοί, ματαιολόγοι, καὶ φρενα-
 πάται, μάλιστα οἱ ἐκ ὁδομῆς.

11 οὓς δεῖ ὀφεισομίζειν. οἱ πῖνες
 ὅλους οἴκους ἀνατρέπουσι, διδάσκον-
 τες ἅ μὴ δεῖ, αἰσχροὺς κέρδους χάριν.

ted unto me, according to the
 appointment of God our Sa-
 viour:

4 To Titus *my* own Son
 after the common Faith: Grace
 and Peace from God the Fa-
 ther, and the Lord Jesus Christ
 our Saviour.

5 For this cause left I thee
 in Crete, that thou shouldst
 set in order the things that are
 wanting, and ordain Elders in
 every City, as I had appointed
 thee.

6 If any be blameless, the
 husband of one wife, having
 faithfull children, not accused
 of riot, or unruly.

7 For a Bishop must be
 blameless, as the Steward of
 God; not self-will'd, not soon
 angry, not given to wine, no
 striker, not given to filthy
 lucre:

8 But a lover of hospita-
 lity, a lover of good men,
 * prudent, just, holy, tem-
 perate,

9 Holding fast the Faith-
 full Word, as he has been
 taught, that he may be able
 by sound doctrine, both to ex-
 hort and convince the gain-
 sayers.

10 For there are many un-
 ruly, and vain talkers, and de-
 ceivers, especially they of the
 Circumcision:

11 Whose mouths must
 be stopt; who subvert whole
 houses, teaching things which
 they ought not, for filthy lu-
 cres sake.

TEXT.

TRANSLATION.

12 Εἶπε τις ἐξ αὐτῶν, ἰδίος αὐ-
τῶν προφήτης. Κρήτες ἀεὶ ψευ-
σαι, καὶ θηρία, καὶ ὑπερήφανοι.

12 One of themselves, even
a Prophet of their Own, said:
The Cretians are always liars,
evil beasts, flow bellies.

13 H

P A R A P H R A S E.

more peculiarly is committed unto me, according to the (b) appointment
of God our Saviour: 4 To Titus my own Son after the Common
Faith: Grace and Peace from God the Father and the Lord Jesus
Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldst set in order
the things that are *yet* wanting *and left unsettled by me*, and ordain
Elders in every City, as I had appointed thee. 6 *Namely*, if any be
blameless, the husband of (c) one wife, having Faithfull (if any) children,
that are not accus'd of riot, or unruly. 7 For a Bishop must be blame-
less, as being the Steward of God, not self-will'd, not soon angry, not
given to wine, no striker, not given to filthy lucre; 8 but a lover
of Hospitality, a lover of Good men, prudent, just, holy, temperate;
9 holding fast the faithfull word, *i. e. Faith of the Gospel*, as he has
been taught of us the true Apostles of Christ, that he may be able by
sound Doctrin both to exhort and convince the Gain-sayers.

II.
The Qualifica-
tions requisite in
a Bishop or Pres-
byter.

10 For there are many unruly, and vain Talkers, and Deceivers,
especially they of the Circumcision; 11 whose mouths must be stopt,
i. e. All proper means are to be us'd to stop their mouths, particularly by
endeavouring to convince them of their Errors, or else to convince others
thereof so as they may not be subverted by these False Teachers; who
subvert whole houses, teaching things which they ought not, *and that*
for filthy lucre's sake. 12 One of themselves, *i. e. of the Cretians*, even
Epimenides a Prophet of their One, *i. e. one who was esteem'd by them*
to have foretold several things, said of them; The Cretians are always
Liars, evil beasts, *i. e. wicked beastly people*, flow Bellies, *i. e. idle lazy*
fellows,

III.
Of the False
Teachers, and of
the Cretians in
general.

A N N O T A T I O N S.

V. 4. † Ελεος is not read, either in the Clermontian (one of the Two most
Ancient) and in some other MSS. or in Vulg. Syr. Ethiop. Versions, or in Chry-
sostom, Ambrose, Jerom, &c. And Origen on the Epistle to the Romans taking
notice of the several Forms of (Introductory) Salutations us'd by Paul, observes
that in the two Epistles to Timothy, the Salutation runs thus: *Grace, Mercy, and*
Peace &c. but in the Epistle to Titus thus: *Grace and Peace &c.* Whence it
appears more than probable, that the word ελεος was here inserted from the Epi-
stles to Timothy, and that not long after the time of Chrysostom: forasmuch
as the Alexandrian MS. reads ελεος.

V. 10. † Καὶ is not read in the Alex. and several other MSS. nor in Syr. Arab.
and Ethiop. Versions; nor in Clem. Alex. Theoph. Oecumen. &c.

(b) See the Paraphrase on 1 Tim. I. 1. (c) See the Paraphrase on 1 Tim. 3. 2.
and also the Note thereon.

V. 7.

TEXT.

TRANSLATION.

13 Η μαρτυρία αὕτη ὅτιν ἀληθής·
δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς σποτό-
μως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει.

14 μὴ προσέχοντες Ἰουδαϊκοῖς μύ-
θοις, καὶ ἐντολαῖς ἀνθρώπων σπο-
ρεφομένων πρὸς ἀλήθειαν. 15 Πάν-
τα μὲν καθαρά τοῖς καθαροῖς· τοῖς
δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν
καθαρόν, ἀλλὰ μεμίσηται αὐτῶν· καὶ
ὁ νῦν καὶ ἡ συνείδησις. 16 Θεὸν
ὁμολογεῖν εἰδέναι, τοῖς δὲ ἔργοις ἀρ-
νῆνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς,
καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

Κεφ. β'. Σὺ δὲ λάλη εἰς ἀρετὴν
τῇ ὑγιαίνουσῃ διδασκαλίᾳ. 2 Πρεσ-
βύτες νηφαλίους εἶναι, σεμνοὺς, σώ-
φρονάς, ὑγιαίνοντας τῇ πίστει, τῇ
ἀγάπῃ, τῇ ὑπομονῇ. 3 Πρεσ-
βυτίδας ὡσαύτως ἐν καθαρότητι
ἱεροσχεπεῖς, μὴ αἰσχρολόγους, μὴ
οἶνω πολλῷ δεδωλωμένους, καλοδι-
δασκάλους. 4 ἵνα σωφρονίσωσι
τοὺς νέας, φιλόανδρους εἶναι, φιλο-
τέκνους, 5 σώφρονας, ἀγνὰς, οἰ-
κουροὺς, ἀγαθὰς, ὑποτασσόμενας
τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος
τοῦ Θεοῦ βλασφημηται. 6 Τοὺς
νεωτέρους ὡσαύτως ὡς ἀκαλῆς σω-
φρονεῖν, 7 πρὸς πάντα σεαυτὸν
παρεχόμενον τύπον καλῶν ἔργων,

13 This witness is true:
wherefore rebuke them sharp-
ly, that they may be sound in
the Faith:

14 Not giving heed to Jew-
ish Fables, and the Command-
ments of men that turn from
the Truth.

15 Unto the pure all things
are pure: but unto them that
are defil'd and *unfaithfull, is
nothing pure; but even their
Mind and Conscience is defil'd.

16 They profess that they
know God; but in Works they
deny him, being abominable
and disobedient, and unto every
good work reprobate.

Chap. II.

But speak thou the things,
which become sound Doctrine:

2 That the aged men be so-
ber, grave, *prudent, sound in
faith, in charity, in patience.

3 The aged women like-
wise, that they be in behaviour
as becomes holiness, not false
accusers, not given to much
wine, teachers of good things;

4 that they may teach the
younger women to be sober,
to love their husbands, to love
their children,

5 To be discreet, chaste,
keepers at home, good, obe-
dient to their own husbands,
that the Word of God be not
blasphem'd.

6 Young men likewise ex-
hort to be sober-minded:

7 In all things shewing thy
self a pattern of Good works;

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† σεμ-
κατά-
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TEXT.

TRANSLATION.

ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν,
† σεμνότητα, 8 λόγον ὑγιῆ, ἀ-
κατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐ-
τραπῇ, μηδὲν ἔχων πρὸς ὑμῶν λέ-
γειν παῦλον.

in doctrine *showing* uncorrupt-
ness, gravity,*
8 Sound speech that cannot
be condemn'd; that he that is
of the contrary part, may be
asham'd, having no evil thing
to say of you.

9 Δέλτος

PARAPHRASE.

fellows, good for nothing but their Gut. 13 This Witness or Character
of them is true: wherefore *since mildness is not likely to work on such,*
rebuke them sharply, that they may be found in the Faith, 14 *parti-*
cularly not giving heed to Jewish Fables, and the Commandments of
men, that turn from the Truth. 15 *For notwithstanding All such Men*
say or command concerning Unclean Meats, or Persons or Things (Ec);
it is to be known, that unto the pure Christian, Jew or Gentile, who
useth nothing but agreeably to the Rules of the Gospel, viz. to Tempe-
rance Ec. All things that he so useth, are pure or not sinfull in their
use: but unto them that are defil'd by their wicked practices and Un-
faithfull, is nothing, not even those things which they esteem pure or
clean, pure or perform'd by them without sin; but even their Mind and
Conscience is defil'd, and thereby their Actions: 16 They profess
that they know God, but in their works or practice deny him, living
so as plainly shews that they have not a Right knowledge of God, being
abominable and disobedient, and unto every good work (d) reprobate.

Chap. II. But speak thou the things, which become sound Doctrin;
viz. 2 That the Aged men be sober, grave, prudent, sound in faith,
in charity, in patience. 3 And as for the Aged women likewise, teach
that they be in Behaviour as becomes Holiness, not false Accusers, not
given to much wine, teachers of Good things; 4 that they may teach
the younger women to be sober, to love their Husbands, to love their
Children, 5 to be discreet, chaste, keepers at home, good, obedient to
their own Husbands, that so the Word of God or Gospel be not blasphem'd
or evil spoken of on account of any misbehaviour in them. 6 Young men
likewise exhort to be sober-minded: 7 in all things shewing thy self
a Pattern of Good works; in Doctrin shewing uncorruptness, gravity,
8 sound speech that cannot be condemn'd; that he that is of the con-
trary part, may be asham'd, having no evil thing to say of you.

IV.
Directions con-
cerning Persons
of the Laity, both
Young and Old.

9 Exhort

ANNOTATIONS.

V. 7. † Αφθαρσίαν is not read in the Alex. and some other MSS. or in Vulg.
and Ethiop. Versions; or in Chrysost. Theophyl. Oecum. &c. It seems to have
been a Marginal Note in reference to ἀδιαφθορίαν, and from thence to have
crept into the Text. (d) Read the Paraphrase on 2 Tim. 3. 8.

V. 10.

TEXT.

TRANSLATION.

9 Δύλως ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πάσιν εὐαρέσκειν αὐτοῖς, μὴ ἀντιλέγοντας, 10 μὴ νοσφίζομένους, ἀλλὰ πῖνιν πᾶσαν ἐν δεικνυμένους ἀγαθήν· ἵνα ἡ διδασκαλία τῆς σωτῆρος ἡμῶν Θεοῦ κοσμήσιν ἐν πάσιν.

11 Επεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις· 12 παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσεβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι· 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃ ἡμᾶς ἀπὸ πάσης ἀνομίας, καθαρίσῃ ἑαυτὸν λαὸν ἑωδύσιον, ζηλωτὸν καλῶν ἔργων.

15 Ταῦτα λάλη, καὶ πᾶραλάλη, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς. Μηδεὶς σε διεφρονεῖτω. Κεφ. γ'. Υπομίμνησκε αὐτοὺς ἀρχαῖς καὶ ἰξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, ὡς πᾶν ἔργον ἀγαθὸν ἐποίμοις εἶναι, 2 μηδένα βλασφημεῖν, ἀμάχοις εἶναι, ὅτι

9 *Exhort* Servants to be obedient unto their own Masters, and to please them well in all things, not answering again,

10 Not *filching, but shewing all good fidelity; that they may adorn the Doctrine of God our Saviour in all things.

11 For the Grace of God that brings Salvation, has appear'd to all men;

12 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World;

13 Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of Good works.

15 These things speak, and exhort, and rebuke with all Authority. Let no man despise thee.

Chap. III.

Put them in mind to be subject to Principalities & Powers, to obey Magistrates, to be ready to every Good work,

2 To speak evil of no man, *not to be quarrelsome, but

ANNOTATIONS.

V. 10. † So Alex. Clerm. and some other MSS. as also Chrysost. and Theodor. (e) Μὴ ἀντιλέγοντας may be render'd, either *Not answering again*, or *not contradicting*; I have inserted Both into the Paraphrase, because it is not unlikely the Apostle might design to comprehend Both; *Not contradicting* being a Duty requisite in Servants in many Cases, as well as *Not answering again*.

(f) I have

(f) I have
Synonymous
fication is no
generally us'd
without the
(ff) The
Alexandria i

P A R A P H R A S E.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things, (e) not answering again or contradicting, 10 not (f) filching, but shewing all good fidelity; that by such their Dutifull behaviour towards their Masters they may adorn the Doctrine of God our Saviour in All things relating to them.

V.
Concerning the
Duty of Servants.

11 For the Grace or Gospel of God, that brings Salvation, has appear'd to All men, Servants as well as Masters, and that of all Nations; 12 Teaching us that denying ungodliness, and worldly lusts, we should live soberly in respect of our selves, Righteously in respect of others (and consequently under this Branch of the Gospel is contain'd the Duty of Servants, mention'd v. 9, 10.) and Godly in respect more immediately to God, in this present world, 13 as being sufficiently incited to withstand all Temptations to the contrary by our Looking for that Blessed Hope of Eternal Life, which is promis'd to us by the Gospel upon our Obedience, and for the Glorious appearing of the (ff) Great God and our Saviour Jesus Christ, when the Hop'd for Blessing shall be conferr'd upon us by Christ: 14 who gave himself to Death for us, that he might redeem us from all Iniquity, i. e. might obtain Pardon for the Guilt of our Sins past upon Repentance, and purify unto himself a Peculiar People, zealous of Good Works, i. e. might obtain for us the Gracious Assistance of the Holy Spirit, to enable us to withstand Sin for the future, and to excite in us a Zeal for God, expressing it self in the practice of All that is Good, that so we might become God's People in a peculiar manner or in a manner above All other People, as being those for whom he has a Peculiar Love, and on whom he will bestow Peculiar and most signal Blessings.

VI.
An excellent
Description of
the End (or De-
sign) & Doctrine
of the Gospel.

15 These things speak and exhort, and rebuke all Opposers with all Authority. Let no man despise thee for want of putting thy Ecclesiastical Authority in execution. Chap. III. It is also highly requisite, (as to teach Servants their Duty to their Masters Chap. 2. 9, 10. so also) to put them, i. e. the Cretians in general in mind to be subject to Principalities and Powers, i. e. the Sovereign Power over them, to obey the Magistrates that are set over them by the said Sovereign Power, to be ready or dispos'd and willing to do every Good Work, i. e. whatever their Magistrates shall command and is not contrary to the Law of God; 2 as also to speak evil of no man, especially of no Magistrate, not to be quarrelsome,

VII.
Directions to
Titus concerning
his Doctrine and
Own Behaviour;
and the Beha-
viour of Others,
particularly to-
ward Magistrates.

A N N O T A T I O N S.

(f) I have chang'd the word Purloining, and substituted instead thereof its Synonymous Filching, only because the former is an Old word, whose signification is now adays understood but by Few, whereas Filching is (I think) generally us'd instead thereof, denoting the Using or Conveying away any thing without the Master's Knowledge or Consent.

(ff) The Title, Great God, is here referr'd to our Saviour by Clemens of Alexandria in his Protrept.

TEXT.

TRANSLATION.

κεῖς, πᾶσαν ἐνδεικνυμένης ταπεινότητος
πρὸς πάντας ἀνθρώπους. 3 Ἡμεν γάρ
ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλα-
νώμενοι, διγλευόντες ὀπιθυμίαις καὶ
ἡδοναῖς ποικίλαις, ἐν κακίᾳ, καὶ φθόνῳ
διάρητες, τυγνῶντες, μισῶντες ἀλλήλους.

4 Ὅτε δὲ ἡ χρηστότης καὶ ἡ φι-
λομνηρώπια ἐπεφάνη τοῦ σωτῆρος ἡμῶν
Θεοῦ, 5 οὐκ ἔξ ἔργων τῶν ἐν δι-
καιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ
κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς,
διὰ λουτρῶτος ὕδατος ὁποῦς, καὶ ἀνα-
καινώσεως Πνεύματος ἁγίου, 6 ὃς
ἐξέχεεν ἐφ' ἡμᾶς πλησίως, διὰ Ἰη-
σοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν. 7 ἵνα
δικαιωθέντες τῇ ἐκείνου χάριτι, κλη-
ρονόμοι γενώμεθα κατὰ ἐλπίδα ζωῆς
αἰωνίου. 8 Πιστὸς ὁ λόγος. καὶ θέλω
τίπτειν βέλομαί σε διὰ βεβαιώσασθαι,
ἵνα φροντίζωσι καλῶν ἔργων ταῖς
ἐργασίαις οἱ πεπιστευκότες τῷ Θεῷ.
Ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα
τοῖς ἀνθρώποις.

9 Μωραὶς δὲ ζητήσεις, καὶ γενεα-
λογίας, καὶ ἔρεις, καὶ μάχας νομικὰς
ἀπολείψας. εἰς γὰρ ἀνωφελεῖς καὶ
μάταιαι. 10 Αἰρετικὸν ἄνθρωπον

gentle, shewing all meekness
unto all men.

3 For we *also, were some-
time foolish, disobedient, de-
ceiv'd, serving divers lusts and
pleasures, living in malice and
envy, hateful and hating one
another.

4 But after that the Kind-
ness, and Love of God our
Saviour, toward Man ap-
pear'd,

5 Not by works of Righte-
ousness, which we have done,
but according to his Mercy he
saved us, by the washing of
Regeneration, and renewing of
the Holy Ghost;

6 Which he shed on us
abundantly, thro' Jesus Christ
our Saviour:

7 That being justified by his
Grace, we should be made
heirs according to the hope of
eternal Life.

8 This is a faithfull saying;
and these things I will that
thou thou affirm constantly,
that they who have believ'd in
God, may be careful to main-
tain Good works. These things
are good and profitable unto
Men.

9 But avoid foolish Que-
stions, and Genealogies, and
Contentions, and Strivings
about the Law: for they are
unprofitable and vain.

10 A man that is an Here-

ANNOTATIONS.

(fff) Read Discourse 17. Book I. of Mr Mede's Work, wherein he has well
observ'd and shewn, that as in Baptism the Sign is *Washing with Water*, so the
ἀντίστοιχον invisible and celestial Thing figur'd thereby or which answers thereto

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believers
of this Z
then and
tians wh
obedient
serving
and Env

4 But
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Sign of
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by his G
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justified
Merciful
of Etern
8 This
that thou
be carefu
to justifi
earnestly

9 But
strivings
so vain on

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ing, so the
of Christ,
but not a
Spirit. It
Outward S
Pollution

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from, especially not to be ready to take up arms and fight against their Magistrates, but to be gentle, shewing all meekness unto All Men, Unbelievers as well as Believers &c. 3 For, to shew the Reasonableness of this Duty of behaving our selves Meekly and Obediently even to Heathen and yet Unbelieving Magistrates, let it be consider'd, that we (Christians who are now Believers) also were sometime so foolish, as to be disobedient unto God himself, being deceiv'd into Idolatry, and therein serving divers Lusts and Pleasures of sin, particularly living in Malice and Envy, hatefull unto and hating one another.

4 But after that the Kindness and Love of God our Saviour toward Man appear'd, by the Preaching of the Gospel, not by the merits of any Works of Righteousness which we have done of our Own Natural Strength without the Grace or Assistance of the Holy Spirit, but according to his Mercy, i. e. the Merciful Terms of the Gospel he saved us, viz. by the Washing (fff) of Baptism, which Washing is the Outward Sign of that Sacrament, and of our Regeneration thereby, and by the Renewing of the Holy Ghost, which Renewing is the Inward and Spiritual Grace of the said Sacrament of Baptism: God, I say, has saved us, i. e. put us into a State or Capacity of Salvation, by means of the Baptismal Covenant and Sacrament, and of the Holy Ghost then vouchsaf'd unto us as a Principle of a New or Holy Life. 6 Which mercifull Gift of the Holy Ghost He, i. e. God shed on us abundantly, not thro' the Law, but only thro' Jesus Christ our Saviour: 7 that being justified by his Grace, i. e. being enabled by the Assistance of his Holy Spirit to perform All such Good Works as are requir'd by the Gospel, and so being justified or declar'd Righteous (at the day of Judgment) according to the Mercifull Terms of the Gospel, we should be then actually made Heirs of Eternal Life, according to the Hope of Eternal Life we now have. 8 This I have here said is a Faithfull saying; and these things I will that thou affirm constantly, that they who have believ'd in God may be carefull to maintain the necessity of Good Works, as well as of Faith, to justification. These things are good and profitable unto Men, to be earnestly press'd and insisted on.

9 But avoid foolish Questions and Genealogies, and contentions and strivings about the Law: for they are unprofitable unto Salvation, and so vain or insignificant. 10 A man, that is an Heretick, after the first and

VIII.
Of the Manner
of Justification, &
the Necessity of
Good Works there-
unto.

IX.
What Doctrines
and Persons are to
be rejected or
avoided.

A N N O T A T I O N S.

is the Spirit or Holy Ghost: Namely, as the Body is cleans'd without by Washing, so the Soul is cleans'd and renew'd within by the Spirit. As for the Blood of Christ, it concurs in the Ministry of Baptism by way of Efficacy and Merit, but not as the thing there figur'd, this being according to the Scriptures the Spirit. It is also well observ'd that Washing with Water is therefore made the Outward Sign of Baptism, in allusion to the Custom of Washing Infants from the Pollution of the Womb, when they are first born.

X 2

(ffff) This

TEXT.

TRANSLATION.

μὴ μίαν καὶ δευτέραν νουθεσίαν παραι-
τῆ. 11 εἰδὼς ὅτι ἐξέστραπται ὁ τρι-
τος, καὶ ἁμαρτάνῃ, ὡς αὐτοκατάκριτος.

12 Όταν πέμψω Ἀρτεμῆαν πρὸς
σε ἢ Τυχικόν, σπουδάσον ἐλθεῖν πρὸς
με εἰς Νικόπολιν· ἐπεὶ γὰρ κέκρικα
παράχειμά σου. 13 Ζηνᾶν τὸν νομι-
κὸν καὶ Ἀπολλὼν σπουδαίως πρόπεμψον,
ἵνα μηδὲν αὐτοῖς λείπῃ. 14 Μορ-
θανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν
ἔργων πρὸς ἑαυτοὺς εἰς ταῖς ἀναγκαίας
χρείας, ἵνα μὴ ᾧσιν ἄκαρποι. 15 Α-
σπάζονται σε οἱ μετ' ἐμοῦ πάντες. Α-
σπασαί τας φιλοῦντάς ἡμᾶς ἐν πίστι.
Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

Πρὸς Τίτον τῆς Κρήτων ἐκκλη-
σίας πρεσβύτερον ἐπίσκοπον χειρο-
τονηθέντα, ἐγράφη ἀπὸ Νικοπό-
λεως τῆς Μακεδονίας.

tick, after the first and second
admonition, reject :

11 Knowing that he that is
such, is subverted, and sinneth,
being condemn'd of himself.

12 When I shall send Ar-
temas unto thee, or Tychicus, be
diligent to come unto me to
Nicopolis: for I have deter-
min'd there to winter.

13 Bring Zenas the lawyer,
and Apollos on their journey
diligently, that nothing be
wanting unto them.

14 And let ours also learn
to maintain good works for
necessary uses, that they be not
Unfruitfull.

15 All that are with me Sa-
lute thee. Salute them that love
us in the Faith. Grace be with
you all. Amen.

It was written to Titus, or-
dain'd the First Bishop of
the Church of the Cre-
tians, from Nicopolis of
Macedonia.

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(ffff)

P A R A P H R A S E.

and second admonition, reject, *i. e.* have no more to do with him but ex-communicate him; 11 Knowing that he that is such, is subverted or turn'd away from the Truth so as not to be reclaim'd, and sinneth in the highest manner, as sinning against his own Conscience, and so being condemn'd of Himself; and therefore since this Self-condemnation will not work upon him, there is no Hope to think of Reclaiming him by Conviction.

12 When I shall send Artemas unto thee or Tychicus, be diligent to come unto me to Nicopolis; for I have determin'd there to winter.

13 Bring Zenas the Lawyer and Apollos on their journey diligently, that nothing be wanting unto them. 14 And let Ours, *i. e.* the True Believers or Orthodox Christians also learn to maintain Good Works as necessary to Salvation, and consequently as Good Works in other respects, so also such Good Works as are for necessary uses, *i. e.* let them learn that Christianity do's not indulge Idleness, but requires that All Christians should in their stations so employ themselves that they be not (fff) Unfruitfull or Unprofitable even to the Civil State wherein they live. 15 All that are with me, salute thee. On the other hand do thou in our Names salute them that love us in the Faith, *i. e.* as being the Defenders of the true Faith. Grace be with you All. Amen.

X.
The Conclusion
with an Observa-
tion concerning
the Duty of Chri-
stians to follow
Honest Trades.

It, *i. e.* this Epistle was written to Titus, ordain'd the First Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

(ffff) This we find objected to the Christians in the next following Ages.

SYNOPSIS.

S Y N O P S I S.

I. The Introduction. Chap. I. 1—4.

II. The Main Design of the Epistle, viz. to instruct and encourage Titus in a Faithfull and Prudent Discharge of his Episcopal Office. In order whereto St Paul.

1. Observes the Qualifications requisite in a *Bishop* or *Presbyter*. Chap. I. 5—9.
2. Observes the Ill Qualities of the *False Teachers*; as also of the *Cretians* in general. Chap. I. 10. to the end.
3. Gives Directions concerning the Persons of the *Laity*, whether Young or Old. Chap. II. 1—8.
4. Takes particular notice of the Duty of *Servants* to their Masters. Chap. II. 9, 10.
5. Briefly and excellently sets forth the *End and Design* of the Gospel. Chap. II. 11—14.
6. Directs Timothy concerning his *Own Doctrin*, and *Behaviour*, particularly as to the exercise of his *Authority*. Chap. II. 15. and Chap. III. 1—3, and 9—11.
7. Briefly explains the Nature of *Justification*, and the Necessity of *Good Works* thereto. Chap. III. 4—8, and 14.

III. The Conclusion. Chap. III. 12. to the end.

THE

Note i
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Epistle

THE EPISTLE
OF
PAUL
THE APOSTLE
TO
PHILEMON.

THE PREFACE.

THIS Epistle is suppos'd to have been written at the same *Time*, viz. *A. D. 62.* and from the same *Place*, viz. *Rome*, when and where the Epistle to the *Colossians* was written: *Philemon* being a Person of

Note in *Coloss.*

The Design of it was to obtain of *Philemon* to receive again *Onesimus*, who being his Servant, had ran away from Him his Master, and coming to *Rome*, was converted to Christianity by St PAUL; who therefore had a Great Affection for *Onesimus* and sends him back to his Master with this Epistle of Recommendation.

I.
The *Time* when,
and *Place* whence,
this Epistle was
writ.

II.
The *Design* of it.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΦΙΛΗΜΟΝΑ
ΕΠΙΣΤΟΛΗ.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO
PHILEMON.

TEXT.

TRANSLATION.

ΠΑΥΛΟΣ δέσμιος Χριστῷ Ιη-
σοῦ, καὶ Τιμόθεος ὁ ἀδελφός,
Φιλήμονι τῷ ἀγαπητῷ καὶ
συνεργῷ ἡμῶν, 2 καὶ Απφία τῇ ἀγα-
πητῇ, καὶ Αρχίππῳ τῷ συτραπώτῃ
ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ,
3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε
μνείαν σου ποιεῖν ὅτι τὸ προσευχῶν
μου, 5 ἀκούων σου τὴν ἀγάπην, καὶ τὴν
πίστιν ἣν ἔχεις πρὸς τὸ Κύριον Ἰησοῦν, καὶ
εἰς πάντας τοὺς ἁγίους. 6 ὅπως ἡ κοι-
νωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν
ὁπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν τῇ ἡμῖν
εἰς Χριστὸν Ἰησοῦν. 7 Χαρὰν ᾧ ἔχ-
μεν πολλὴν καὶ ὀφθαλμοφανήν ὅτι τῇ
ἀγάπῃ σου, ὅτι τὰ ἀλλάγματα τῶν
ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.

PAUL a Prisoner of
Christ Jesus, and Ti-
mothy the Brother, un-
to our *beloved and
fellow-labourer Philemon,

2 And to our beloved Ap-
phia, and Archippus our fel-
low-souldier, and to the Church
in his house :

3 Grace to you and Peace,
from God our Father and the
Lord Jesus Christ.

4 I thank my God, making
mention of thee always in my
Prayers,

5 Hearing of thy Love and
Faith, which thou hast towards
the Lord Jesus, and towards
all the Saints ;

6 * How that the Commu-
nication of thy Faith is be-
come effectual by the acknow-
ledging of every good thing,
which is * in us in Christ Jesus.

7 For we have great joy and
consolation in thy Love, be-
cause the bowels of the Saints
are refresh'd by thee, Brother.

THE EPISTLE
OF
PAUL
THE APOSTLE
TO
PHILEMON.

PARAPHRASE.

PAUL a Prisoner *on account* of Christ Jesus or *the Gospel*, and Timothy the Brother *eminent in the Church*, unto our beloved and fellow-labourer Philemon, 2 and to our beloved Apphia, and Archippus our fellow-souldier, and to the Church in thy house, *i. e. All the rest of thy Christian Family or all such as went to assemble in thy House for to perform Divine Service.* 3 Grace to you and Peace from God our Father and the Lord Jesus Christ.

I.
The Introduction.

4 I thank my God *on thy behalf*, making mention of Thee always in my Prayers; 5 *I thank my God, I say*, hearing of thy Love and Faith, *viz. of thy Faith* which thou hast toward the Lord Jesus, and *of thy Love which thou hast* towards all the Saints; 6 *and hearing* how that the Communication, *i. e. Liberality proceeding* of thy Faith is become effectual by *bringing others to* the acknowledging of every Good thing which is in us in Christ Jesus, *i. e. to the acknowledging of the Excellency of Christianity which thus disposes the Embracers of it to All Works of Goodness or Charity.* 7 *Hearing this of thee, I thank God*, for we have great Joy and Consolation in thy Love toward the Saints, because the Bowels of the Saints, *that stand in need of Relief*, are thus refresh'd by thee, Brother.

II.
A Commendation of Philemon's Liberality to poor Christians.

8 Where-

ANNOTATIONS.

V. 6. † So Alex. and several other MSS. as also Chrysost. Theodoret. Oecum. and also Ambrose, Jerome, and (therefore in all probability the Ancient Italian or Latin, as well as) the Arab. Version.

Y

(g) Ie

TEXT.

TRANSLATION.

8 Διὸ πολλῶ ἐν Χριστῷ παρρη-
σίᾳ ἔχων ὀπιτάσκει σοι τὸ ἀνῆκον.
9 Ἀλλ' ἕνεκα τῆς ἀγάπης μᾶλλον παρακαλῶ,
ὅτις εἶπες ὡς Παῦλος ὁ γεροντίας,
νυνὶ δὲ καὶ δεσμιὸς Ἰησοῦ Χριστοῦ.
10 Παρακαλῶ σε περὶ τῆς ἐμοῦ
τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς
μου, Ονήσιμον. 11 τὸν ποτὲ σοι
ἄχρηστον, νυνὶ δὲ σοι καὶ ἐμοὶ εὐχρηστον.
12 ὃν ἀπέπεμψα· σὺ δὲ αὐτὸν, τρέφε,
τὰ ἐμὰ σπλάγχνα, προσλαβοῦ.
13 ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυ-
τὸν κατέχειν, ἵνα ὑπὸ σοῦ ἀγα-
ποιῇ μοι ἐν τοῖς δεσμοῖς τῆς Εὐαγ-
γελίου. 14 Χωρὶς δὲ τῆς σῆς γνώ-
μης οὐδὲν ἠθέλησα ποιῆσαι. ἵνα μὴ
ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου
ᾖ, ἀλλὰ κατὰ ἐκούσιον. 15 Τά-
χα γὰρ ἀλλ' οὗτο ἐχώρασεν πρὸς
ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχης.
16 Ὅσπερ ὡς δοῦλον, ἀλλ' ὑπὸ
δοῦλον, ἀδελφὸν ἀγαπητὸν, μάλιστα
ἐμοί, πόσω δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ
καὶ ἐν Κυρίῳ; 17 Εἰ οὖν ἐμὲ ἔχεις
κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.
18 Εἰ δέ τι ἠδίκησέ σε ἡ ὁφείλη, οὗ-
το ἐμοὶ ἐλλόγη. 19 Εγὼ Παῦλος
ἔγραψα τῇ ἐμῇ χειρὶ, Εγὼ ἀποτίσω
ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι,
προσπορεύεις. 20 Ναί, ἀδελφε,

8 Wherefore, tho' I might be
much bold in Christ, to enjoyn
thee that which is convenient,

9 Yet for Loves sake I ra-
ther beseech thee, being such an
one as Paul the aged, and now
also a Prisoner of Jesus Christ.

10 I beseech thee for my
son Onesimus, whom I have
begotten in my bonds:

11 Who in time past was to
thee unprofitable, but now pro-
fitable to thee and to me.

12 Whom I have sent again:
* and do thou receive him, that
is, my own Bowels:

13 Whom I would have re-
tain'd with me, that in thy stead
he might have minister'd unto
me in the bonds of the Gospel.

14 But without thy mind
would I do nothing; that thy
benefit should not be as it were
of Necessity, but Willingly.

15 For perhaps he therefore
departed for a season, that thou
shouldst receive him for ever;

16 Not now as a Servant,
but above a Servant, a Brother
belov'd, specially to me, but
how much more unto thee, both
in the Flesh and in the Lord?

17 If thou count me therefore
a Partner, receive him as my self.

18 If he has wrong'd thee,
or owes thee * any thing, put
that on my account.

19 I Paul have written it
with my own hand, I will re-
pay it: albeit I do not say un-
to thee, how thou owest unto
me even thy own self besides.

20 * I pray thee, Brother,

8 W
be much
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soner of
10 I be
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will be
me. 12
that is
13 Who
stead he
i. e. duri
Mind or
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15 Whe
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(g) It is
word ὀνήσιμ
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Apostle's C

P A R A P H R A S E.

8 Wherefore, *such being thy Commendable Behaviour*, tho' I might be much bold in *respect of the Authority committed to me by Christ*, to enjoyn thee that which is convenient, 9 yet for Loves sake I rather beseech thee, being Such an one as Paul the Aged, and now also a Prisoner of Jesus Christ, *on both which accounts Respect is due to me*: 10 I beseech thee, *I say*, for my son Onesimus, whom *I so call because I have begotten him in Christ, i. e. converted him to Christianity*, in my Bonds or during my imprisonment: 11 Who in time past was (as must be own'd) an Unprofitable Servant to thee, but now I dare vouch will be (g) Profitable to Thee, and if thou pleasest to send him back, to me. 12 whom I have sent again to thee; and do thou receive Him, that is, my Own Bowels, *i. e. who is most dearly Belov'd by me*: 13 Whom I would have retain'd with me here at Rome, that in thy stead he might have minister'd unto me, in the bonds of the Gospel, *i. e. during my Imprisonment here for the Gospel*. 14 But without thy Mind or Knowledge and Consent would I do nothing; that thy Benefit or Kindness herein should not be as it were of Necessity but Willingly. 15 Wherefore I have sent him again to thee; for perhaps, *by the Providence of God turning this thing to the Best*, He therefore departed from thee for a season or short time, that thou should afterwards receive him to keep him with thee for ever or as long as thou and he shall live: 16 And that not now as a Servant only, but above a Servant even as a Brother Christian, belov'd, specially to me, *who have begotten him in Christ*; but how much more belov'd unto Thee, *viz. upon a double account or both in the Flesh and in the Lord, i. e. both upon a Civil account as he will be a Faithfull Servant unto thee in thy Common Affairs, and also upon a Spiritual account, as being now a Brother Christian, a Fellow Member of Christ?* 17 If thou count me therefore a Partner of thy Friendship, receive him as my self. 18 If he has wrong'd thee, or owes thee any thing, put that on my account. 19 I Paul have written it with my Own hand to assure thee of my Full Intention so to do if thou requirest it, I will repay it: albeit I do not say unto thee, how thou owest unto me *who converted thee*, even the Spiritual Welfare of thy Own Self, besides the Duty thou owest to me in complying with my Desire to receive him. 20 I (gg) pray thee, Brother, let me have joy of thee

III.

St Paul requests of Philemon to receive again Onesimus, exciting him withall thereto by many Considerations skilfully managed.

A N N O T A T I O N S.

(g) It is not improbably thought, that St Paul here alludes to the import of the word *ὀφειλόμενος*, it being equivalent to *obligatus*.

(gg) The Greek *καί*, in conformity to the Hebrew *ו* from which it is deriv'd, is frequently us'd as a Particle of Intreating, and so it seems most agreeable to the Apostle's Design, to understand it here.

TEXT.

TRANSLATION.

ἐγὼ σε ὀναίμιω ἐν Κυρίῳ· ἀνάπαυσόν
 με τὰ σπλάγχνα ἐν Κυρίῳ. 21 Πε-
 ποιθῶς τῇ ὑπακοῇ σε ἔγραψά σοι,
 εἰδὼς ὅτι καὶ, ὑπὲρ ὃ λέγω, ποιήσεις.
 22 Ἀμα δὲ ἐτοίμαζέ μοι ξενίαν·
 ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν
 ὑμῶν χαρισθήσομαι ὑμῖν.

23 † Αἰσάζεταί σε Επαφροῦν, ὁ
 σωμαγχμάλωτός με ἐν Χριστῷ Ἰησοῦ.
 24 Μάρκος, Ἀρίσταρχος, Δημάς, Λου-
 κᾶς, οἱ συνεργοί με. 25 Ἡ χάρις
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τῷ
 πνεύματι ὑμῶν. Ἀμήν.

Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ρώ-
 μης διὰ Ονήσιμου οἰκέτου.

let me have joy of thee in the
 Lord, refresh my bowels in the
 Lord.

21 Having confidence in
 thy Obedience I wrote unto
 thee, knowing that thou wilt
 also do more than I say.

22 And withall prepare me
 also a lodging: for I trust that
 thro' your Prayers I shall be
 given unto you.

23 There salutes thee Epa-
 phras my fellow-prisoner in
 Christ Jesus.

24 Mark, Aristarchus, Demas,
 Luke, my fellow-labourers.

25 The Grace of our Lord
 Jesus Christ be with your Spi-
 rit. Amen.

Written from Rome to Phi-
 lemon, by Onesimus his
 Servant.

V. 23. † So Alex. Clerm. and some other MSS. as also Vulg. Syr. and Arab. Ver.

P A R A P H R A S E.

thee in the Lord, refresh my Bowels in the Lord, *i. e. by complying with me in this matter, as a Good Christian ought.* 21 Having confidence in thy Obedience I wrote *this* unto thee, knowing that thou wilt also do more than I say. 22 And *I take this opportunity to desire thee withall to prepare me also a Lodging: for I trust that thro' the efficacy of your Prayers for my Releasement I shall be given unto you, & shall be set at Liberty and so come unto you.*

23 There salutes thee Epaphras my Fellow-prisoner in *the cause of* Christ Jesus, 24 Mark, Aristarchus, Demas, Luke, my Fellow-labourers. 25 The Grace of our Lord Jesus Christ be with your Spirit. Amen.

IV.
The Conclusion.

This Epistle was written from Rome to Philemon, and carried to him from thence by Onesimus his Servant.

S Y N O P S I S.

S T N O P S I S.

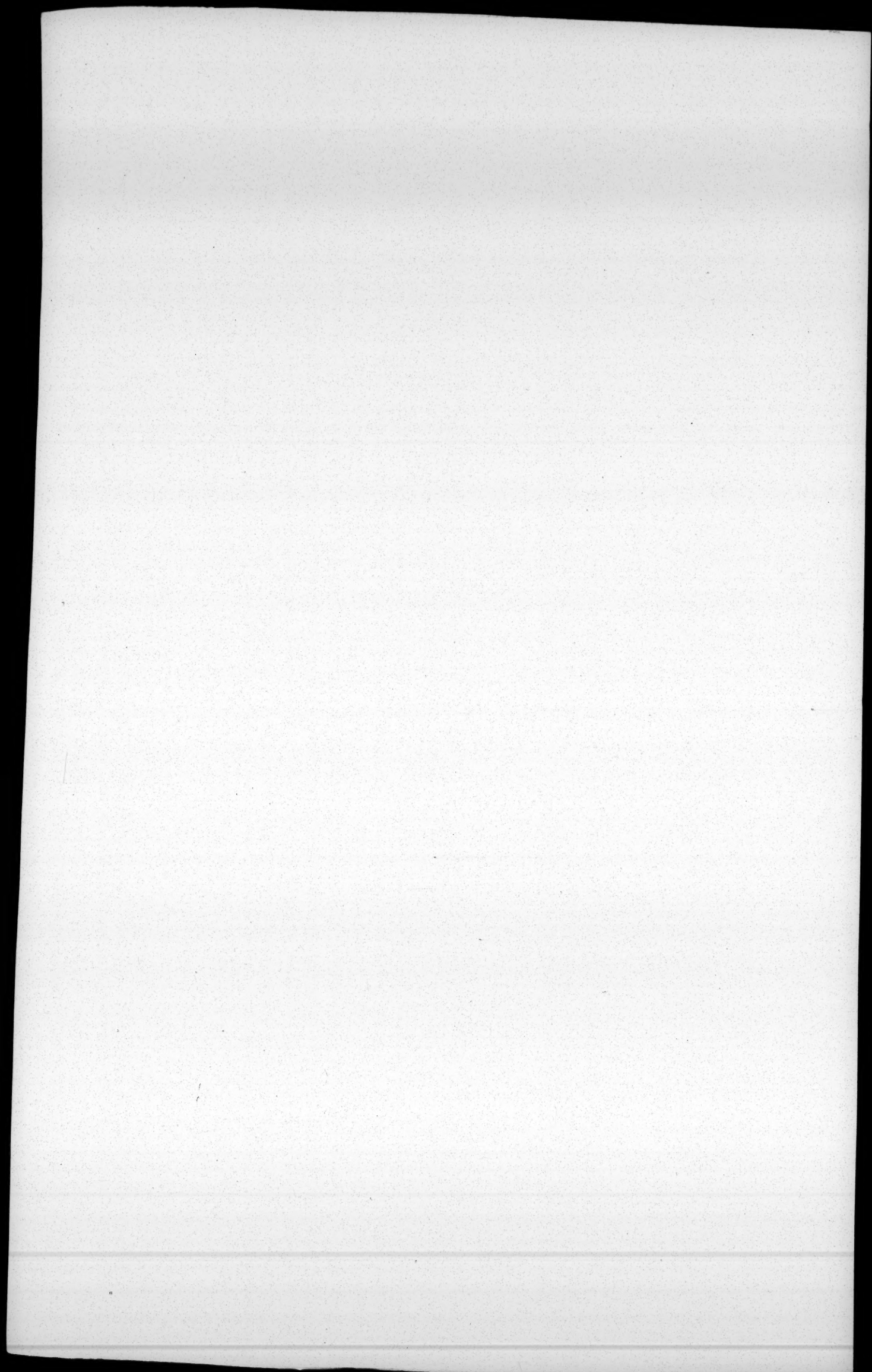
- I. The *Introduction*; and that, First by way of Benediction. 1—3. Secondly, by way of Commendation of *Philemon's* Liberality to poor Christians. 4—7.
- II. The *Main Design* of the Epistle, viz. to obtain of *Philemon* to receive again *Onesimus*, which purpose the Apostle uses a great deal of Artfull Management in what he says. 8 — 22.
- III. The *Conclusion*. 23 — 25.

4 AP 64

E R R A T A.

Page 9. line 7. from bottom, read. And therefore there is another Addition. p. 10. from bottom, r. from other Scriptures, particularly. p. 12. v. 11. r. who are call'd the Circumcision. p. 29. l. 21. r. and by them thought to be Harmless. p. 36. l. 1. r. ἐν συνουσίᾳ. p. 47. l. 22, 23. r. whether in pretence or in truth. p. 76. l. 12. from bottom. And that ἀρετῶτατος. p. 88. v. 12. r. ἀρετῶτατα. p. 113. l. 9. from bottom r. Women-learn. p. 117. l. 15. r. Doctrins as are. p. 124. v. 4. r. Evil Surmifings. p. 125. l. 21. r. do the Service, because such. p. 147. l. 17. r. Other Teachers, that shall.

F I N I S.



A N

H E L P

For the more Easy and Clear Understanding

O F T H E

H O L Y S C R I P T U R E S :

B E I N G

S^t P A U L'S Epistle to the *Hebrews*,*Explain'd after the following Method, viz.*

- I. The Original or *Greek Text* amended according to the Best and most Antient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd, but also the *Design* of the Apostle, and the *Method* used by Him in prosecuting his Design, are set forth by Proper Divisions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopsis* subjoin'd to the End of the Epistle.
- IV. Short *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire*.

O X F O R D,

Printed at the THEATER, for *James Knapton* at the Crown in *S. Paul's Church-Yard*, *London*. 1713.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON.

Julii 29. 1713.



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THE
PREFACE.

WHEN I publish'd the *Epistle to the Romans*, I intended to take the *Remaining Epistles in their Common Order*, and so to have publish'd next the *Two Epistles to the Corinthians*. But being engag'd to draw up a *Short Course of the more Easy and Usefull Elements of the several Parts of Mathematicks*, and being desir'd at the same time not wholly to defer the *Prosecution of the Other Work*, I therefore chose to alter my former Resolution, and instead of drawing up in the next place a *Paraphrase &c. on the Two Epistles to the Corinthians*, to draw up a *Paraphrase &c. on the Epistle to the Hebrews*, as being not only much Shorter, but also as containing in it Such Arguments of the True Divinity

a 2

THE PREFACE.

vinity of our Blessed Saviour, as are sufficient to satisfy therein Any Unprejudic'd Person. Had it not been for my being oblig'd thus to Alter my Former Resolution, there would have been now (agreeably to what I afore observ'd in my Preface to the Epistle to the Romans) No Occasion for the Formality of a Preface to this distinct Piece. But having Occasion to say thus much, I shall take the Opportunity to add further, that I have now by God's Blessing so far finish'd what I design on All the Epistles of S. Paul, as that they may be printed off and publish'd, as fast as the Press can work.

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THE EPISTLE
OF
PAUL
THE APOSTLE
TO THE
HEBREWS.

THE PREFACE.

IT is generally agreed by the Learned in Chronology, that this Epistle was writ about *A. D. 63.* and the 9th of *Nero*: namely, presently after *St Paul* was releas'd from his Imprisonment at *Rome*, and was retir'd from thence into some other part of *Italy*, as may be inferr'd from those Words at the Close of this Epistle, viz. *They of Italy salute you.*

I.
The Time when,
and the Place
where, this Epi-
stle was writ-
ten.

The Occasion of It was to Preserve the Believing Jews that liv'd in *Judæa*, from Apostatizing or Falling back again from the Faith of Christ to Judaism, for Fear of the Malice of the Unbelieving Jews, who persecuted them. In order hereto the Apostle takes up (in a manner) this Whole Epistle, with setting before them (according to the Method shewn in the *Synopsis*) the *Excellency* of the *Christian* Religion above the *Jewish*, and with *Exhortations* chiefly grounded there-upon, and proper to the *Design* of this Epistle.

II.
The Occasion
of it.

ΠΑΥΛΟΥ THE EPISTLE
 ΤΟΥ ΑΠΟΣΤΟΛΟΥ OF
 PAUL
 Η ΠΡΟΣ THE APOSTLE
 ΕΒΡΑΙΟΥΣ TO THE
 ΕΠΙΣΤΟΛΗ. HEBREWS.

TEXT. TRANSLATION.

Κ Ε Φ. α'.

CHAP. I.

Π Ολυμερῶς καὶ πολυτρόπως πά-
 λαυ ὁ Θεὸς λαλήσας τοῖς

G OD, who * by divers
 degrees of Revelation,
 and in divers man-

πατρίων

A N N O T A T I O N S.

(a) Tho' there have not been wanting Some, among the Ancients as well as Moderns, who have doubted, whether this Epistle was writ by St Paul; yet the Generality of the Learned, both Formerly did and do Now, look upon Him as the Author of it; the Arguments on this side being much more Weighty than those on the other. My Design being to Explain the Text, wherein this Critical Enquiry is of Little or No Concern, I shall content my self to refer such Readers, as are curious in such Critical Points, to Dr Mill's Prolegom. pag. 10—12, or to Dr Whitby's Preface to this Epistle; and shall take notice only of such Particulars relating to this Enquiry, as shall come in my Way as I go along the Text of this Epistle.

(b) Tho' it is very likely, that St Paul might design this Epistle for the Use of All the Believing Jews, yet it is with Good Reason suppos'd, that this Epistle was writ more especially for the Use of such of 'em as liv'd in Judea, and consequently was sent immediately, or particularly at first, to them. For which Reason it was inscrib'd, not to the Jews, but to the Hebrews, this latter being the Name, whereby the Jews, that liv'd in Judea, were distinguish'd from the Jews that liv'd in other (at least Remote) Countries, these being in contradistinction call'd Hellenists, as we may learn from Acts 6. 1. The Opinion, that this Epistle was writ Originally in Hebrew, (and afterwards translated into Greek) seems to owe its Rise to the Inscription of this Epistle, To the Hebrews. That this Opinion is altogether False, is evident from this single Consideration, viz. that some of the Texts cited in this Epistle from O. T. are not to be found in the Hebrew Bible, but in the Greek Version of the LXX. Such are those Texts cited chap. 1. 6. and 10. 5.

(c) The Giving of the Law is ascrib'd to the Ministry of Angels, not only in this Epistle Ch. 2. 2. but also Gal. 3. 19. and Acts 7. 53.

(d) One Objection against St Paul's being the Author of this Epistle, is taken from its Beginning without any Mention of His Name or Apostolical Authority, wherewith his Other Epistles begin. But this is of No Force; if it be consider'd, that there was a very Good Reason, why St Paul should not begin this Epistle, as he do's his Others. St Paul was by God's peculiar Designation

THE EPISTLE
OF
(a) PAUL
THE APOSTLE
TO THE
(b) HEBREWS.
PARAPHRASE.

SECTION I.

The Design of this Epistle being to confirm the Hebrews in the Faith of Christ, by setting before them the Excellency of the Christian Religion above the Jewish, the Apostle begins to prove the Same, by proving (Chap. 1.) that Christ, who was sent by God to deliver the Gospel, do's far excell the Angels, by whom the (c) Law was deliver'd: Which having prov'd, the Apostle proceeds (Chap. 2.) to draw from thence Inferences proper to the Design of this Epistle.

Chap. I. (d) **G**OD, who in his infinite Wisdom saw it Best not to Reveal at One time All his Will, and the Whole Oeconomy or Method of Man's Salvation, and therefore (e) by divers Degre'es of Revelation, and that

I. CHRIST, by whom the Gospel was deliver'd, do's far excell the Angels, by whom the Law was deliver'd.

ANNOTATIONS.

the Apostle of the Gentiles, and therefore when he wrote to Gentiles, (and to such are his Other Epistles writ) it was very Proper to begin his Epistles with taking notice of his Apostolical Authority Over them. But St Peter, who was yet living, was by the like peculiar Designation of God constituted the Apostle of the Circumcision or Jews. Hereupon St Paul, not only in the Beginning of this Epistle omits mentioning his Apostolical Authority, or so much as his Name, but all along the same is very carefull to exprels Himself after such a manner, as might not carry in it any Air of Authority, (for this might have made the Hebrews to have look'd upon Him as Assuming, and no other than in St Peter's Language an ἀποστείλοντος,) but might only testify the Sincere Affection and Great Concern of One, who pretended to no Right to Command them, as their Apostle, but only to Advise them, as their True Spiritual Friend. Thus in the last Chapter of this Epistle v. 22. I beseech you, Brethren, suffer the Word of Exhortation.

(e) Πολυμερῶς do's literally import somewhat done at several parcels, or by several degrees. Hence the Common Translation, At sundry times, is not wrong, but

TEXT.

TRANSLATION.

πατέρας ἐν τοῖς προφήταις, ἐπ'
 † ἐλάττω τῆς ἡμερῶν τέτων ἐλάλησεν
 ἡμῖν ἐν υἱῷ, 2 ὃν ἔθηκε κληρο-
 νόμον πάντων, δι' οὗ καὶ τὰς αἰῶ-
 νας ἐποίησεν. 3 Ὃς ὢν ἀπαύγασμα

ners, spake in time past unto
 the Fathers by the Prophets,
 has in these last days spoken
 unto Us by his Son :

2 Whom he * has constituted
 Heir of All things, by whom
 he * even made the Worlds.

3 Who being the * Shining

ANNOTATIONS.

but only seems not to be full enough to denote *All*, that the Apostle might
 probably design to denote by *πολυμερῶς*, namely, that God spake unto the Fa-
 thers, not only *at sundry Times*, but also *by sundry Degrees of Revelation*, still
 imparting further and further Discoveries of the Gospel-state, as the Time of
 its Commencing grew nearer and nearer.

† V. 1. That this is the True Original Reading, is I think not to be doubted.
 Not only because the most Ancient MSS. (viz. *Alexandrian*, and *Clermontian*, &c.
 as may be seen in Dr *Mill's* Various Readings on the place) agree herein; but
 also because no Reason can be assign'd, why ἐπ' ἐλάττων, if that were the Original
 Reading, should be changed by Any one into ἐπ' ἐλάττω whereas on the con-
 trary, why ἐπ' ἐλάττω should be chang'd into ἐπ' ἐλάττων, there is an obvious Rea-
 son; namely because ἐπ' ἐλάττω ἡμερῶν might easily be look'd upon, not to be
 Good Greek, but rather to be a False Writing for ἐπ' ἐλάττων ἡμερῶν. It might,
 I say, be easily look'd upon as such by some Transcriber, who was not well
 vers'd in the Septuagint Version (where the very same Expression is us'd Num.
 24. 14. Jerem. 23. 20. and a like Expression Deut. 4. 30. and 31. 29. &c.) nor
 understood the Hebrew Bible, wherein the Expression, which is render'd in our
 English Bible, sometimes *In the Last Days*, sometimes *In the Latter Days*, is
 always the same, viz. באחרית הימים; to which exactly answers ἐπ' ἐλάττω (not
 ἐπ' ἐλάττων) ἡμερῶν. Accordingly this Expression is us'd also by St Peter, 2 Pet. 3. 3.

(f) By Visions, Dreams, &c. See Num. 12. 6 — 8.

(g) Tho' to *appoint* and to *constitute* may sometimes be used promiscuously
 or as words of the same signification, yet there seems to be this Difference be-
 tween the Importance of the said two words in strict Propriety of Speech; viz.
 to *appoint* do's import only to Name a Person to an Office, not actually to put
 him in the Office or invest him with the Authority thereunto belonging; where-
 as to *constitute* do's import Actually to invest one with the Authority aforesaid,
 or actually to put one into an Office. Now our Translators seem to have ren-
 der'd ἔθηκε *has appointed* rather than *has constituted*, in reference to what is said
 Chap. 2. v. 8. *But now we see not yet All things put under him*. However for-
 asmuch as Christ is already actually constituted in his Regal Authority, and ac-
 cordingly *All Power is already actually given unto him both in Heaven and Earth*,
 (Matt. 28. 18.) and as Actual Heir or Lord of All things He is already *sat down*
on the right hand of the Majesty on high. (v. 3. of this Chap. 1.) hence ἔθηκε seems
 to be best render'd *has constituted*, Especially since the Reason why *we see not*
yet All things put under him, is not because he is not yet actually invested with
 the (Heirship of or) Lordship over All things, i. e. with his Regal Authority;
 but only because the putting those things under him, which are not yet put un-
 der him, is a Branch of his Regal Authority, the proper time for the Execution
 whereof is not yet come.

(b) Thus καὶ frequently signifies both in Common Greek Authors, and also

P A R A P H R A S E.

100 in (f) divers Manners, spake in time past unto the Fathers, i. e. Our Ancestors of the Jewish Nation by the Prophets, has in these last days spoken, and fully reveal'd his Will and the Method of Our Salvation unto Us by his Son manifested in the Flesh, viz. Jesus Christ: 2 Whom he has (g) constituted Heir or Lord of All things, namely now (after his Resurrection and Ascension) in respect of his Humane Nature, as he was from All Eternity in respect of his Divine Nature: by Whom, in respect of his Divine Nature, he (h) even made the (i) Worlds, i. e. All Created Beings that ever did or shall exist in the several Ages or Parts of the Universe: 3 Who being (k) the Shining forth

A N N O T A T I O N S.

in the Writings of N. T. and accordingly thus it is render'd in other places of this Epistle by our Translators. That it should likewise have been so render'd here is I think evident from the Drift of the Apostle, who seems plainly to design here a Climax, by passing on from one Degree of our Saviour's Dignity to a still Greater and Greater. It is a Great Dignity to be by God constituted Heir of All things; but it is a Greater, to be Him, by Whom God made the Worlds; and it is a still Greater, to be no other than the Shining forth of God the Father's Glory, and the Character of his Substance, i. e. a truly and properly Divine Person, of the Same Glory and Substance with the Father, and differing only in this, that He as Son derives his Glory and Substance from the Father.

(i) *Αἰών* do's literally denote an Age, and answers to the Hebrew *חַיִּים* *Holam*. Agreeably hereto *Holam* in O. T. and *αἰών* in N. T. is taken generally to denote some Great Division of Duration, either in respect to this World alone, or else in respect to this World and the World to come jointly. As to the Former respect, the Duration of this World may be distinguish'd into several Ages, viz. the Age before the Flood, the Age between the Flood and the Law, the Age of the Law, and the Age of the Gospel. Now the Sacred Writers of O. T. living under the Law, hence That Age is denoted by them as the then Present Age; and the Age of the Gospel, as the Age to Come. And in conformity to the Style of O. T. the Writers also of N. T. do sometimes denote the Gospel-state under the same or like Name; as *Hebr.* 2. 5. and 9. 11. As to the Latter respect, the Duration of the Whole World is distinguish'd into Two Ages, one of this World, and the other of the World to Come. This Observation of the several Ages of the World, mention'd or referr'd to in Holy Scripture, is of Great Use for the Right Understanding of several Texts both of O. and N. T. In reference to the Text we are now upon, it will be sufficient to observe, that because these Ages and Worlds do comprehend All Created Beings, hence to make the (said) Ages or Worlds is an Expression us'd for the Same as, to make All Things.

(k) The Word *Brightness* is thought by some Learned Persons, not duly to answer to *ἀπαύλας*. The Notion they go upon seems to be this, viz. that Brightness properly respects the Light of any Lucid Body itself, as well as of the Rays that proceed from the said Body; whereas *ἀπαύλας* do's peculiarly respect the Light of the Rays, not of the Lucid Body itself. Hence instead of the Brightness they substitute, either the Beam, or the Ray simply, or else the Bright Ray. Now, altho' it might I think be shewn, that the foremention'd Notion do's not hold Good, and that the Word *Brightness* might very properly be here retain'd in a strict Philosophical Sense, yet, because according to the Vulgar Notion of things,

TEXT.

TRANSLATION.

τῆς δόξης, καὶ χαρακὴρ τῆς ὑπο-
στάσεως αὐτοῦ, φέρων τε τὰ πάντα
καὶ ῥήματι τῆς δυνάμεως αὐτοῦ, δι'
ἑαυτοῦ καταρτισμὸν ποιησάμενος τῶν
ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ
τῆς μεγαλωσύνης ἐν ὑψηλοῖς. 4 ὅ-
σῳ κρείττων γενόμενος τῶν ἀγγέλων

forth of his Glory, and the
Express Image of his Person,
and upholding All things by
the Word of his * Own Power,
when he had by Himself purg'd
our Sins, sat down on the
Right hand of the Majesty on
high:

4 Being * so much better
than the Angels, as he has by
law,

ANNOTATIONS.

things, the Word *Brightness* is wont to convey an Idea not answerable to the Greek ὑπόστασις. I have therefore express'd the said Greek word by an English expression more plainly answering thereto, and have render'd it *The Shining forth*, rather than a *Beam* or *Ray*. For a *Beam* or *Ray* denotes only a small Portion of that Light which flows from the Lucid Body; whereas ὑπόστασις in Greek denotes All the Whole Light, which flows from the Lucid Body, consider'd collectively as one Body of Light issuing from the Lucid Body, not as distinguish'd into several Rays of Light, and so is most aptly applicable to our Saviour. As it is not to be doubted, but the Apostle took the Greek word from *Wisdom* 7. 26. So it is not to be question'd, but the Nicene Fathers, in Allusion to this Text among others, represented to us the Generation of God the Son by that Expression, *Light of Light*. It remains only to observe further in reference to this point, that it is very probable, that the Apostle might design, by taking notice that our Saviour was the Shining forth of his Father's Glory, to teach the Hebrews, or at least to put them in mind, that our Saviour was that Person of the Godhead, who appear'd so often to their Fathers in Glory, or in that Glorious Light, which they call'd the *Shecinah*, i. e. the Glory wherein God in a peculiar manner dwells. See *Exod.* 16. 7, 10. and 24. 16, 17. and 40. 34, 35, &c.

(l) It is observable that the Word ὑπόστασις is by the Vulgar Latin and Syriack, the two most Ancient Interpreters, render'd *Substance*. And indeed it is questionable, whether the Apostle himself did here mean any other thereby. However because, not only the said Greek word is capable of being here taken in a Sound sense to denote the *Person* of God the Father, but also it is probable, that the Greek Fathers did from this Text take the said ὑπόστασις to denote the Same, which the Latin Fathers chose to denote by the word *Persona*; on these Considerations I have retain'd our Bible-Translation of ὑπόστασις by *Person*. But then it is necessary to caution here the Reader, that the word ὑπόστασις or *Person*, when thus apply'd to the Holy Trinity in the Godhead, is to be understood (not to denote a Distinct or Separately Existent Individual Being, as when Three several Men are call'd in Common Discourse Three Persons; but) to denote only Such a Distinction in the Holy Trinity as is consistent with the Unity or Indivisibility of the Divine Substance Essence or Nature in the Said Trinity. Concerning which read Bishop *Stillingfleet's Vindication of the Doctrine of the Trinity*, and Dr *Gastrel's Considerations concerning the Trinity*, &c.

(m) So the original word αὐτοῦ imports, and accordingly it is so render'd by the Vulgar Latin and Syriack Interpreters. But this Power of Christ is not to be so understood His Own, as if it were Independent of God the Father. For Christ being even according to his Divine Nature no other than God of God, hence

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forth of his, *i. e.* God the Father's Glory, namely in respect of his Divine Nature (referr'd to in the latter clause of v. 2.) and whence in respect of his Divine Generation he is still'd by the Nicene Fathers Light of Light, and being the Express Image of his (l) Person, *i. e.* of the Same infinite Goodness, Wisdom, Power, &c. and consequently of the Same undivided Substance or Essence with God the Father, (it being impossible that there should be Two distinct Infinite Substances or Essences) and as such still upholding All things (which he at first created) by the Word of his (m) Own Divine Power, when he had by Himself, *i. e.* by assuming and uniting Humane Flesh (not to the Whole Godhead, but only) to his Own Divine Person, and by offering Himself in the said Flesh a Sacrifice for Sin, purg'd our Sins, done what was Requisite on His Part as our Redeemer, to purify Us both from the Guilt of Sins past and also from the future Pollution of Sin, sat down on the Right hand of the Majesty on high: 4. (n) Being afore in respect of his Divine Nature, and now made also in respect of his Humane Nature, so much Better or Higher than the Angels, as he has by (o) Right of

A N N O T A T I O N S.

it necessarily follows, that His Own Divine Power, as well as his Own Essence, must be deriv'd from the Father.

(n) *ἴσχυς* denotes simply *to Be*, as well as *to be Made*; and in the former as well as latter sense it occurs in N. T. Now it being evident from the Passages of Scripture cited by the Apostle in the remaining part of this Chapter, that the Name, which Christ is said v. 4. to have obtain'd by Inheritance, do's refer to his Divine as well as Humane Nature, (of which see more in Note p,) hence *ἴσχυς* must be render'd *Being*, that it may be applicable to Christ's Divinity as well as Humanity; and not *being Made*, in which sense it is applicable to Christ only in respect of his Humanity.

(o) It is obvious, that *to be Heir*, or *to inherit*, or *to obtain by inheritance*, and the like Expressions, when Spoken with relation to God, cannot be so understood as in Common Speech, viz. so as to imply the Death of One to whom the Heir Succeeds in the thing inherited. It is therefore observable, that by Such Expressions, when spoken of Us Meer Men with relation to God, is denoted, either that God's Promises, on account of his Veracity and Justice, give us as Firm a Title to the Blessings promis'd, upon performance of the Conditions, as is the Title of Inheritance, esteem'd the Most Firm Title that can be; or else that the Blessings, wherewith God rewards the Pious, are so Great and so much Above what they deserve, that such his Blessings are to be esteem'd, not as the Wages of a Master to his Servants, but as Inheritances left by Fathers to their Sons; or jointly Both. As for our Blessed Saviour, he is here said *to obtain by inheritance a more excellent Name &c.* forasmuch as in respect of his Humanity he obtain'd this, by virtue of that Agreement made between God the Father and God the Son concerning Man's Redemption, (as is intimated *Hebr. 12. 2.* and is more evident from *Philip. 2. 5—11.*) and consequently He obtain'd by Inheritance the said Name in the same Sense, wherein Other men are said to inherit the Kingdom of Heaven, and which is above explain'd in this Note. In respect of his Divinity, Christ may be said to obtain by inheritance a more excellent Name &c. inasmuch as he being the Begotten

TEXT.

TRANSLATION.

λων, ὅσω ἀγαθώτερον παρ' αὐτοὺς
κεκληρονόμηκεν ὄνομα.

5 Τίτι γὰρ εἶπεν ποτε τῶν ἀγ-
γέλων· Υἱός μου εἶ σὺ, ἐγὼ σήμερον
γενένηκα σε; Καὶ πάλιν· Εγὼ ἔσο-
μαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς
ἔσται μοι εἰς Υἱόν; 6 Ὅταν δὲ πάλιν
εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν
οἰκὸν αὐτοῦ, λέγῃ· Καὶ προσκυνήσου-
σαν αὐτῷ πάντες Ἄγγελοι Θεοῦ. 7 Καὶ
πρὸς μὲ τὰς ἀγγέλους λέγῃ· Ο ποιῶν
τὰς ἀγγέλους αὐτοῦ πνεύματα, καὶ
τὰς λειτουργὰς αὐτοῦ πῦρ φλόγα.

Inheritance obtain'd a more
excellent Name than they.

5 For unto which of the
Angels said he at any time:
Thou art my Son, this day
have I begotten thee? And
again: I will be to him a Fa-
ther, and he shall be to me
a Son?

6 And again, when he bring-
eth in the First-begotten into
the World, he saith: And let
all the Angels of God worship
him.

7 And of the Angels he
says: who makes his Angels
* Winds, and his Ministers a
Flame of Fire.

8 Πρὸς

ANNOTATIONS.

gotten of the Father, the Name of God (&c.) belonging to the Father do's as
it were by Inheritance descend on him the Son; as among Us Men, a Son, by
deriving his Humane Nature from his Father, do's therewith derive from his
Father, and so may be said to obtain by inheritance from his Father, the Name
of a Man. Once more Christ, as our Mediator, and so in respect both of his
Divine and Humane Nature together, may be said with relation to God the
Father, to be appointed (v. 2.) *Heir* of All things &c. in the same sense as a
Son may be said to be Heir to his Father in a Kingdom, when the Father is
not Dead, but has only resign'd the Administration of the Kingly Power to his
Son. For accordingly we read that *All Power is given unto Christ both in Hea-
ven and in Earth*, (Matth. 28. 18.) that *the Father judges no Man, but has
given All Judgment to the Son*, (John 5. 22.) that *Christ must Reign, till he has
put All Enemies under his Feet: Then comes the End, when he shall deliver up
(again) the Kingdom to God even the Father*. 1 Cor. 15. 24, 25.

(p) That it is requisite here to understand the Divine as well as Humane Na-
ture of Christ, is evident from the following Citations out of O. T. For some
of these Passages plainly refer to Christ's Divinity, (viz. *Thy Throne, O God, is
for ever and ever &c. Thou, Lord, in the Beginning hast laid the Foundation of
the Earth &c.*) as well as others to his Humanity, viz. *I will be to Him a Fa-
ther &c. Thou hast loved Righteousness and hated Iniquity: therefore God, even
thy God &c.* And one Citation, (viz. *Thou art my Son &c.*) is applicable to
Christ in respect of Both Natures, as is shewn in the Paraphrase.

(q) That by Name here is not to be understood a Bare single Name, is evi-
dent from the Citations brought to prove, what the Apostle here asserts. For
in these Citations are mention'd several Names, viz. *Son, God, Lord*. So that
by Name is here to be understood a *Style* or *Title*, which is esteem'd but One,
tho' made up of several Names of Dignity and Authority.

(r) As

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of Inheritance, in respect of (p) Both his Natures, obtain'd a more Excellent (q) Name, or Title, and consequently Greater Dignity and Authority signified by the said Name, than they.

5 For unto which of the (r) Angels said He, i. e. God, at any time, as he saith to the Messias or Christ, according to the Receiv'd Doctrine of Our Rabbies, Psal. 2. 7. Thou art my SON, this day, viz. of Christ's Resurrection, have I begotten thee: i. e. have I as it were begotten thee in respect of thy Humane Nature, namely by Raising thee from the Dead; and thereby have I also declar'd, that Thou art my truly and only Begotten Son in an Higher respect, viz. in respect of thy Divine Nature. And again (2 Sam. 7. 14.) I will be to Him a Father in a special and transcendent Manner, and He shall be to me a Son. 6 And again, when he brings in, i. e. when the Scripture speaks of the Coming of Christ, call'd the First-begotten (either in respect of his being Begotten as to his Divine Nature before All Created Beings, or else in respect of his being the First-begotten from the Dead in respect of his Humane Nature) into the World, He says (Deut. 32. 43. of LXX. Version) And let All the Angels of God worship him. 7 And of the Angels he saith, Psalm. 104. 4. Who maketh his Angels (s) Winds, and his Ministers a Flame of Fire; giving them no Higher appellations, that what are taken from common Sublunary things, Wind and Fire; by

II.
The Excellency of Christ above the Angels is prov'd from Several places of Scripture.

A N N O T A T I O N S.

(r) As, notwithstanding the Faithfull are All called *the Sons of God*, (1 John 3. 1.) yet it may be Rightly argued from the two Texts here first alledg'd, that Christ has obtain'd a more Excellent Name than they; forasmuch as by these Texts is denoted Christ's being *the Son of God* in a Singular and more Eminent manner, than Every one of the Faithful is: so in like manner, notwithstanding the Angels may be All call'd *the Sons of God*, (Job 38. 7. and 1. 6.) yet the Apostle Rightly argues from the two Texts here first alledg'd, that Christ has obtain'd a more Excellent Name than they; forasmuch as by these Texts is denoted Christ's being *the Son of God* in a more Eminent manner, than Every (or Any) one of the Angels is.

(s) That Πνεῦμα in the Greek, and Spiritus in the Latin tongue, do each literally signify *Breath* or *Wind*, is too well known to need Proof. And that here the word Πνεῦμα should be render'd rather *Winds* than *Spirits*, (this latter being an Appellation given to God Himself) is evident from the Design of the Apostle, and also from the Design of the Psalmist, from whom this Passage is cited by the Apostle. For as the Psalmist evidently resembles the Angels to a *Flame of Fire*, which is a Common Sublunary thing, so it is reasonable to suppose, that he resembles them in the former Clause to that other Common Sublunary thing, which the Word us'd by him do's literally signify, i. e. to the *Winds*. Not to add, that this is most agreeable to set forth unto us that Notion of the Angels, which both the Psalmist and the Apostle would give us of them, viz. that they are no other than *Ministring Spirits* to Us in another and higher respect, as Wind and Fire minister to our Use in the Common Concerns of Life.

TEXT.

TRANSLATION.

8 Πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ
 Θεός, εἰς τὸ αἰῶνα ὃ αἰῶν(θ). ῥάβδος
 ἐνυψύτη(θ) ἡ ῥάβδος τῆς βασιλείας
 σου. 9 Ηγάπησας δικαιοσύνην, καὶ
 ἐμίσησας ἀνομίαν· διὰ τούτο ἔχεισέ
 σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλ-
 λιάσεως ὡς τοὺς μετόχους σου.
 10 Καί· Σὺ καὶ ἀρχάς, Κύριε, πρὶν
 γένεσιν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν
 σου εἰσὶν οἱ οὐρανοί. 11 Αὐτοὶ ἄπο-
 λουῦνται, σὺ δὲ † ἀβυσσὸς. καὶ
 πάντες ὡς ἱμάτιον παλαιωθήσονται.
 12 Καὶ ὡς εἰς περικλυταίον † ἀλλά-
 ξεις αὐτούς, καὶ ἀλλάγησονται· σὺ
 δὲ ὁ αὐτός εἶ; καὶ τὰ ἔτη σου
 οὐκ ἐκλείψουσι. 13 Πρὸς πῖνα δὲ
 τῶν ἀγγέλων εἰρηκὲ ποτε· Κάθου
 ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς
 ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
 σου; 14 Οὐχὶ πάντες εἰσὶ λειτουργ-
 ῖα πνεύματα, εἰς ἀπακοίαν ἄπο-
 τελλόμενα διὰ τὸ μέλλοντα κλη-
 ρονομεῖν σωτηρίαν;

8 But unto the Son *he saith*:
 Thy Throne, O God, is for
 ever and ever: a Scepter of
 * Equity is the Scepter of thy
 Kingdom:

9 Thou hast loved righte-
 ousness, and hated iniquity;
 therefore God, *even* thy God,
 has anointed thee with the oyl
 of Gladness above thy Fellows.

10 And: Thou, Lord, in
 the beginning hast laid the
 foundation of the Earth; and
 the Heavens are the Works of
 thy Hands.

11 They shall perish, but
 thou * shalt remain: and they
 all shall wax old as do's a Gar-
 ment;

12 And as a Vesture shalt
 thou * change them, and they
 shall be changed: but thou art
 the Same, and thy years shall
 not fail.

13 But to which of the An-
 gels said he at any time: Sit
 on my Right hand, until I
 make thy Enemies thy foot-
 stool?

14 Are they not All Mini-
 string Spirits, sent forth to mi-
 nister for them who shall be
 Heirs of Salvation?

Κεφ.

ANNOTATIONS.

† v. 11. That it should be written *ἀβυσσὸς*, not *ἀβυρρὸς*, is evident from the Hebrew, where the Original word is in the Future, not Present Tense. And accordingly Dr *Grabe* has taken care to have this Mistake of the Accent corrected in his New Edition of the LXX. Version.

† v. 12. That the True Primary Rendering was *ἀλλάξεις*, not *ἐλίζεις*, is in like manner evident from the Hebrew, the Original word there us'd answering to *ἀλλάξεις*, not *ἐλίζεις*. And this is further confirm'd by the *Ethiopic* Version, which, tho' made from the LXX. Version, yet in this place uses a word, which signifies in that Language, *Thou shalt change*. Accordingly this False Reading

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by the former denoting their *Swiftness* or *Readiness*, by the latter their *Zeal* and *Earnestness* in executing the *Divine Commands*. 8 But unto the Son he gives *Names* of much more *Glorious importance*, viz. no less than those of *GOD* and *LORD*, and ascribes to him a *Scepter*, *Throne*, and *Kingdom*, nay the *Creation*, &c. for he saith, *Psalms* 45. 6, 7. Thy *Throne*, O *GOD*, is for ever and ever; a *Scepter* of (t) *Equity* is the *Scepter* of thy *Kingdom*: 9 Thou hast as *Man* loved *Righteousness*, and hated *Iniquity*; therefore *GOD*, even thy *God* in respect of thy *Manhood*, has anointed Thee as *Man* with the *Oyl* of *Gladness*, i. e. has exalted thee to a *State of Glory* above thy *Fellows*, or *Partners*, viz. either *Partners of Humane Nature*, and so above *All other Men*, or else *Partners of the Heavenly Glory* but in a *Less Degree*, and so above *All Angels* as well as *Men*. 10 And in another *Psalms*, viz. 102. 25. &c. it is said: Thou, *LORD*, in the beginning hast laid the foundation of the *Earth*, and the *Heavens* are the *Works* of thy hands. 11 They shall perish, but thou shalt remain; and they all shall wax old as do's a *Garment*; 12 And as a *Vesture* shalt thou change them, and they shall be chang'd: but Thou art the *Same*, and thy years shall not fail. 13 But unto which of the *Angels* said he at any time, as he saith to *Christ*, *Psalms* 210. 1. Sit on my *Right hand*, until I make thy *Enemies* thy *footstool*? 14 Are they not (as we learn from the *Scripture*, viz. *Psalms* 34. 7. and 91. 11. and 103. 20, 21. and *Dan.* 7. 10. and *Matt.* 18. 10. &c.) ministering *Spirits*, sent forth to minister for them who shall be *Heirs* of *Salvation*?

Chap.

A N N O T A T I O N S.

in the Common Edition of the LXX. Version is also rectified in the New Edition of the late Reverend and Pious Dr *Grabe*.

(t) *Εὐνομία* do's literally signify *Rectitude* or *Rightness*. And the Passage here cited from the *Psalms* signifies that *Christ* is a *King*, who will rule according to what is *Right*. But now, altho' in *Humane Laws* and *Administrations* of *Government* there is frequently a *Difference* between what is *Right according to* (the *Letter* or *Rigour* of the) *Law*, and what is *Equitable* or *Right* to be done according to the *Nature* of the *Thing* itself, consider'd duly with *All* its *Circumstances*; yet the *Divine Law*, whereby *Christ* administers the *Government* of the *World*, admits of no such *Difference*; nothing being *Right* according thereto, but what is also *Equitable* in itself. So that to *Rule* according to the *Rectitude* of the *Divine Law*, or according to *Equity*, is *One* and the same thing. And therefore I have render'd *εὐνομία* by *Equity*, (agreeable to the *Vulgar Latin Translation*) the word *Rightness* being not us'd in our *Tongue*, nor yet *Rectitude* in such a sense. The word *Righteousness* us'd by our *Translators* do's more properly answer to *δικαιοσύνη*, (as in the *Verse* immediately following,) which strictly speaking is of a very different *Import* from *εὐνομία* and relates rather to a *Subjects* *Living* in obedience to the *Laws*, than a *King's* *Governing* by them.

TEXT.

TRANSLATION.

Κεφ. β'. Διὰ τῆς τοῦ Θεοῦ
σοτέρως ἡμᾶς προσέχειν τοῖς ἀκου-
σθεῖσι, μὴ ποτε ἀφίστῃμεν. 2 Εἰ
γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος
ἐγένετο βέβαιος, καὶ πάντα ᾤκισται
καὶ πᾶσα ἡ ἀπειθήναια ἐλάβεν ἑνδικον μιᾶς
ποδοσίαν. 3 πῶς ἡμεῖς ἐκφυξό-
μεθα τηλικαύτης ἀμελήσαντες σω-
τηρίας; ἥ τις ἀρχὴν λαβὼσα λα-
λεῖται διὰ τοῦ Κυρίου, ὑπὸ τοῦ ἀκ-
σάντων εἰς ἡμᾶς ἐβεβαιώθη. 4 συ-
νιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε
καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ
Πνεύματος ἁγίου μερισμοῖς, καὶ τῷ
αὐτοῦ θέλησιν.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξε
τὸ οἰκουμένῳ τὸ μέλλουσιν, ἀλλ'
ἡμεῖς λαλοῦμεν. 6 Διεμαρτύρατο δὲ

Chap. II. Therefore we ought
to give the more earnest Heed
to the things which we have
heard, lest at any time we
should let them slip.

2 For if the Word spoken
by Angels was stedfast, and
every Transgression and Diso-
bedience receiv'd a just recom-
pence of Reward;

3 How shall we escape, if
we neglect so great Salvation?
which at the first began to be
Spoken by the Lord, and was
confirm'd to us by them that
heard him;

4 God also bearing them wit-
ness, both with signs and won-
ders, and with divers miracles,
and gifts of the Holy Ghost,
according to his own Will.

5 For unto the Angels has
he not put in Subjection the
World to come, whereof we
speak.

πυ

ANNOTATIONS.

(u) See Gal. 3. 19. and Act. 7. 53.

(w) That, what is here said, must be understood of *Wilfull Sins*, is evident
from the Law of *Moses* itself, which makes Allowances for *Unwilfull* Transgres-
sions, by appointing Sacrifices, and other Rites to be perform'd by way of
Attonement for such Offences, call'd in this very Epistle *ἀγνοήματα*, ch. 9. 7. as
those that are Guilty of them are stiled *ἀγνοῦντες, πλανώμενοι*, ch. 5. 2.

(x) Hence another Objection is drawn by some against St Paul's being the
Author of this Epistle; forasmuch as it is here said by the Writer of this Epistle,
that the Gospel was *confirm'd to Us by them that heard him*, whereas St Paul
elsewhere (Gal. 1. 12.) expressly declares, that *He neither receiv'd it from Man,
nor was taught it, but by the Revelation of Jesus Christ* himself. But now the
whole Stress of this Argument lies upon this Supposition, that by *Us* is meant,
or at least included, the Writer of this Epistle. Whereas, it being Usual for
St Paul to say *Us* or *We*, when not he himself, but only they he speaks to, or
of, must be understood; it follows that this Supposition is altogether Precarious,
and consequently the Argument built upon it is of no Force. Instances of
St Paul's using this Form of Speech may be found, Rom. 3. 5, 7. and 1 Cor. 10.
8, 9. and 2 Cor. 7. 1. Ephes. 2. 3. and 1 Thess. 4. 15. and Tit. 3. 3. and also in
other places of this same Epistle, viz. Chap. 6. 1. and 10. 25. and 12. 1.

(y) Concerning

Chap. II. From what has been said in Chap. I. may be drawn this natural and plain Inference, in relation to the Scope or Design of this Epistle, namely, that since Christ do's so far Excell the Angels, Therefore We, who profess our selves Christians, ought to give the more Earnest Heed to the things of the Gospel, which we have heard, lest at any time we should let them slip out of our Minds, as leaking Vessels let the Water, that has been put into them, run out again. 2 For if the Word, i. e. the Mosaick Law spoken by (u) Angels was stedfast, i. e. the Standing Rule of God's Dealing with the Israelites, and accordingly Every (w) Wilfull Transgression and Disobedience thereof receiv'd a just recompence of Reward, i. e. a Severe but yet just Punishment, 3 how shall we escape the Utmost Wrath of God, if we neglect so Great Salvation, as is offer'd to Us in the Gospel? a Salvation much Greater than that offer'd or express'd in the Letter of the Mosaick Law; that being a Deliverance only from Temporal Evils, and so at the most but Temporal Prosperity and Happiness, whereas Deliverance from All Spiritual Evils and Eternal Misery, and even Eternal Happiness itself is offer'd unto Us in the Gospel. Which at the first began to be spoken by no Less a Person than the LORD himself, (who, as has been afore shewn, do's so far excell the Angels) and was confirm'd to (x) Us Hebrews by them that heard him: 4 God also bearing them witness, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost distributed unto them according to his Own Will.

III.
The Consideration of Christ's Preeminency above the Angels, is an Argument, why the Hebrews should more Earnestly adhere to the Gospel, as being deliver'd by Christ, whereas the Mosaick Law was deliver'd by the Angels.

5 But another very Weighty Motive to enforce Our Firm Adherence to the Christian Faith may be also drawn from the Pre-eminence of Christ above the Angels, which is this, viz. that Christ not only at first deliver'd the Gospel, but is also made Lord (Act. 2. 36.) and as such is appointed Judge of the World (Act. 17. 31.) who will therefore certainly render to Us at the Day of Judgment according as we obey or disobey, adhere to or apostatize from his Holy Gospel. For whatever Authority the Angels might be invested with before Christ's Coming in the Flesh, and in reference to the Ages of the World before Christianity, We learn from Scripture, that unto the Angels has he (i. e. God) not put in Subjection the (y) World to come, i. e. the State of the Gospel, whereof we speak. 6 But this is subjected to the Man Christ Jesus, according

IV.
Another Argument for adhering firmly to the Faith of Christ, drawn from the Consideration of All things being made subject to Christ.

A N N O T A T I O N S.

(y) Concerning the Import of this Expression see Note (i). To which I shall only add here, that between these two Expressions, αἰὼν ὁ μέλλων and οἰκουμένη ἡ μέλλουσα, the Difference seems to be only this, viz. that the former denotes Simply the Duration of the Gospel or Christian State, the latter denotes the Gospel State with reference to its being here on Earth; or the Kingdom of the Messiah succeeding the Four other Great Kingdoms, mention'd by the Prophet Daniel, and likewise stil'd (each of 'em) οἰκουμένη, as having Dominion or Extent over the Earth, i. e. over the Greatest part of the then Known World.

(z) For

TEXT.

TRANSLATION.

που τις, λέγων. Τί ὅτιν ἄνθρωπον,
ὅτι μιμήσκη αὐτοῦ. ἢ υἱὸς ἀνθρώ-
που, ὅτι ὁπισκέπη αὐτόν; 7 Ἠλάτ-
τισας αὐτὸν βραχύ τι παρ' ἀγγέ-
λων. δόξῃ καὶ τιμῇ ἐτεφάνωσας αὐ-
τόν, καὶ κατέστησας αὐτόν ὅτι τὰ
ἔργα τῶν χειρῶν σου. 8 Πάντα ὑπέ-
ταξας ὑποκάτω τῆς ποδῶν αὐτοῦ.
Εν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάν-
τα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον.
Νῦν δὲ οὐπω ὁρῶμεν αὐτῷ τὰ πάν-
τα ὑποτεταγμένα. 9 Τὸν δὲ βρα-
χύ τι πρὸ ἀγγέλων ἡλαττωμένον βλέ-
πομεν Ἰησοῦν, διὰ τὸ πάθημα τῆς
θανάτου, δόξῃ καὶ τιμῇ ἐτεφρωμένον,
ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γού-
σεται θανάτου.

10 Εὐρέπε γὰρ αὐτῷ, δι' ὃν τὰ
πάντα καὶ δι' οὗ τὰ πάντα, πολ-
λοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ

6 But one in a certain place
testified, saying: What is Man,
that thou art mindfull of him;
or the Son of Man, that thou
visitest him?

7 Thou madest him a little
lower than the Angels; thou
crownedst him with Glory and
Honour, and didst set him o-
ver the Works of thy hands:

8 Thou hast put All things
in Subjection under his feet.
For in that he put All things
in Subjection under him, he
left nothing that is not put
under him. But now we see
not yet All things put under
him.

9 But we see Jesus, who was
made a little lower than the
Angels, for the suffering of
Death crown'd with Glory &
Honour, that he by the Grace
of God should tast Death for
every man.

10 For it became him, for
whom are All things, and by
whom are All things, * being
bringing many Sons unto Glo-
ry, to make the Captain of them

ANNOTATIONS.

(z) For as the Apostle elsewhere (1 Cor. 15. 27.) argues: *When he says, All things are put under Him, it is manifest that He, i. e. God, is excepted, who has put ALL things under him, i. e. Christ: so by the same way of Arguing, if NOTHING must be here understood only No Created Being.*

(aa) How to account for the Apostle's placing these words, *that he -- should tast Death for every Man*, immediately after those other words, *Crown'd with Glory and Honour*, has much puzzled Commentators. Insomuch that, as it was not to be accounted for, some transpose the Clauses, reading the Verse thus: *But we see Jesus, who was made a little lower than the Angels for the suffering of Death, that He by the Grace of God might tast Death for every Man, crown'd with Glory and Honour.* But now after All, I think, the Placing of the Words by the Apostle as they stand, may be very Well accounted for, after that manner I have done it in the Paraphrase; and indeed much Better than by

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according to what One, viz. the Psalmist, in a certain place (P/. 8. 4.) testified, saying: What is Man, that thou art mindfull of Him? or the Son of Man, that thou visitest or regardest Him? 7 Thou madest him a little lower than the Angels; thou crownedst him with Glory and Honour, and didst set him over the Works of thy Hands: 8 Thou hast put All things in Subjection under his Feet. For in that he put ALL things in Subjection under him, he left Nothing, i. e. (z) no Created Being, (and consequently not the Angels themselves) that is not put under Him. But now 'tis true that we see not yet ALL things actually put under Him. 9 But we see however Enough already done to Confirm us in the Belief of this Truth, that Whatever yet remains to be put under Him, will be put under Him at the Time appointed by God: for we see JESUS, who was made a little lower than the Angels, that so he might in his Humane Nature suffer Death, for suffering of Death Crown'd with Glory and Honour. This we see, or are thoroughly convinc'd of, by the Effects or Consequences of Christ's Exaltation to the Right hand of God, viz. his Sending the Holy Ghost &c. And as Christ is now thus actually Crown'd with Glory and Honour, expecting that his Enemies be made his Footstool, (Hebr. 10. 13.) so the Prospect of this ineffable Glory or Joy was set before him (Hebr. 12. 2.) while on Earth, (aa) that He by the Grace of God, i. e. according to the Gracious Intention of God to Redeem Mankind by his Death, should by the said Prospect of Glory and Joy be sufficiently animated as Man, to tast Death for Every Man.

10 And here it will be very pertinent to the Design of this Epistle, to observe by the way, that the very Death of Christ carries in it a Great Motive or Encouragement to Persevere in our Christian Profession, notwithstanding the Greatest Persecutions we may undergo on account of it. For it became Him, i. e. it was requisite in the Nature of things, and consequently Agreeable to the Wisdom of God, for whom, i. e. for whose Glory and Service are All things, and by whom are All things made and order'd, being bringing Many, viz. All such as should obey the Gospel and so become his Adopted Sons, unto Glory, to make the Man Christ Jesus, who was to be the (bb) Captain and Author of their Salvation

V.
An Argument drawn (by the way) from the Death of Christ for Perseverance in the Christian Profession, notwithstanding All Persecutions on that Account.

A N N O T A T I O N S.

sing them, that giving them but a Languid Importance and rendring them superfluous, or at least only Expletive of what had been said before; whereas according to my Exposition there is a New and very Weighty Occasion given Adding them.

(bb) Αεχρ2ς signifies both a Captain, and an Author; and it is not improbable, that the Apostle might make choice of this Word, as designing it to be understood in Both Senses, Both being very applicable to his purpose. See more in Note (g) on Hebr. 12. 2. or Sect. 6.

(cc) That

TEXT.

TRANSLATION.

παθημάτων τελειῶσαι. 11 Ὅ, τε γὰρ
 ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἕξ ἑνὸς
 πάντες· δι' ἡν αἰτίαν οὐκ ἐπαι-
 χυύεται ἀδελφοὺς αὐτοὺς καλεῖν,
 12 λέγων· Απαγγέλω τὸ ὄνομά σου
 τοῖς ἀδελφοῖς μου, ὃ μέσῳ ἐκκλη-
 σίας ὑμνήσω σε. 13 Καὶ πάλιν· Ἐγὼ
 ἔσομαι πεποικῶς ἐπ' αὐτῷ. Καὶ πάλιν·
 Ἰδοὺ ἐγὼ καὶ τὰ παῖδια, ἃ
 μοι ἔδωκεν ὁ Θεός. 14 Ἐπεὶ οὖν
 τὰ παῖδια κεκοινώνηκε σαρκὸς καὶ
 αἵματός, καὶ αὐτὸς παρὰ πλησίως

Salvation perfect thro' Suffer-
 ings.

11 For both he that sancti-
 fies, and they that are sancti-
 fied, are All of One: for which
 cause he is not ashamed to call
 them Brethren,

12 Saying: I will declare
 thy Name unto my Brethren,
 in the midst of the Church will
 I sing praise unto thee.

13 And again; I will put
 my trust in Him. And again;
 Behold I and the Children,
 which God has given me.

14 Forasmuch then as the
 Children are partakers of flesh
 and blood, he also himself like-

μετῶν

PARAPHRASE.

Salvation (cc) Perfect in All respects relating to such his Office thro' Suffering. Namely, in order to qualify Him the More for such an Office, it was Requisite that He should take our Nature upon him, and therein Suffer Death, that by Feeling the Infirmities thereof Himself, He might be (v. 17.) a Mercifull and Faithfull Highpriest to make Reconciliation for our Sins; and having Suffer'd Death Himself might thereby both be Able (v. 18.) the Better to Compassionate and so to Succour them that are tryed in like manner; and also might by his Own Example encourage his Soldiers more Chearfully to undergo Sufferings, seeing their Captain Himself underwent the same, Matt. 10. 24, 25. Moreover it was Requisite that Christ should Suffer, that thereby he might become the Author of Perfect Salvation, i. e. might by the infinite Value of his most Precious Blood obtain Eternal Redemption for Us, (Hebr. 9. 12.) and so become the Author of Eternal Salvation unto All them that obey him, (Hebr. 5. 9.) namely by purging or purifying Us, not only as to the Flesh, but also as to the Conscience, (Hebr. 9. 13, 14) and by justifying Us from All things, from which we could not be justified by the Law of Moses. Act. 13. 39. Further yet, it may be said that it was Requisite that Christ should be made Perfect, as the Captain of our Salvation, thro' Suffering Death in the Flesh, because hereby Expiation for Sin was made by the Second Adam in the Same (viz. Humane) Nature, wherein the Sin, which subjected Mankind to Death,

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P A R A P H R A S E.

was committed by the First Adam; and consequently Redemption from or Victory over Death was obtain'd in the very same Nature, wherein Guilt or Obnoxiousness to Death had been contracted: this being what St Paul himself specially refers to or implies, Rom. 8. 3. and v. 14, 15. of this same Chapter. Lastly it may be said, that it was Requisite that Christ should be made Perfect by Sufferings, forasmuch as this was the Way whereby God saw good to Consecrate him to his Eternal Priesthood, as was typified by the Consecration of Aaron (Ec.) by the Blood of the Ram of Consecration, Lev. 8. 22. Now as the Requisite of Christ's being made (in all the foremention'd Respects) Perfect by Suffering, made it necessary for him to take our Nature upon him, so he truly and really did take it, which is what the Apostle proceeds to prove (v. 11—13.) in these Words, viz. 11 For both he that Sanctifies, i. e. Christ who by the Sacrifice of himself purg'd our Sins, and they who are Sanctified by him are All of (dd) One Stock, viz. Adam: for which cause He, tho' infinitely Excelling them as to his Divine Nature, is not ashamed to call them BRETHERN, 12 Saying, Ps. 22. 22. I will declare thy Name unto my Brethren, in the midst of the Church will I sing praise unto thee. 13 And again he saith, Isa. 8. 17. I will put my Trust in him, i. e. God; which words plainly denote him to be a Real Man beset with Troubles and Afflictions. And again in the same chapter of Isaiah, and in the very next words v. 18. he speaks of those that should be sanctified by him as his Children: Behold I and the Children which God has given me. 14 Forasmuch then as those in the forecited Text call'd the Children are partakers of Flesh and Blood, he also himself likewise took part of the Same, as for other Reasons
above

A N N O T A T I O N S.

(cc) That τελειῶσαι do's here signify, to make Perfect, as our Translators render it, and that especially in the three first Senses given in the Paraphrase, is I think evident from the places cited in the Paraphrase, out of this very Epistle, and from the use of the said Verb and its Conjugates in other parts of this Epistle. Add hereto that the three most Early Interpreters, viz. Vulgar Latin, Syriack, and Arabick, do all Agree in rendring the said Original Word after the same manner. It is therefore altogether Unreasonable to restrain the Word to signify singly, to consecrate or dedicate, because it is so used by the LXX. this may indeed be an Inducement, not to exclude altogether this Acceptation of the Word; and accordingly it is taken notice of in the Paraphrase in the Last place.

(dd) If by them who are sanctified we suppose the Apostle to have meant peculiarly the Hebrews or Believing Jews, than by the latter clause of the Text, Are All of One, may be understood that both Christ and the Hebrews were descended from Abraham, as it is understood by some Learned Commentators, in reference (I suppose) to the Seed of Abraham specified v. 16. By the One to understand God, seems altogether foreign to the Scope of the Apostle in this Place.

TEXT.

TRANSLATION.

μετέχε τῶν αὐτῶν, ἵνα διὰ τῆ θανάτου καταρτίσῃ τὸν τὸ κράτος ἔχοντα τῆ θανάτου, τῆς τῆς, τῆς Διάβολον. 15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντός τῆς ζῆν ἐνοχοὶ ἦσαν δουλείας. 16 Οὐ γὰρ δέπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται. 17 ὅθεν ὥφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τῆς λαοῦ. 18 Ἐν ᾧ γὰρ πέποιθεν αὐτὸς πειραθεὶς, δυνάται τοῖς πειραζομένοις βοηθῆσαι.

wife took part of the Same: that thro' death he might *frustrate him, that had the power of Death, that is, the Devil;

15 And *might deliver them, who thro' fear of Death were all their Life-time Subject to bondage.

16 For verily he *takes not hold of Angels, but he takes hold of the seed of Abraham:

17 Wherefore *it behov'd him in All things to be made like unto his Brethren; that he might be a Mercifull and Faithfull Highpriest in things pertaining to God, to make Reconciliation for the Sins of the People:

18 For in that he himself has Suffer'd being tempted, he is able to succour them that are tempted.

Κεφ. γ'.

Chap. III.

Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπ' ἡμῶν μέτοχοι, χαίρομεν ὅτι Ἀπόστολον καὶ Ἀρχιερέα τῆς ὁμολογίας ἡμετέρας

Wherefore, holy Brethren, partakers of the Heavenly Calling, consider the Apostle and Highpriest of our Profession, Christ Jesus;

Χεῖρ

PARAPHRASE.

above mention'd v. 10. so particularly for this (among them) Sufficient to be here specified, viz. that thro' Death undergone by him for Our Sins, and so Satisfaction made thereby for the Sins of the World, he might frustrate one grand Design of Him that had design'd to keep our Bodies once dead for ever under the Power of Death, that is, the Devil; 15 and that he might, by the Certainty given us of Our Resurrection by means of his being Rais'd from the Dead, deliver them (viz. the Children mention'd v. 14. that is, the (ee) Sanctified) from too great and unbecoming Fear of Persecution, even of Death it self, namely those of em, who, for want of a Firm Belief afore of their Resurrection, thro' Fear of

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of Death were all their life-time in a *Dejected state of Mind*, as such are wont to be in, who are Subject or liable to perpetual Bondage. 16 For verily he takes not hold of, i. e. came not to redeem the *Faln Angels*, who are not liable to Mortality, as having no Bodies; but he takes hold of *Faln Man*, who by his Fall had subjected his Body to Mortality and Corruption, and consequently he takes hold of or came to Redeem from the *Eternal Power of Death* that Part of Mankind, which is sufficient to our Design to mention here, viz. Us of the Seed of Abraham. 17 Wherefore it behov'd or was fitting for Him, in All things (viz. not only in partaking of *Flesh and Blood*, but also in being liable therein to the *Weakness and Wants* of our Nature, to the Trial of *Persecution*, and even to the *Temptations of the Devil* &c.) to be made like unto his Brethren, as for other Reasons above mention'd (v. 10. and v. 14, 15.) so particularly for this, that having undergone Such Wants, Trials and Temptations He might be a Mercifull and Faithfull Highpriest in things pertaining to God, such as is, to make Atonement for the Sins of the People. 18 For in that he himself has Suffer'd being tempted, he is thereby render'd Able to have a *Fellow-feeling* of our Miseries and Afflictions, and so to have the *Greatest Compassion* for Us, and as an inseparable Consequence of such his Compassion, He will not fail, upon due Application to Him, to Succour them that are Tempted.

S E C T I O N II.

The Apostle proceeds to shew the Excellency of the Christian Religion above the Jewish, by proving in the Second Place the Preeminency of Christ above Moses. Whence also he draws Inferences proper to the Design of this Epistle.

Chap. III. Wherefore, Holy, i. e. Christian Brethren, partakers of the Heavenly Calling, i. e. of the Call by the Gospel to an Heavenly Life here and Heavenly Happiness hereafter, consider Him who, as He was the First and Principal Person sent (according to Chap. 2. 3.) to Preach the Gospel, may be stil'd Emphatically the Apostle, and who, as by Offering up Himself He tasted (according to Chap. 2. 9.) Death for Every Man, may be stil'd the Highpriest of our Profession, viz. CHRIST JESUS. As to his Apostleship Christ may be compar'd with

I.
The Preeminency
of Christ above
Moses prov'd.

A N N O T A T I O N S.

(ee) This Sense seems Necessary, because as for the *Unsanctified*, they are by no means deliver'd by Christ from the Fear of Death; but rather are Subjected to Greater Fear upon their Final Impenitence, and that most Justly, forasmuch as they have Neglected SO GREAT Salvation offer'd by Christ.

T E X T.

T R A N S L A T I O N.

Χειρὸν Ἰησοῦ, 2 πρὸν ὄντα πρὸ
ποιήσαντι αὐτόν, ὡς καὶ Μωσῆς ἐν
ὅλῳ τῷ οἴκῳ αὐτοῦ.

3 Πλείονος γὰρ δόξης ἔτος ὡς
Μωσὶ ἡξιώται, καθ' ὅσον πλείονα
πρὸς ἑχὲς τῷ οἴκῳ ὁ κατασκευάσας
αὐτόν. 4 Πᾶς ὁ οἶκος κατασκευά-
ζεται ὑπὸ πινος· ὁ δὲ † πάντα κα-
τασκευάσας, Θεός.

2 Who was Faithfull to him
that appointed him, as also
Moses was Faithfull in All his
House.

3 For this * Jesus was de-
servedly honour'd with More
Glory than Moses, inasmuch
as He who built the House,
has More Honour than the
House.

4 For Every House is built
by some * One, and He that
has built All things, is God.

5 Καὶ

A N N O T A T I O N S.

† v. 4. The three most Ancient MSS. (Alexandr. Clermont. and Ger.) all omit the Article πρὸς, and read only πάντα, which therefore may be refer'd to οἶκος understood. But All the Old Interpreters aforementioned render it All things. So that πρὸς seems to be added by way of Explication to πάντα.

(a) For of the Two following Arguments made use of by the Apostle to prove the Dignity of Christ above Moses, the First is drawn from the Jewish Church being denoted (Num. 12. 7.) by an House, which therefore must have some Builder, who was Christ: The Other Argument is drawn from Moses being expressly Stil'd (Num. 12. 7.) no more than the *Servant* of God, whereas Christ is his *Son*.

(b) Since it is requisite to add somewhat to *This*, for making it the better understood, methinks *Jesus* might be added rather than *Man*, forasmuch as it makes the *This* most intelligible, and better answers to the express mention of *Moses* in the following Words. And ἡξιώται denotes not only *was counted worthy*, but also *was deservedly honour'd*: which Acceptation seems Best here.

(c) κατασκευάζω signifies not only to *build*, but also to *order* and *dispose* and *govern*; and Both Senses being applicable to the Design of the Apostle here, I have taken notice of Both in the Paraphrase. The word is render'd by the Vulgar Latin, Syriack, Arabick, and Ethiopick (i. e. by All the more Ancient) Interpreters according to the First Acceptation, and the Apostle is thought with good reason to allude here to Zechar. 6. 12.

(d) That by *God* here must be denoted *God the Son* our Blessed Saviour JESUS Christ, is evident from what the Apostle undertakes to Prove, viz. the Dignity of our Saviour above Moses. The Particular Syllogisms implied in v. 3, 4. stand thus, when drawn out:

He that built (or founded) the House we are speaking of, i. e. the Jewish Church, and so is Head thereof, has More Honour than Any or All the Members of the said Church, and consequently than Moses: But JESUS our Blessed Saviour built the Jewish Church: Therefore JESUS our Blessed Saviour has More Honour than Moses.

In order to prove the Minor of the foregoing Syllogism, the Apostle proves first, that it was Necessary to the Jewish Church to have Some Builder, Founder or Head:

What

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with Moses, and as to his Highpriesthood Christ may be compar'd with Aaron; and that Christ excell'd Both the Other Two in their respective Office, is what I shall proceed to shew. 2 And first as to the Comparison between Christ and Moses, I need not stand to prove, because by Embracing Christianity You tacitly acknowledge so much, viz. that Christ was a Person, who was Faithfull to Him (i. e. to God) that appointed Him to be the Apostle of our Profession, as also Moses was Faithfull in All his, i. e. God's House, viz. the Jewish Church. For I am far from having any design to Detract from the Just Worth of Moses, and therefore readily Own with you, that it is Deservedly to be look'd on as a very Great Encomium of Moses, that God was pleas'd to give this Testimony of Him, Num. 12. 7. My Servant Moses is — Faithfull in All my House. But as It has been afore observ'd to you, that by your Embracing Christianity you acknowledge that Christ came not behind Moses (to say No more) in respect of Faithfulness, so it shall now be Prov'd to you from the very (a)foremention'd Testimony of God concerning Moses, that Christ do's far excell Moses in respect of Dignity.

3 For this (b) Jesus was deservedly honour'd with More Glory than Moses, inasmuch as He who (c) built or founded at first, and afterwards order'd or govern'd the House we are speaking of, viz. the Jewish Church, and so was Head of the Same, has more Honour than All the Members together, and consequently than Any One Member (as was Moses) of the said House. 4 For as every Common House is built at first and afterwards order'd and govern'd by some Man as Master of it, so Every such House as we are speaking of, i. e. Every Church is likewise built or founded at first; and afterwards order'd and govern'd by some One as Head or Master of it; and He that has built, order'd and govern'd All things, and more peculiarly Every (such House, i. e.) Church, viz. Patriarchal, Jewish, and Christian, in a more special manner is God the (d) Son, and so the same Person, whose Dignity above Moses we are speaking of, viz. JESUS CHRIST.

II.
Argument the First, viz. Christ was the Builder or Head of the Jewish Church, Moses only a Member of the Same.

s And

A N N O T A T I O N S.

What is Necessary to Every House, is (or was) Necessary to the House we are speaking of, or to the Jewish Church: But it is Necessary to Every House to be Built by Some One: Therefore it is Necessary to the House we are speaking of, or the Jewish Church, to be Built by Some One.

And then in the second place the Apostle proves, that the same Person, who is Jesus Christ, did build or found the Jewish Church:

He that built All things, without doubt built Every thing which in a more peculiar manner relates to God, and consequently Every such House we are here speaking of or Every Church, and consequently the Jewish Church: But God, viz. the Son (according to what has been observ'd and prov'd Chap. I. 2, and 10, &c.) who is the Same Person with JESUS our Blessed Saviour, built All things. Therefore God the Son, who is the Same Person with JESUS

our

TEXT.

TRANSLATION.

5 Καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων. 6 Χριστὸς δὲ, ὡς υἱὸς ὑπὲρ τὸν οἶκον αὐτοῦ, ὃ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέλῃ τέλως βεβαίαν καταχωμεν.

7 Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον. Σήμερον ἐὰν ἡ φωνὴ αὐτοῦ ἀκούσῃτε, 8 μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ πειρασμῷ, καὶ τὴν πλὴν ἡμέραν τὸ πειρασμὸς ἐν τῇ ἐρήμῳ. 9 οὐ ἐπείρασται με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου πεπαισμένοι ἔτη.

5 And Moses verily was faithfull in all his house, as a Servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over his own house: Whose house are We, if we hold fast the *Free Profession and the Boasting of the Hope firm unto the end.

7 Wherefore, as the Holy Ghost saith, To day if ye will hear his Voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the Wilderness:

9 * Where your Fathers tempted me, proved me, and saw my works forty years.

10 Διὸ

ANNOTATIONS.

our Blessed Saviour, built Every such House we are speaking of, i. e. Every Church, and consequently the Jewish Church. And therefore it follows (according to the Conclusion of the First of these three Syllogisms) that *JESUS* our Blessed Saviour *has More Honour* (or *was honour'd with More Glory*) than *Moses*. Which was the thing to be Prov'd by the Apostle.

I have insisted so long upon the Explication of this Passage, because it seems not to be Rightly, or at least Fully, understood by the Generality of Commentators or Others. And I can't but observe, that in my Opinion the Manner and Force of the Apostle's Arguing here in this Place would be render'd very Perspicuous, if with a small and justifiable Variation from the Present Translation the Third and Fourth Verses of this Chapter were translated, as follows together with the foregoing Context, viz. — Christ JESUS who was Faithfull to him that appointed him, as also Moses was Faithfull in All his House. For this Jesus was deservedly honour'd with More Glory than Moses, inasmuch as He who built the *Said House*, has more Honour than the House. For Every (Such) House is built by Some One, and he that built (πάντα Alex. Clerm. viz. οἶκον, not τὰ πάντα) Every Such House is God.

(e) Παρρησία do's primarily and properly signify *Freedom of Speech*, and signifies Confidence only in a secondary manner; namely as Freedom of Speech do's arise from Confidence of Mind. Now the Great Fault, which the Hebrews began to be Guilty of, being the Fear of Freely and Openly professing themselves Christians, hence it is much more agreeable to the Design of the Apostle to render παρρησία in this and the like places of this Epistle by *Free Profession* namely of Christianity, as being what the Apostle endeavour'd especially to

P A R A P H R A S E.

5 And agreeably hereto the foremention'd Testimony of God concerning Moses affords another plainer and more evident Argument to prove the Dignity of Christ above Moses. For as therein it is said, that Moses verily was Faithfull in All His House, so it is expressly said that He was so, only as a SERVANT: (for thus the Words run; My Servant Moses is — Faithfull &c.) And agreeably we read in the Sacred History that Moses in his Intercourses with God demean'd Himself as a Servant to his Lord, and in his Intercourses with the People He Commanded and order'd nothing in his Own Name, but only in God's Name, and (what is more especially Remarkable) in Subserviency to Christ, Most if not All the Rites relating to the Jewish Church being design'd as Types for a Testimony of those things, which were to be spoken after by Christ and his Apostles. 6 But Christ, while on Earth, acted after a very Different or much Superior manner: He was Faithfull as was Moses, but in his Intercourses with God, He demean'd Himself as a SON to his Father, and was more than Once by a Voice from Heaven expressly stil'd the Beloved Son of God: And in his Intercourses with his Disciples, He gave them Precepts or Commands in his Own Name and by his Own Authority, expressly asserting Himself to be their Lord and Master, and carrying Himself as a Lord or Master over his Own House: of whose House are We, if so be We hold fast the Free (e) Profession of our Faith, and the Boasting of the Hope we have in Christ, firm unto the End. For on the other hand, if for Fear of Suffering we are so far from Boasting of the Hope we have in Christ, that we are afraid Freely and Openly to Profess ourselves to be Christians, we shall not be own'd by Christ to be of His House or Church.

III.
Argument the
Second: Moses
was only the Ser-
vant of God, but
Christ the Son.

7 Wherefore, since Christ do's thus far Excell Moses, we may thence infer that Any Unbelief or Disobedience of Ours in respect of the Gospel, will be punish'd by God more Severely than the Unbelief or Disobedience of our Forefathers in respect of what was told them from God by Moses. And consequently I may fitly apply to you those Words of the Psalmist, as the Holy Ghost saith by David (Psalm 95. 7, &c.) To day if we will hear his, i. e. God's Voice, 8 harden not your Hearts, as your Forefathers did in the Provocation, in the day of Temptation (when they provok'd and tempted me by their Unbelief and Distrust of my Power to bring them into the Land of Canaan, Num. 14.) in the Wilderness: 9 Where your Fathers tempted me, proved me, and saw my

IV.
An Inference
drawn from the
Dignity of Christ
above Moses, for
the Hebrews per-
severing in the
Christian Faith.

A N N O T A T I O N S.

them to in opposition to their Contenting themselves with the Inward of the Gospel: Agreeably to what is observ'd by the same Apostle Rom. 10. With the Heart Man believes unto Righteousness, and with the Mouth Profession is made unto Salvation.

(f) This

TEXT.

TRANSLATION.

10 Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον· Αεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου.

11 Ὡς ὥμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν κατ' ἀπάυσιν μου.

12 Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος.

13 Ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη καὶ ἀμαρτίας.

14 Μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάν τῳ ἂν ἀρχὴν καὶ ὑποστάσεως μέχρι τέλους βεβαίαν κατέχωμεν.

15 Ὡς ἐν τῷ λέγειν· Σήμερον εἰάν τῃς φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.

16 Τινὲς γὰρ ἀκούσαντες παρεπίκραναν,

10 Wherefore I was griev'd with that generation, and said: They do always err in their heart: and they have not known my ways.

11 So I sware in my Wrath: They shall not enter into my Rest.

12 Take heed, Brethren, lest there be in any of you an evil heart of Unbelief, in departing from the living God.

13 But exhort one another daily while it is call'd To day: lest any of you be harden'd thro' the deceitfulness of Sin.

14 For we are made partakers of Christ, if we hold the beginning of our Confidence stedfast unto the End:

15 As is implied in that it is said, To day if ye will hear his Voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke; how-

all

PARAPHRASE.

my Works forty years. 10 Wherefore I was griev'd with that Generation, and said: They do always err in their Heart, and they have not known my Ways, *i. e. not hearken'd unto me to Walk in my Ways.* 11 So I sware in my Wrath: They shall not enter into my Rest. 12 Now the Use to be made of this Exhortation is this, that you take heed, Brethren, lest there be in any of you such an Evil Heart of Unbelief in departing from the living God, as was in those your Forefathers: Namely lest, (as notwithstanding God's Promises to bring them into Canaan, upon hearing the Account given by the Spies of the Strength of the Canaanites, they were so far disheartned, as to murmur at God's bringing them out of Egypt, and instead of Setting on Forward, to think of and propose Returning Back (f) into Egypt, thereby plainly shewing their Distrust of God's Power to give them Victory over the Canaanites; by which their Distrust they provok'd God to sware that

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P A R A P H R A S E .

they should not enter into Canaan, but should dy in the Wildernejst; so) you, notwithstanding the Promises made in the Gospel of the Heavenly Canaan or Eternal Happiness to True Believers, and especially to Such as suffer Persecution for the sake of Christ, are so far disheartned by the Sufferings you do (or are like to) undergo, that you murmur at God's Providence, and instead of Persevering in the Faith, think of Apostatizing or Falling off again from the Christian Religion and Returning to the Jewish; and so plainly shew your Distrust of God's Grace being sufficient to Enable you to undergo the Greatest Sufferings, which he shall see fit to lay upon you, and thereby to Enable you to Conquer the Malice of your Enemies, and to attain to Heaven: By which your Distrust or Unbelief you will certainly provoke God to exclude you from Heaven; to Apostatize from the Christian Religion even to the Jewish being no other than to Depart from or Rebel against God. Take heed therefore this be by no means your Case. 13 But exhort one another daily to Perseverance in the Faith, while it is called to day, i. e. as long as the Time of our Probationship here upon Earth lasteth; lest any of you be hard'ned in Unbelief by the Deceitfulness of Sin, i. e. either by the Present outward Ease and Safety from Persecution, which you may meet with upon utterly Renouncing Christianity, or by the False Doctrines of the Judaizers or other Hereticks, who may promise you the Blessings of the Gospel, tho' you join thereto the Observation of the Moisaick Law, or even outwardly Deny your selves to be Christians only in order to avoid Persecution. For such Practices being Sinfull, you will find your selves miserably Deceiv'd thereby in the end. 14 For we are made Partakers of the Blessings obtain'd for Us by Christ, only on this Condition, viz. if We hold the Beginning of our Confidence stedfast, i. e. if with the same Courage of Mind, wherewith we at first embraced the Christian Faith, we persevere therein, unto the End: 15 As is sufficiently implied in that it is said, TO DAY if ye will hear his Voice, harden not your hearts, as in the Provocation: for thereby is denoted, that to have Believ'd or Heark'ned to God's Voice Yesterday or the Former part of our Life, is not sufficient to entitle us to the Promis'd Blessings, unless we persevere or continue so to do TO DAY, i. e. as long as We live. 16 And this is confirm'd by the Example of our Forefathers afore-mention'd: For Some of them, when they had heard, i. e. believ'd and been Obedient in many Respects, viz. in Coming out of Egypt with Moses, &c. did provoke notwithstanding God, by their After Unbelief and Disobedience, to swear they should not enter into his Rest: and indeed this was the Case of a very Great Number, howbeit not of All that

A N N O T A T I O N S.

(f) This is elegantly term'd by St Stephen, *A Turning back again into Egypt in their Hearts.* Act. 7. 39.

D

(g) It

TEXT.

TRANSLATION.

ἀλλ' ὃ πάντες οἱ ἐξελθόντες ἐξ Αἰ-
γύπτου ἀφ' Μωσέως. 17 Τίσι δὲ
προσώχθισε πεσάρκοντα ἔτη, ἔχον-
τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπε-
σεν ἐν τῇ ἐρήμῳ; 18 Τίσι δὲ ὥμοσε
μὴ εἰσελεύσεσθαι εἰς τὴν κατὰ παύ-
σιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν;
19 Καὶ βλέπομεν ὅτι ἐκ ἡδυνήθησαν
εἰσελθεῖν δι' ἀπίσταν. Κεφ. δ'. Φο-
βηθῶμεν οὖν μὴ ποτε καταλειπο-
μένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν
κατὰ παύσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν
ὑπερηκέναι.

2 Καὶ γὰρ ἐσμεν εὐηγγελισμῶροι, κα-
τάπερ καὶ αὐτοὶ. ἀλλ' ἐκ ὠφέλησεν ὁ
λόγος τῇ ἀκοῇ ἐκείνης, μὴ συσκευρα-
μῶρος τῇ πίστι τοῖς ἀκούσασιν. 3 Εἰς-
ερχόμεθα γὰρ εἰς τὴν κατὰ παύσιν οἱ πιστεύ-
σαντες, καθὼς εἶρηκεν. Ὡς ὥμοσα ἐν τῇ
ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατὰ-

beit not All that came out of
Egypt by Moses.

17 * With whom then was
he griev'd forty years? was it
not with them that had Sinn'd,
whose carcasses fell in the Wil-
derness?

18 And to whom sware he,
that they should not enter in-
to his Rest, but to them that
* obey'd not?

19 So we see, that they
could not enter in because of
Unbelief.

Chap. IV. Let us therefore
fear, lest a Promise being left
of Entering into his Rest, Any
of you should (seem to) come
short of It.

2 For unto us has the Go-
spel been preach'd, as well as it
was unto them: but the Word
* heard did not profit them,
not being mix'd with Faith in
them that heard it.

3 For We, who are Believ-
ers, do enter into Rest, as he
said: So I sware in my Wrath,
if they shall enter into my

παύσιν

PARAPHRASE.

that came out of Egypt by Moses. 17 With whom then of the Is-
raelites was he, i. e. God griev'd Forty years? was it not with them
that had Sinn'd by Unbelief, whose Carcasses fell in the Wilderness?
18 And to whom sware He, that they should not enter into his Tem-
poral Rest, i. e. Canaan, but to them that obey'd not? 19 So we see,
that they could not enter in because of Unbelief, or (which comes
to the same) because of Disobedience arising from their Unbelief.
Chap. IV. Let us therefore fear, lest a Promise being still left of En-
tering into His, i. e. God's Rest, Any of you should (seem (g) to) come
short of It, viz. this other Rest of God still promis'd and remaining

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left to us Christians, as the formention'd Israelites came short of the Temporal Rest of Canaan.

S E C T I O N III.

The Apostle, as it were not Professedly but only by the Way, shews or at least sufficiently intimates the Excellency of CHRIST JESUS above Joshua, (the Leader of the Israelites after the Death of Moses, and who brought them into the Promis'd Land of Canaan:) All along adapting what is said, to the Design of this Epistle.

The Inference naturally drawn in the foregoing Section from the Eminency of Christ above Moses was this; that, since those Israelites, who believ'd or obey'd not the Word of God spoken to them by Moses, by reason of such their Unbelief and Disobedience enter'd not into the then Promis'd Rest of the Earthly Canaan; we ought to fear, lest by our Unbelief of and Disobedience to the Word of God spoken by Christ, so much Greater than Moses, we enter not into the Rest of the Heavenly Canaan now Promis'd to Us Christians. 2 For unto Us has the Gospel been preach'd, i. e. the Glad Tidings of a Promis'd Rest been made known, as well as it was unto them: but as the Word heard did not profit them, not being mix'd with Faith in them that heard it, so let us take Care that the Word heard do's likewise not profit us on the like account, i. e. as the Rest promis'd to the Israelites was of No Benefit to them, who enter'd not into it by reason of their Unbelief, and of their being so Dishearten'd at the Strength of the Canaanites, as in their Hearts to turn back into Egypt; so let us take Care that the Rest promis'd by the Gospel be of no Benefit to Us, by reason of Our not entring into the said Rest thro' the like Unbelief or Our being so Dishearten'd at the Persecutions of our Enemies, as to apostatize from the Faith and turn back to the Jewish Religion. That this Caution is very pertinent, I proceed to shew, for asmuch as We who are Believers, do enjoy a Promise to enter into Rest, if we are not wanting on our part, as is plainly to be inferr'd from what He, i. e. the Holy Ghost (Chap. 3. 7.) said: So I swear in my Wrath, if they shall enter into my Rest: Now here is express men-

^I The Apostle proves, that there is a Rest remaining to Christians, different from the Rest mention'd Gen. 2. 2.

A N N O T A T I O N S.

(g) It is observ'd by Criticks, that the verb *δύναμις* is often us'd as an Expletive. And as a Proof thereof these places are cited Matt. 3. 9. Mark 10. 42. Luk. 8. 18. and 1 Cor. 10. 12. and this place Hebr. 3. 1. is thought to be a Like Instance. But I believe upon due Consideration, the said Verb will be found to be somewhat more in all these places, than a Meer Expletive: Namely, that it is elegantly us'd to Soften what without it would be an Hard or Severe Expression, or the Like. It seems to be plainly so us'd in this Text.

TEXT.

TRANSLATION.

παυσίν μου· καίτοι τῶς ἔργων ἀπὸ
καταβολῆς κόσμου γενηθέντων. 4 Εἴ-
ρηκε γάρ πρὸς τῆς ἐβδόμης οὐ-
πω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ
ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶς
ἔργων αὐτοῦ. 5 Καὶ ἐν τούτῳ πάλιν·
Εἰ εἰσελεύσονται εἰς τὴν κατέ-
παυσίν μου. 6 Επεὶ οὖν ἀπολείπειται
πῶς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ περὶ
τὸν εὐαγγελισθέντες οὐκ εἰσῆλθον
δι' ἀπίθειαν.

7 Πάλιν πῶς οὐκ εἰς ἡμέραν, Σή-
μερον ἐν Δαβὶδ λέγων μὲν ποσοῦτον
χρόνον, κατὰ τὴν ἀκρίβειαν· Σήμερον
ἐὰν ᾗ φωνῇς αὐτῷ ἀκούσῃς, μὴ σκλη-
ρυώσῃς τὰς καρδίας ὑμῶν. 8 Εἰ ᾗ
αὐτὸς Ἰησοῦς κατέπαυσεν, οὐκ ἂν πάλιν
ἄλλης ἐλάλει μὲν τῶν αὐτῶν ἡμέρας. 9 Ἀρα
ἀπολείπειται σαββατισμὸς τῷ λαῷ τοῦ
Θεοῦ. 10 Ο ᾗ εἰσελθὼν εἰς τὴν κατέ-

Rest: altho' the Works were
finish'd from the foundation
of the World.

4 For he spake in a certain
place of the Seventh day on
this wise: And God did rest
the seventh day from All his
Works.

5 And in this place again:
If they shall enter into my Rest.

6 Seeing therefore it re-
mains, that Some * do enter
thereinto, and they to whom
* the Gospel was first preach'd,
enter'd not in because of Un-
belief:

7 Again, he limiteth a Cer-
tain day, saying in David, To
day, after so long a time; as
it is said afore: To day if ye
will hear his Voice, harden
not your hearts.

8 For if * Joshua had given
them Rest, than would he not
afterward have spoken of An-
other day.

9 There remains therefore
a Rest to the People of God.

10 For he that is enter'd in-

παυσίν.

ANNOTATIONS.

(a) Seeing the Expression us'd here in the Greek, οἱ περὶ τὸν εὐαγγελισθέντες, is of the same kind with that us'd v. 2. of this same Chap. 4. viz. ἐσμὲν εὐαγγελισμένοι, it follows that the Rendering in our Translation should have been likewise of the same Kind. And this our Translators were aware of themselves, and therefore have put a like Rendering into the Margin; but would have done Better, if they had us'd it in the Text itself.

(b) It being agreed by All, that the Greek word Ἰησοῦς denotes in this place Him that is call'd in the Hebrew Bible *Joshua*, and the word Ἰησοῦς being only a Translation of the Hebrew *Joshua* according to the Greek Idiom, it follows that in our Translation should have been regarded not the Greek word Ἰησοῦς, as being itself only a Translation, but rather the Hebrew Name *Joshua*; especially since thereby this Text would have been render'd intelligible to the Meanest Capacity. And the Like is to be said in reference to other Greek words, whereby the Hebrew Names of Persons are render'd, as *Noë*, *Jephthae*, *Ge-deon*, &c. (*Hebr. II.*) which should have Each been render'd in our English Bible

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tion made of a Rest, and that such a Rest as was that whereby God rested from All his Works, this being denoted by God's calling it, My Rest. And this Rest is thus expressly mention'd in Psalm 95. 11. altho' the Works of the Creation were finish'd from the Foundation or Creation of the World. 4 For He (i. e. God, or more particularly the Holy Ghost aforemention'd) spake in a certain place (Gen. 2. 2) of the Seventh day on this Wise: And God did rest the Seventh day from All his Works: (I say, the Rest of God from the Works of the Creation being thus mention'd in Genesis, 5 and there being mention made in this place again (Psalm 95. 11.) of another Rest, namely in these Words; If they shall enter into My Rest:) it thence evidently follows, that these are two Different Rests; of which tho' the Former mention'd Gen. 2. 2. is mention'd as Past, yet the Latter mention'd Psalm 95. 11. is mention'd as Future. 6 Seeing therefore it may be gather'd from this very Expression, If they shall enter into my Rest, that it remains still, that Some do or are to enter thereinto, i. e. into this same Rest mention'd Psalm 95. 11. (it being Absurd to suppose it a Rest provided by God in Vain, or to be enjoy'd by None) and seeing they to whom (a) the Gospel (i. e. the Glad Tidings) of Rest was first preach'd, enter'd not in, viz. into the Rest of Canaan, which was a Type of the Rest to be enjoy'd in Heaven, because of Unbelief; you may from hence learn how pertinent my Caution (v. 1.) is to the Present Case, viz. that you fear, lest a Promise being still left or remaining to Us Christians of Entering into the Heavenly Rest of God, you come short of it in like manner because of the like Unbelief.

7 Again, as it has been observ'd that the Rest spoken of Psalm 95. 11. is distinct from that spoken of Gen. 2. 2. so neither can it be the Same with the Rest promis'd in the Land of Canaan, inasmuch as He, i. e. the Holy Ghost limiteth a Certain Day, saying in the forecited Psalm of David, TO DAY, after so long a Time from the Rest enter'd into by those Israelites, who conquer'd Canaan under Joshua; according as it is said afore (Chap. 2. v. 7, 8.) To day if ye will hear his Voice, harden not your Hearts. 8 For if (b) Joshua had given them the Rest spoken of by the Psalmist, then would He, i. e. the Holy Ghost not afterward have spoken by the Psalmist of Another Day of Rest. 9 There remains therefore, as may be plainly inferr'd from the Consideration here specified, a Rest to Us Christians now the People of God, much more Glorious than that which was given by Joshua to the Israelites in Canaan. 10 For He, i. e. every True Believer, that is enter'd into that Rest,

II. The Rest mention'd Psalm 95. 11. is different from the Rest given by Joshua to the Israelites. Whereby the Way the Apostle intimates the Eminency of Christ Jesus above Joshua.

A N N O T A T I O N S.

Bible rather in conformity to the Hebrew Language by Noah, Jephthah, Gideon, &c. if for no other, yet for this Single Reason, that hereby the said Texts are made more intelligible to Vulgar Capacities.

(c) As

TEXT.

TRANSLATION.

παυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὡς ἀπὸ τῶν ἰδίων ὁ Θεός.

to His Rest, he also has * rested from his Own Works, as God did from His * Own.

11 Σωθῶμεν οὖν, εἰσελθεῖν εἰς ἐκείνῃ τῇ κατὰπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ πῶς ὑποδείγματι πέσῃ τῇ ἀπειθείας.

11 Let us labour therefore to enter into that Rest, lest any man fall after the Same manner of * Disobedience.

12 Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίτομον, καὶ διενέμνῃ ἀχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

12 For the Word of God is quik and powerfull, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the joynts and marrow, and is a discerner of the Thoughts and Intents of the Heart :

13 Neither is there any Creature, that is not manifest

ἐνώπιον

ANNOTATIONS.

(c) As the words κατὰπαυσις and κατέπαυσεν used in this Text of the Original are Conjugates, so should the two English words answering thereto be likewise, for the Better discerning the Force of the Apostle's Argument. Whereas the Rendring of κατὰπαυσις by Rest, and κατέπαυσεν by has ceas'd, somewhat darkens the View of the Apostle's Argument.

(d) This is agreeable to what we read Revel. 14. 13. *Blessed are the Dead which dy in the Lord — that they may Rest from their Labours.*

(e) Commentators are divided as to the Sense, wherein this Expression, the Word of God, is to be here understood: Some understanding it of the Word preach'd or heard, as looking upon it plainly to refer to and to be the same with the λόγος ἀκηγῆς mention'd v. 2. of this Chapter; others understanding it of Our Saviour Himself, stil'd by St John the Λόγος or Word, being (I suppose) led into this Acceptation, by what is said (v. 12. of this Chapter) of the Word's being a Discerner of the Thoughts &c. which evidently belongs to a Person, and also by the Description given of our Saviour Rev. 1. 16, &c. in these Words among others: *Out of his Mouth went a sharp two-edged Sword.* But, since it seems most probable, rather to suppose Our Saviour to be so describ'd (in this place of the Revelation) in reference to the Efficacy of His Word Preach'd or Heard, than the Word Preach'd or Heard to be said in this place of this Epistle to be sharper than a two-edged Sword in reference to the forecited Description of our Saviour Himself; since our Saviour is no where else stil'd by St Paul, who (I think I may say) doubtless was the Author of this Epistle, the Word of God; since the same St Paul do's elsewhere use the Figure Prosopopæia in like Cases (viz. in reference to Sin, Rom. 6. 12, &c. and 7. 8, &c.) and lastly since it is very Reasonably suppos'd, that ὁ λόγος τοῦ Θεοῦ in this verse do's refer to ὁ λόγος τῆς ἀκηγῆς v. 2. of this Chapter: upon All these Considerations I have preferr'd the Acceptation follow'd in the Paraphrase.

(a)

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Rest, which is call'd by God Psal. 95. 11. His Rest, He the said Believer has also or in like manner (c) rested from All his Own (d) Works or Labours here upon Earth, as God did from His Own Works of the Creation on the Seventh Day. Whereas the Rest given by Joshua to the Israelites was no Such Rest from All Earthly Labours and Toils, and consequently could not be properly called God's Rest, as not being a like Glorious and Perfect Rest, but was only a Type of God's Rest, or of that Perfect and Glorious Rest, which remains to Us Christians. Whence by the way appears the Eminency of our Blessed Saviour Jesus Christ above Joshua; in that the Rest given by Joshua to those he led into Canaan was only an Imperfect Rest; whereas the Rest given by Christ to All true Believers, that persevere in the Faith unto the End, is a most Perfect and Glorious Rest, a Rest deservedly stil'd by God HIS REST; because as God rested on the Seventh day from All the Works of the Creation, for ever after to be Glorified thereby; so He that is enter'd into the Rest given us by Christ, rests from All his Works and Labours, for ever after to enjoy the Fruits or Rewards of his Pious Works and Labours.

II These things being so, you see what Good Reason there is again to repeat the like Exhortation afore given (v. 1.) viz. Let us labour therefore to Enter into that Rest of God, remaining to us Christians, lest Any man fall short of that Rest after the Same manner of Unbelief or Disobedience, as the Unbelieving and Disobedient Israelites fell short of the Rest of Canaan. 12 For the (e) Word of God, when preach'd to Us, will have its Effect upon Us one way or other, in being the means, either to bring us to Eternal Happiness upon our Obedience thereto, or to bring us to Condign Punishment even Eternal Misery upon our Disobedience to the Same. It is Quick or Lively, as setting before Us Eternal Life, and so it is Powerfull, as setting before Us the most Powerfull Motives to be Obedient thereto: and it may be said, not only in a Figurative but even in a Literal Sense, to be Sharper than any two-edged Sword, piercing even to the dividing asunder of Soul (or Animal part of Man) and Spirit (or Spiritual part of Man,) and of the Joints and Marrow, inasmuch as it will sooner Kill than any two-edged sword, as has been exemplified in the Death of Ananias and Sapphira; and the same Examples prove that it is a Discerner or Judge, i. e. that not only God, whose Word it is, is Always a Discerner, but also the Preachers thereof are Now endued with a Power of Discerning, of the Thoughts and Intents of the Heart, and altho' this Miraculous Power of its Preachers shall cease in Some time, yet by It at the Last Day shall be judg'd the Thoughts and Intents of the Heart. 13 Neither is there any Creature, that as to All his Actions and Intentions is not manifest in His Sight, viz. (as it follows) with whom we have to do; but

III.

From what has been afore offer'd in this Section, the Apostle draws an Inference of Exhortation suitable to the Design of the Epistle.

TEXT.

TRANSLATION.

ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ
τετραχλισμύνα τοῖς ὀφθαλμοῖς αὐτοῦ,
πρὸς ὃν ἡμῖν ὁ λόγος.

in his Sight: but All things
are naked and open'd unto the
eyes of Him, with whom we
have to do.

14 Ἐχοντες οὖν ἀρχιερέα μέγαν,
διεληλυθότα τὰς οὐρανούς, Ἰησοῦν τὸν
υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολο-
γίας. 15 Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ
δυνάμενον συμπαθεῖν ταῖς ἀσθενείαις
ἡμῶν, πεπειρασμύον δὲ κατὰ
πάντα κατ' ὁμοιότητα, χωρὶς ἁμαρ-
τίας. 16 Πρὸς ἐρχόμεθα οὖν μετὰ
παρρησίας πρὸς τὸν θρόνον τοῦ χάριτος,
ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν εἰς
εὐχαιρὸν βοήθειαν.

14 Seeing then that we
have a Great Highpriest, that
is pass'd * thro' the Heavens,
Jesus the Son of God, let us
hold fast our Profession.

15 For we have not an
Highpriest, who cannot be
touch'd with a * Fellow-feel-
ing of our Infirmities; but
who was in all points tempted
like as we are, yet without Sin.

16 Let us therefore come
* with Freedom unto the
Throne of Grace, that we may
obtain Mercy, and find Grace
to help in time of Need.

Κεφ. ε'. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀν-
θρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων

Chap. V. For every High-
priest, taken from among Men,
is ordain'd for Men in things
κατὰ τὰς

PARAPHRASE.

but All things are naked and open'd unto the Eyes of Him, with
whom we have to do, or to whom we are to give an Account, so that
*Hypocrisy can stand us in no stead, but only serve to encrease our Guilt
and Punishment. And this ought to be of more Weight with you, in-
asmuch as you read, how this here said concerning the Word of God
has been actually exemplified, as by other Instances, so particularly upon
the Unbelieving and Disobedient Israelites, so oft referr'd to in this and
the second Section.*

SECT. IV.

ANNOTATIONS.

(a) As all above the Earth is stil'd by the Sacred Writers *the Heavens*, so
these are distinguish'd into different Regions, each call'd also *the Heavens*.
Hence, when we read of Our Saviour's passing *thro' the Heavens*, as in this
Text, or of his being made *Higher than the Heavens*, (as Ch. 7. 26.) or the
like, these Expressions must be understood of the Lower Heavens. And on
the other hand, when we read (Ch. 8. 1, &c.) of our Saviour's sitting on the
Right hand of the Throne of the Majesty *in the Heavens*, this last Expression
must be understood of the Highest Heavens, where God is present in a more
Special manner. (b) The

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S E C T I O N IV.

The Apostle goes on next to shew the Excellency of Christ above Aaron, or any other Highpriest of the Jewish Church, All along adapting (by proper Inferences and Exhortations) what He saith, to the Design of this Epistle.

There having in Sect. I. been shewn the Excellency of Christ Jesus above the Angels, in the very Beginning of Sect. II. (viz. Chap. 3. I.) it was observ'd, that Christ is the Apostle and Highpriest of our Profession; and therefore in the said Sect. II. was shewn the Excellency of Christ above Moses the Apostle of the Jewish Profession: Which Discourse leading to mention the Rest of Canaan, which the Israelites, that murmur'd and rebelled upon the Report made by the Spies of the Great Strength of the Canaanites, fell short of by their Unbelief and Disobedience; in Sect. III. it was prov'd, that there is a Rest remaining to Christians much more Perfect and Glorious than that of Canaan; and consequently thereby was tacitly prov'd, or by the Way intimated, the Excellency of Christ Jesus above Joshua. In this Sect. IV. the Apostle proceeds to speak of Christ as to his other Office (besides his Apostleship) mention'd Chap. 2. I. viz. his Priesthood; and to shew that Christ the Highpriest of Our Christian Profession is much more Excellent than Aaron, or any other Highpriest of the Jewish Profession. 14 Seeing then that we can't enter into God's Rest without Perseverance, and seeing from what has been afore said that we have a Great Highpriest, that is pass'd (a) thro' the Lower Heavens unto the Right Hand of the Majesty on high, JESUS not only a Man, but also the Son of God, let us hold fast our Profession. 15 For by what he suffer'd in his Manhood we are assur'd, that We have not an Highpriest, who cannot be touch'd with a Fellow-feeling of our Infirmities; but who was in All points tempted like as We are, yet (or only excepting this difference in his and our Temptations, that he always kept himself) without Sin. 16 Let us therefore come with a Reverent Freeness (in laying open our Wants and praying for Supply) unto the Throne of Grace, where Christ our Highpriest sits, (which is Another Encouragement for Us so to come) that upon due Supplication and Prayer we may obtain Mercy, and find Grace to help seasonably in Time of Need, either by delivering Us from Temptation, or by enabling Us to endure and overcome them

I.
An Exhortation to Perseverance from the Consideration of Christ's being our Highpriest.

Chap. V. The Consideration of Christ being our Highpriest is (I say) a Great Motive and Encouragement to Perseverance in the Faith. For Every Highpriest taken from among Men, is (you know) ordain'd for the Good of those Men whose Highpriest he is, in things pertaining

II.
The Qualifications requisite to constitute an Highpriest are all to be found in Christ.

TEXT.

TRANSLATION.

καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα
 προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ
 ἁμαρτιῶν. 2 μετεμπορεύειν δυνά-
 μινος τοῖς ἀγνοῦσι καὶ πλθρωμένοις,
 ἐπεὶ καὶ αὐτὸς δείκεται ἀσθενεῖαν.
 3 καὶ διὰ τούτου ὀφείλει, καθὼς
 αὐτὸς λαοῦ, οὕτω καὶ περὶ ἑαυ-
 τοῦ, προσφέρειν ὑπὲρ ἁμαρτιῶν.
 4 Καὶ οὐχ ἑαυτῷ πρὸς λαμβάνειν τι
 τιμῆς, ἀλλὰ καλούμενος ὑπὸ τοῦ
 Θεοῦ, καθάπερ καὶ Ααρών. 5 Οὕ-
 τω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδο-
 ξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λα-
 οῦ παρέδωκεν αὐτόν. Υἱὸς μου εἶ σύ,
 ἐγὼ σήμερον γενένηκα σε. 6 Κα-
 θὼς καὶ ἐν ἑτέρῳ λέγει. Σὺ ἱερεὺς
 εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελ-
 χιεδέκ. 7 Ὅς ἐν ταῖς ἡμέραις τῆς
 σαρκὸς αὐτοῦ, δέησεις τε καὶ ἰκε-
 τηρίας, πρὸς τὸν δυνάμειον σώ-
 ζειν αὐτὸν ἐκ θανάτου, μετὰ κραυ-
 γῆς ἰσχυρᾶς καὶ δακρύων προσε-
 νέγκας, καὶ εἰσακουθεὶς ἀπὸ τῆς
 εὐλαβείας, 8 καθάπερ ὢν υἱὸς, ἔ-
 μαθεν ἀφ' ὧν ἔπαθε τὴν ὑπα-
 κοῇ. 9 καὶ πελειωθείς ἐγένετο

maintaining to God, that he may
 offer both Gifts and Sacrifices
 for Sins:

2 Who can have due Com-
 passion on the Ignorant, and
 on them that are out of the
 Way; for that he himself al-
 so is compass'd with infirmi-
 ties.

3 And by reason hereof he
 ought, as for the People, so
 also for Himself, to offer for
 Sins.

4 And no man takes this
 Honour unto himself, but he
 that is call'd of God, as also
 was Aaron.

5 So also Christ glorified
 not himself to be made an
 Highpriest, but He that said
 unto him: Thou art my Son,
 to day have I begotten thee.

6 As he saith also in an-
 other place: Thou art a Priest
 for ever after the Order of
 Melchisedek.

7 Who in the days of his
 Flesh, when he had offer'd up
 prayers and supplications, with
 strong Crying and Tears, unto
 Him that was able to save him
 from Death, and was heard
 as to be deliver'd from his Fear.

8 Tho' he were a Son, yet
 learn'd he Obedience, by the
 things which he Suffer'd;

9 And being made Perfect

ANNOTATIONS.

(b) The Apostle introduces the mention of Aaron here, just as he did that
 of Moses above Ch. 2. 2. and to the like End; namely to Shew the Hebrews
 that he had no Design to detract from the Just Worth of Aaron.

(c) In Act. 13. 33. this Passage is cited by St Paul to prove our Saviour's Resur-
 rection; and here to prove his Melchisedecal Priesthood, as what he

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to God, *namely* that he may offer both Gifts and Sacrifices, and so make Reconciliation for their Sins: 2 And he is One who can have due Compassion on the Ignorant and on them that are out of the Way, *i. e.* on All such as are not Wilfull Obstinate Sinners, Affectionately interceding for them by Sacrifice; for that He himself also is compass'd about with Infirmary. 3 And by reason hereof, *viz.* his Own Infirmary He ought or is in Duty bound, as for the People, so also for Himself, to offer for Sins. 4 And no man takes this Honour, *viz.* of being an Highpriest unto Himself, but only He that is call'd or appointed of God, as also was (b) Aaron, the First and most Celebrated Highpriest of the Jewish Church. Now in the foregoing Account of an Highpriest there are these Three things Remarkable: First, that He is appointed to act for Men in things pertaining to God, especially in order to make Reconciliation for Sin (v. 1.): Secondly, that He is qualified to do this the more Affectionately, because He Himself is liable to Infirmary (v. 3, 3.): Thirdly, that He is to be appointed by God (v. 4.). Now all these Three Particulars Remarkable in an Aaronical Highpriest, are also to be observ'd in Our Christian Highpriest. 5 For so also Christ glorified not himself to be made an Highpriest; but He (*i. e.* God) glorified Him with this Honour, that said unto Him: (c) Thou art my Son; this Day have I begotten Thee, *i. e.* have I rais'd thee from the Dead in order to be a Priest (as well as King) for ever. 6 As he saith also in another place (Psal. 110. 4.) to the same purpose: Thou art a Priest for ever after the Order of Melchisedek, who is represented in Scripture abiding (as a King, so also) a Priest continually (Hebr. 7. 3.). 7 And as Christ was thus call'd to be an Highpriest by God, like other Highpriests; so also was he, like them, qualified to have Due Compassion on Us under Temptations: for He was One, Who in the days of his Flesh, *i. e.* Life here on Earth, when he had with strong Crying and Tears offer'd up Prayers and Supplications unto Him, *viz.* God, that was Able to save him from Death, and was heard so far as to be deliver'd from his (d) Fear, *namely* by an Angel sent on purpose to strengthen him, 8 Tho' he were a Son, yet learn'd he, what Difficulty and consequently what Temptation to Sin was to be undergone by such as would persevere in their Obedience; this I say he learn'd by the things which He himself Suffer'd, and thereby was fully qualify'd to have Due Compassion on Us under Temptations: 9 And lastly Christ also, as other Highpriests, acts for Us in things pertaining to God, but in a much Higher manner: for being made Perfect in all the several

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enter upon after his Resurrection. (d) Concerning this Fear our Saviour has in, we read *Matt.* 26. 37, 38. *Mark* 14. 33, 34. *Luk.* 22. 42, 43.

TEXT.

TRANSLATION.

τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος
σωτηρίας αἰωνίου. 10 πρῶτα γὰρ
θεὸς ὑπὸ τῷ Θεοῦ Ἀρχιερεὺς κατὰ
τὸν τύπον Μελχισεδέκ.

11 Περὶ ὧν πολλὰ ἡμῖν ὁ λόγος
καὶ δυσερμηνεύτως λέγειν, ἐπεὶ νω-
θεὶ γινώσκετε ταῖς ἀκοαῖς. 12 Καὶ
γὰρ ὁφείλοντες εἶναι διδάσκαλοι ἀφ' ὅ-
τι τὸν θεόν, πάλιν θεοὺς ἔχετε τῷ
διδάσκον ὑμᾶς, τίνα τὰ στοιχεῖα
τῆς ἀρχῆς τῆς λογικῆς τῷ Θεοῦ.
καὶ γινώσκετε θεοὺς ἔχοντες γάλα-
κτος, καὶ ὅτι περὶ τῆς τροφῆς. 13 Πᾶς
γὰρ ὁ μετέχων γάλακτος, ἀπει-
ροῦς λόγου δικαιοσύνης. (νήπιος
γὰρ ὅστις) 14 τελείων δὲ ὅστις ἡ
περὶ τῆς τροφῆς, τῆς ἀφ' ἧς τὸ ἔξιν
τὰ αἰσθητήρια γυμνασμένα ἔχον-
των πρὸς ἀνέκρισιν καλῶς τε καὶ κα-
κοῦ. Κεφ. ε'. Διὸ ἀφέντες τὴν τῆς
ἀρχῆς τῷ Χριστῷ λόγον, ὅτι τὸ
τελειόγηται φερόμεθα. μὴ πάλιν γε-
νέσθωμεν καὶ ἀλλοτρίοι μετάνοιας ἀπὸ
νεκρῶν ἔργων, καὶ πίστεως ὅτι Θεὸς,
2 βαπτισμῶν διδαχῆς, ὅτι θεοῦ τε

he became the Author of Eter-
nal Salvation unto All them
that obey him;

10 * Nam'd of God an High-
priest after the Order of Mel-
chisedek.

11 Of whom we have ma-
ny things to say, and hard to
be * explain'd, seeing ye are
dull of hearing.

12 For when for the time
ye ought to be Teachers, ye
have need that one teach you
again, which be the First Prin-
ciples of the Oracles of God;
and are become such as have
need of Milk, and not of strong
Meat.

13 For every one that uses
Milk, is unskillful in the Word
of Righteousness: (for he is
a Babe)

14 But strong Meat belongs
to them that are of full Age,
even those who by reason of
Use have their Senses exercis'd
to discern both Good and Evil.

Chap. VI. Therefore leav-
ing the Principles of the Do-
ctrine of Christ, let us go on
unto Perfection; not laying
again the Foundation of Re-
pentance from Dead works, &
of Faith towards God.

2 Of the Doctrine of * Ba-
ptism, and of Laying on of
hands,

ANNOTATIONS.

(e) The Original Word is a Plural, and thereby may be denoted the Ancient
Rite of Dipping the Person baptiz'd *thrice* under Water, namely at the men-
tion of each of the Three Divine Persons, Father, Son, and Holy Ghost, ex-
press'd in the Form of Baptism prescrib'd by our Saviour Himself, *Matt. 28. 19.*
Others understand by *Baptisms* the Solemn stated Times of the Primitive Church
for Baptism, when a Great Many being baptiz'd together, the Apostle denoted
such

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veral respects abovemention'd (Chap. 2. 10.) He became the Author of Eternal Salvation unto All them that obey him; 10 Being by way of Contradistinction to the Aaronical Highpriests Nam'd of God an High-priest after the Order of Melchisedek.

II Of whom, *i. e. Melchisedek or the Melchisedecal Priesthood of our Saviour* We have many things to say, and such as are hard to be explain'd at least to some of you, seeing ye are Dull of Hearing, *i. e. Understanding what ye have heard or have been taught already.* 12 For when for the time you have profess'd Christianity, ye ought to have understood it so well, as to be able to be Teachers of others, ye have need that one teach you again, which be the First Principles of the Oracles of God, *i. e. of Christianity*; and are become such as have need of Milk, *i. e. of being taught the Plainest Doctrines, such as are wont to be taught the Catechumens or Young Christians*, and not of strong Meat, *i. e. you are not fit to be instructed in the more Myste-rious parts of Christianity, such as is that which relates to the Melchisedecal Priesthood of Christ.* 13 For as every one that uses Milk for want of Better Digestion, will be hurt, not fed, by eating more Solid Food; so every one that is not yet got beyond his Catechism, or the more Plain and Necessary Parts of our Christian Religion, will be liable to be hurt, not improv'd, by being acquainted with the more Myste-rious and Profound Parts of our Religion; forasmuch as he is Unskilfull in the Word of Righteousness, *i. e. knows not how to make a Right Use of the Myste-ries of the Gospel: (for He is as a Babe, who wants Teeth and a Sto-mach to digest such strong Meat.)* 14 But as strong Meat belongs to them that are of Full Age, when the Stomach becomes able to digest such Food, so the Mysteries or Sublimer Parts of Christianity belong to them that are Perfect in the Faith, even those who by reason of Use, in accustoming themselves to study the Holy Scriptures, have their Senses or Faculties so exercis'd, as that they are able to discern both Good and Evil, *i. e. to distinguish between True and False Doctrines.* Chap. VI. Therefore (having given a just Reproof to those among you, who have not made a Proficiency in the Knowledge of Christianity suitable to the Time they have profess'd it) leaving the Principles of the Doctrine of Christ, let Us go on unto Perfection, *i. e. to treat of Such things as relate unto a more Perfect or Deeper Knowledge of the Chri-stian Doctrine*; not laying again the Foundation, *i. e. the Fundamen-tal Doctrines of Christianity, viz. the Doctrine of Repentance from Dead Works, i. e. Sinfull Works the Wages whereof is Death, and of Faith towards God,* 2 Of the Doctrine of (e) Baptism, and of Laying on

III.
A Digression
concerning the
Little Proficiency
made by some of
the Hebrews in
the Knowledge
of the Gospel,
and concerning
the wofull State
of Apostacy.

A N N O T A T I O N S.

such their being Baptiz'd by the Plural Baptisms. Others understand the Out-ward Baptism of Water, and the Inward Baptism of the Spirit. But since after all

TEXT.

TRANSLATION.

χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ
 κείμεναι αἰωνίου. 3 Καὶ τοῦτο
 ποιήσομεν, ἐάν ᾧ ὁπίτρεπῃ ὁ Θεός.
 4 Αδυνάτον γὰρ τοῖς ἅπασι φωτι-
 σθέντας, γούσαμύρους τε τῆς δω-
 ρεᾶς ἐπουρανίου, καὶ μετόχους γε-
 νηθέντας Πνεύματι ἁγίου, 5 καὶ
 καλὸν γούσαμύρους Θεοῦ ῥῆμα, δυ-
 νάμεν τε μέλλοντος αἰῶνος, 6 καὶ
 ᾧ ᾧ πεσόντας, πάλιν ἀνακαινίζειν
 εἰς μετάνοιαν, ἀνασταυρῶντας ἑαυ-
 τοῖς τὸν υἱὸν τοῦ Θεοῦ, καὶ ᾧ ᾧ
 δειγματίζοντας. 7 Γῆ γὰρ ἡ πίνουσα
 τὸν ἐπ' αὐτῆς πολλὰκις ἐρχόμενον
 ὕετον, καὶ πίνουσα βοτάνῳ εὐθεπὸν,
 ὁκείνοις, δι' ὧς καὶ γεωργεῖται, μετὰ
 λαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.

Hands, and of the Resurrection
 of the Dead, and of Eternal
 Judgment.

3 And this will we do, if
 God permit.

4 For it is impossible for
 those who were once Enlight-
 ned, and have tasted of the
 Heavenly Gift, and *have been
 made partakers of the Holy
 Ghost,

5 And have tasted the Good
 Word of God, and the Powers
 of the World to come;

6 If they fall away, to re-
 new them again unto Repen-
 tance: seeing they crucify to
 themselves the Son of God a-
 fresh, and put him to an open
 Shame.

7 For the Earth, which
 drinks up the Rain that comes
 oft upon it, and brings forth
 Herbs meet for them, by whom
 it is * also dress'd, receives
 Blessing from God:

8 ὁκεί-
 νους

ANNOTATIONS.

all it may only be an Enallage of Number, and by Most it is agreed to denote
 no more than what we call in the Singular *Baptism*, I therefore judg'd it Best
 to render it so.

(f) This is a Plain Proof of the *Eternity* of Hell-Torments.

(g) If we understand this and the following Expressions according to the Ex-
 position given of them in the Paraphrase, they answer in order to Baptism,
 Imposition of Hands, the Resurrection and Judgment, mention'd v. 2. which
 might probably enough be the Design of the Apostle, the Referring thereto
 being very agreeable to the Subject the Apostle is here speaking of.

(h) It is observable, that the Apostle here saith of Apostates and the like,
 that they only *tast* of the Heavenly Gift, and of the Good Word of God, &c.
 the same not turning to their Nourishment or Benefit.

(i) It is probable for the Reasons mention'd in the foregoing Note (g) that
 the Powers of the World to come are to be understood as in the Paraphrase. And
 here it is observable, that the Expression, *the World to come*, may be under-
 stood in both the Acceptations given above in Note (i) Sect. I.

(k) Our Translators seem to have us'd a Copy, which has not the Particle
 καὶ in it. And indeed it is not read either in the *Clermont*. or *Ger. MSS.* nor in

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on of the Hands of the Apostles or Bishops for Confirmation, i. e. for Confirming and Increasing Grace in them that have been already Baptiz'd; and of the Resurrection of the Dead, and of (f) Eternal Judgment, i. e. of the Last Judgment, whereby Men shall be sentenc'd to an Eternal State of Happiness or Misery, according to their Lives well or ill spent here. 3 And this will we do, viz. go on to Perfection, or to treat of Such things as relate to a more Perfect Knowledge of Christianity, (such as is the Treating of the Melchisedec Priesthood of Christ, &c.) if God permit. 4 For it will be to little or no purpose, to stand laying again the Foundation of Repentance, &c. in respect of such as have Apostatiz'd; forasmuch as it is impossible for those who were once Enlightned, i. e. Baptiz'd, and have tasted of the (g) Heavenly Gift of the Spirit first imparted to them in Baptism, and have been made partakers of the Holy Ghost in a fuller Degree afterwards by Imposition of Hands, 5 And have (h) tasted or been made Sensible of the Good Word of God concerning a Resurrection, and have tasted also or been made Sensible of the (i) Powers of the World to come, i. e. the Powerfull Motives (to Perseverance in the Faith) relating to the World to come and made known by the Gospel, such as is the Eternal Judgment; 6 if they Wilfully or Deliberately apostatize or fall away from the Faith, it is (I say) impossible to renew them again unto Repentance: seeing they are not to be wrought upon by All the Evidence that God has given of the Truth of our Holy Religion, but are Guilty of the most Obstinate Unbelief, and as such by their Apostacy do in effect crucify to themselves, i. e. as to what concerns their own Future State, the Son of God afresh, and put him to an Open shame; to Apostatize being in effect the same as to acknowledge Christ to have been justly Crucified, and a Means of Exposing the Christian Religion to the Scorn and Contempt of the World. And that God's thus giving up Such Apostates to Final Impenitence is most just, may be illustrated by a familiar Instance. 7 For the Earth, which drinks up the Rain that comes oft upon it, and brings forth Herbs meet for the use of them, by or for whom it is (besides its being Rain'd upon from Heaven) (k) also dress'd, receives or is counted worthy to receive the Blessing of more Rain

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in the Vulgar Latin, Syriack, or Arabick Versions. However it being read in the Alex. MSS. and other Copies, and it seeming to be omitted in the former, either thro' Inadvertency or because it was look'd upon as Superfluous, therefore I have retain'd it, and the rather because it is so far from being Superfluous, as to be of Great Importance in this Place; in that it denotes, that besides Rain, there must be also Dressing, before the Earth can be justly esteem'd worthy to be Rejected; and so agreeably of those to whom this Similitude refers.

(l) Cursing

TEXT.

TRANSLATION.

8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβό-
λους, ἀδόκιμος καὶ κατάρτας ἐγγύς, ἥς
τὸ τέλος εἰς καῶσιν.

9 Πεπείσμεθα δὲ τοῖς ὑμῶν, ἀπα-
πιτοὶ, τὰ κρείττονα καὶ ἐχόμενα σω-
τηρίας, εἰ καὶ οὕτω λαλῶμεν. 10 Οὐ
γὰρ ἀδικῶ ὁ Θεὸς ὅτι λατρεύεται τῷ
ἔργου ὑμῶν, καὶ τῇ ἀγάπῃ ἥς ἐνε-
δείξασθε εἰς τὸ ὄνομα αὐτοῦ, ἀφ' ἧς
ἐκλήθητε τοῖς ἁγίοις καὶ ἀφ' ἧς ἐκονομεῖτε.

11 Επιθυμῶμεν δὲ ἕκαστον ὑμῶν τὴν
αὐτὴν ἐνδείκνυσθαι σπουδὴν ὡς τῇ
πληροφορίᾳ τῆς ἐλπίδος ἄχρι τε-
λους. 12 ἵνα μὴ νωθροὶ γένησθε μι-
μηταὶ δὲ τῶν ἀφ' ἧς πίστεως καὶ μακροθυ-
μίας κληρονομήντων τὰς ἐπαγγελίας.

13 Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμεν ὁ
Θεός, ἐπεὶ καὶ ἔδενός εἶχε μείζονος
ὁμώσει, ὥμοσε καὶ ἑαυτῷ, 14 λέ-
γων· Ἡ μεν εὐλογίαν εὐλογήσω σε, καὶ
πληθυνῶν πληθυνά σε. 15 Καὶ ἔ-
πει μακροθυμίας ἐπέτυχεν τῇ ἐπαγγελ-
σίᾳ. 16 Ἄνθρωποι μὲν γὰρ καὶ ἔμει-
ζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς ἀντι-
λογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.

8 But that which beareth
thorns and briars, is rejected
and is nigh unto * a Curse;
whose End is to be burnt.

9 But, Beloved, we are per-
suaded Better things of you,
and things that accompany Sal-
vation, tho' we thus speak.

10 For God is not un-
righteous, to forget your Work
and * Love, which ye have
shew'd towards his Name, in
that ye have minister'd to the
Saints, and do minister.

11 And we desire that eve-
ry one of you do shew the
same Diligence, to the Full Af-
firmance of Hope unto the End:

12 That ye be not Sloth-
full, but followers of them,
who thro' Faith and Patience
inherit the Promises.

13 For when God made Pro-
mise to Abraham, because he
could Swear by no Greater, he
Swore by Himself,

14 Saying: Surely blessing
I will bless thee, and multiply-
ing I will multiply thee.

15 And so after he had pa-
tiently endured, he obtain'd
the Promise.

16 For Men verily Swear
by the Greater, and an Oath
for Confirmation is to them an
End of All Gainfaying.

17 Et

ANNOTATIONS.

(l) *Cursing* is generally us'd in our Tongue Actively for *to Curse*, and not
to be Accurs'd; and therefore I have instead thereof put *a Curse*.

† (m) Τὴν ἡμέραν is not read in Alex. Clerm. Ger. and some other Ancient
MSS. nor in the Vulg. Latin, Syriack and Ethiopick Versions. So that it is
scarce to be doubted, but it has been added here from 1 *Theff.* 1. 3.

(n) I

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Rain from God: 8 but that which, notwithstanding its being Rain'd upon and duly dress'd, after all bears nothing but Thornes and Briers, is by the Consent of All Husbandmen counted worthy to be Rejected, i. e. to have no more Rain or Dressing bestow'd upon it, and is nigh unto a (1) Curse, i. e. after some short further Trial or Forbearance, if it grows not Better, it is deservedly to be Accurs'd; Whose End is to be Burnt.

9 But, Beloved, we are perswaded Better things of you, and things that accompany Salvation, tho' we thus speak concerning Apostates.

10 For altho' some of you are Faulty in not making so Great Proficiency in the Knowledge of Christianity, as you might have done for the Time you have profess'd it, yet we are perswaded by God's Grace you will not fall into Apostacy; and this our Perswasion is founded on this, that God is not Unrighteous to forget the Work and (m) Love, which ye have shew'd towards his Name, in that ye have minister'd to the Saints, and do minister by your Charity to them in their Necessities: which your Charity is so acceptable to God, that he will give you Continual Succours of Grace to enable you to overcome All Trials, and will not withdraw his Grace from you, as from the Apostates referr'd to v. 4—6.

and resembled to the Rejected and Accursed Ground v. 8. This I say we are perswaded of; 11 and therefore what we desire or design by such our Admonition is, that every one of you do go on to shew the same Diligence ye have hitherto shewn, to the intent that you may retain the Full Assurance of Hope unto the End: 12 that ye be not Slothfull or Cowardly under any Afflictions that may befall you, but Courageous Followers of them, who thro' Perseverance in the Faith and Patience do now inherit the Promises. 13 For to encourage you so to do, you have the Greatest Certainty as can be given, that God will make Good his Promises; as will appear by considering that when God made Promise (Gen. 22. 16, 17.) to Abraham, because he could Swear by no Greater, he Swore by Himself, 14 Saying: Surely Blessing I will bless thee, and multiplying I will multiply thee. 15 And so, tho' not presently, yet after he had patiently endur'd for a time, he obtain'd actually so much of the Promise as belong'd to his Own Person. 16 God's thus Ratifying his Promise by an Oath is, I say, the Giving us the Greatest Certainty we can have, that the said Promise will be made Good to us in Due time, according to the Consent and Receiv'd Custom of Mankind. For Men verily, in Cases of Ratifying their Promises in the Best manner they can, are wont to Swear by the Greater, i. e. the Person of Greatest Authority among 'em, and an Oath thus taken for Confirmation of a Promise made is to them an End of All Gainfaying, i. e. is look'd upon as a Sufficient Security given (by the Promiser) to take away All Reasonable Grounds of Saying any thing against the Cer-

IV.
The Digression
is continued by
subjoining an
Exhortation to
Perseverance.

17 Εν ᾧ πλείονα βεβλόμενος ὁ
 Θεὸς ἐπαγγέλει τοῖς κληρονόμοις τῆς
 ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
 αὐτοῦ, ἐμεσίτευσεν ὄρκῳ. 18 ἵνα διὰ
 δύο πραγμάτων ἀμεταθέτων, ἐν οἷς
 ἀδυνάτον ψεύσασθαι Θεόν, ἰσχυρὰν
 ἐπαγγελίαν ἔχωμεν οἱ καταφυγόντες
 κρατῆσαι τῆς ἐπαγγελίας ἐλπίδος.
 19 ὡς ἄγκυραν ἔχομεν τῆς ψυ-
 χῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ
 εἰσερχομένην εἰς τὸ ἐσώτερον ὅρα-
 τήριον. 20 ὅπως ἀρόδρομος
 ὡς ἡμεῖς εἰσῆλθεν Ἰησοῦς, κατὰ
 τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενό-
 μενος εἰς τὸν αἰῶνα.

Κεφ. ζ'. Οὗτος γὰρ ὁ Μελχισεδέκ,
 βασιλεὺς Σαλήμ, ἱερεὺς ὅτι Θεοῦ τῷ
 ὑψίστῳ, ὁ συνδυήσας Ἀβραάμ ὑπο-
 στρέφοντι ἀπὸ τῆς κοπῆς πάντων βασι-
 λέων, καὶ εὐλογήσας αὐτόν. 2 ᾧ καὶ
 δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ.
 ὡς τὸν μὲν ἐρμηνεύμενος βασιλεὺς δι-
 καιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σα-
 λήμ, ὁ ὅτι βασιλεὺς εἰρήνης. 3 ἀπά-
 πτωρ, ἀμήτωρ, ἀγενεαλόγητος. μήτε
 ἀρχὴν ἡμερῶν, μήτε ζῶντος τέλος
 ἔχων. ἀφωμοιωμένῳ δὲ τῷ υἱῷ τοῦ

17 Wherein God willing
 more abundantly to shew unto
 the Heirs of the Promise the
 immutability of his Counsel,
 confirm'd it by an Oath:

18 That by two immutable
 things, in which it was impos-
 sible for God to Ly, we might
 have a Strong Consolation,
 who have fled for Refuge to
 lay hold upon the Hope set be-
 fore Us.

19 Which *Hope* we have as
 an Anchor of the Soul, both
 sure and stedfast, and which
 enters into that within the
 Vail,

20 Whither the Fore-run-
 ner is for us enter'd, even Je-
 sus, made an Highpriest for
 ever after the Order of Mel-
 chisedek.

Chap. VII. For this Melchi-
 sedek, King of Salem, Priest
 of the most High God, who
 met Abraham returning from
 the Slaughter of the Kings,
 and blessed him;

2 To whom also Abraham
 gave a Tenth part of All: first
 being by Interpretation King
 of Righteousness, and after that
 also King of Salem, which is,
 King of Peace:

3 Without Father, without
 Mother, without * Genealogy,
 having neither Beginning of
 Days nor End of Life; but
 made like unto the Son of
 God,

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(n) I think herein is contain'd a very Good Argument for the Eternity of our
 Blessed Saviour as to his Divine Nature. For here the Apostle expressly asserts,
 that *Melchisedek* is represented in Scripture, as *not having Beginning of Days*, that

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tainty of the Promise being made Good in the Due and Appointed Time, upon Performance of the Conditions requir'd. 17 Wherein, i. e. in which point or respect God likewise being willing more abundantly, i. e. in the highest Manner he could to shew unto All the Faithfull who are (as well as Abraham the Father of the Faithfull) to be Heirs of the Spiritual Blessings implied in the said Promise the Immutability of his Counsel, confirm'd it by an Oath: 18 that by two Immutable things, viz. His Promise and his Oath, in either of which it was impossible for God as being Truth itself to Ly, we might have a strong Consolation in the Certainty of enjoying the said Promise, who, to avoid the Wrath of God hanging over the Unbelieving Jews both in respect of this and the other World, have fled for refuge to lay hold upon the Hope of Salvation set before Us by the Gospel. 19 Which Hope we have as an Anchor of the Soul, both sure and stedfast amidst all the Storms and Billows of this World, and consequently such as will preserve Our Souls from being Shipwreck'd or cast away Eternally, and which enters, i. e. gives us Assurance of Entering into Heaven, represented by that part of the Jewish Tabernacle which is within the Vail, and was call'd the Holy of Holies; 20 Whither, viz. into Heaven the Fore-runner is for to make way for Us already actually enter'd, even Jesus, who (and the mentioning hereof will not only give Us further Assurance of Obtaining the Promise made to the Faithfull by God, but will also serve to put an End to the Digression made from Chap. 5. 10. to this last verse of Ch. 6. and to make way for proceeding on the Subject first proposed Chap. 5. 10. to be treated of, viz. the Melchisedekal Priesthood of Christ) is made an Highpriest for ever after the Order of Melchisedek.

Chap. VII. For this Melchisedek, King of Salem, Priest of the most High God, who met Abraham returning from the Slaughter of the Kings (mention'd Gen. 14.) and blessed him; 2 to whom also Abraham gave a Tenth part of All the Spoils he had taken from the said Kings: first being by Interpretation of his Name Melchisedek King of Righteousness; and after that also, being King of Salem, which is by interpretation, King of Peace, 3 Being likewise mention'd in the History of Genesis (Chap. 14.) without any account given of his Father, without any account given of his Mother, without Genealogy or any account given of his Pedigree or Descent or Generation, having likewise in the said History neither the (n) Beginning of his Days nor the End of his Life taken notice of; but All these several Particulars being purposely past over in Silence by the Holy Spirit, that so the said Melchisedek might by the Holy Scripture be the more made like unto the Son of

V.
The Apostle proceeds to speak of the Melchisedekal Priesthood; and observes first, that Melchisedek was a Type of Christ.

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that so he might typify Christ, who consequently must in Reality have no Beginning of Days; which is the same in other Words as to be from All Eternity.

TEXT.

TRANSLATION.

Θεοῦ, μένι ἱερέως εἰς τὸ διηνεκές.

4 Θεωρεῖτε δὲ πηλίκῳ οὗτος, ὃ καὶ δεκάτῳ Ἀβραὰμ ἔδωκεν ἐκ τῆς ἀκροθινίων ὁ πατριάρχης. 5 Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λαβὶ πλὴν ἱερατεῖαν λαμβάνοντες, ἐν πολλῷ ἔχουσιν ἀποδεκαζῶν τὸν λαὸν κατὰ τὸν νόμον, τυτέτι, τῆς ἀδελφούς αὐτῶν, καίπερ ἔξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ. 6 Ο δὲ μὴ γενεαλογούμενῳ ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε. 7 Χωρὶς δὲ πάσης ἀνπιλογίας, τὸ ἔλαττον ὑπὸ τῷ κρείττονῳ εὐλογεῖται. 8 Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἀνθρώποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενῳ ὅτι ζῇ. 9 Καὶ, ὡς ἐπὶ εἶπεν, ἀφ' Ἀβραάμ καὶ Λαβὶ ὁ δεκάτας λαμβάνων, δεδεκάτωται. 10 ἐπὶ γὰρ ἐν τῇ ὀσφύϊ τῷ πατρὸς ἡμεῶν, ὅτε σιωήνητησεν αὐτῷ ὁ Μελχισεδέκ.

11 Εἰ μὲν οὖν τελείωσις ἀφ' ἧς Λευϊτικῆς ἱερωσύνης ἡμεῶν· (ὁ λαὸς δ' ἐπ' αὐτῇ νενομοθέτητο) τίς ἐπὶ χρεία, καὶ πλὴν τάξιν Μελχισεδέκ ἕτερον

God, abideth a Priest continually.

4 Now consider how Great this * Melchisedek was, unto whom even the Patriarch Abraham gave * a Tenth part of the Spoils.

5 And verily they that are of the Sons of Levi, who receive the office of the Priesthood, have a Commandment * according to the Law to take Tithes of the People, that is, of their Brethren, tho' they came out of the loyns of Abraham.

6 But He, whose Genealogy is not counted from them, receiv'd Tithes of Abraham, and blessed Him that had the Promises.

7 And without all Contradiction, the Less is blest'd of the Better.

8 And here Men that dy, receive Tithes; but there He receives them, of whom it is witness'd, that He lives.

9 And, as I may so say, even Levi who receives Tithes, pay'd Tithes in Abraham.

10 For he was yet in the loyns of his Father, when Melchisedek met him.

11 If therefore Perfection were by the Levitical Priesthood, (for * concerning it the People receiv'd the Law) what further need was there, that Another Priest should arise af-

ἀνίστασθαι

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of God, i. e. might be represented in Scripture more exactly as a Type of our Blessed Saviour, abideth for ought to the contrary mention'd in the Sacred History (this giving no account of his Death) a Priest continually: the Holy Ghost signifying hereby that Jesus Christ, who was typified by Melchisedek, should Really and Truly abide a Priest for Ever; which (as has been afore hinted Ch. 6. 20.) is a Great Encouragement for Us to persevere in the Faith, as being a Greater Security of our Obtaining the Blessings promis'd by God to the Faithfull.

4 And having thus observ'd how the Perpetuity of Christ's Priesthood was thus typified by Melchisedek, let us proceed to observe how the Excellency of Christ's Priesthood above the Aaronical or Levitical Priesthood was likewise typified by the same Melchisedek. Now then consider, how Great this Melchisedek was, unto whom even the Patriarch Abraham gave a Tenth part of the Spoils. 5 And verily, i. e. it is indeed true, that they that are of the Sons of Levi, who receive the Office of the Priesthood, have a Commandment according to the Law, i. e. have Authority by Virtue of the Law to take Tithes of the People, that is, of their Brethren, tho' they came out of the loyns of Abraham, but have no Authority to take Tithes of any other People. 6 But He, viz. Melchisedek, whose Genealogy is not accounted from them, viz. from the Descendants of Abraham, receiv'd Tithes of Abraham, who was a Stranger and no Kin to him; which is an Argument of Greater Dignity than to receive Tithes only of ones Own Kindred or People, as did the Levitical Priests; and withall Melchisedek blessed Him, viz. Abraham that had the Promises so often spoken of already in this Discourse, made him by God himself. 7 And this is another Argument of the Great Dignity of Melchisedek, forasmuch as without all Contradiction, the Less or Inferior is regularly blest'd of the Better or Superior; and consequently Melchisedek was a Greater Person than Abraham Himself. 8 And here, i. e. under the Levitical Priesthood Men that dy, receive Tithes; but there, i. e. in the instance of Melchisedek He receives them, of whom it is witness'd that He liveth, of whom no mention is made in the History of Gen. 14. to the contrary, but that he still liveth: Which is one Argument of the Excellency of the Melchisedecal Priesthood above the Levitical. 9 And another Argument of the same is this, namely that, as I may so say, even Levi (and the same holds Good as to his Whole Posterity) who receives Tithes of the People of Israel according to the Law, pay'd Tithes to Melchisedek in Abraham. 10 For he, i. e. Levi was yet in the loyns of his Father Abraham, when Melchisedek met him, i. e. Abraham.

VI.
The Eminency
of Melchisedek a-
bove Abr. & the
Levitical
Highpriests.

11 If therefore Perfection, i. e. Perfect Expiation and Remission of Sins were to be obtain'd by the Levitical Priesthood, or consequently by the Law, (for concerning it, viz. the Levitical Priesthood the People of Israel receiv'd the Law) what further need was there, that Another Priest

VII.
The Excellency
of the Melchise-
decal Priesthood a-
bove the Leviti-
cal, prov'd from
its Succeeding to
the Levitical
Priesthood.

TEXT.

TRANSLATION.

ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν
τάξιν Ααρὼν λέγεσθαι; 12 Με-
ταπρεσβύτης γὰρ τῆς ἱερωσύνης, ἔξ
ἀνάγκης καὶ νόμου μεταβολὴς γίνε-
ται. 13 Ἐφ' ὃν γὰρ λέγεται Ὁ
τα, φυλῆς ἑτέρας μετέσχεκεν, ἀφ'
ἧς οὐδεὶς προσέσχεκε πρὸ θυσιαστη-
ρίου. 14 Πρόδηλον γὰρ, ὅτι ἔξ
Ιούδα ἀνατίθεται ὁ Κύριος ἡμῶν
εἰς τὴν φυλὴν οὐδὲν πρὸς ἱερωσύνης
Μωσῆς ἐλάλησε. 15 Καὶ φαι-
νότερον ἐπὶ κατάδηλον ὅτιν, εἰ κα-
τὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνί-
σταται ἱερεὺς ἕτερος, 16 ὅς οὐ
κατὰ νόμον ἐπιτολῆς σαρκικῆς γέ-
νηται, ἀλλὰ κατὰ δυνάμιν ζωῆς
ἀκαταλύτου. 17 Μαρτυρεῖ γὰρ.
Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
τὴν τάξιν Μελχισεδέκ. 18 Ἀγέ-
τησις μὲν γὰρ γίνεται ὑποτάξεως ἐν-
τολῆς, ἀλλὰ τὸ αὐτῆς ἀσθενὲς καὶ
ἀνωφελές. 19 Οὐδὲν γὰρ ἐπελείωσεν
ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος

ter the Order of Melchisedek,
and not to be nam'd after the
Order of Aaron.

12 For the Priesthood be-
ing changed, there is made of
Necessity a Change also of the
Law.

13 For He, of whom these
things are spoken, pertain'd to
another Tribe, of which no
man gave attendance at the
Altar.

14 For it is evident, that
our Lord sprang out of Judah;
of which Tribe Moses spake
nothing concerning Priesthood.

15 And it is yet far more
evident; for that after the si-
militude of Melchisedek there
arises Another Priest,

16 Who is made, not after
the Law of a Carnal Com-
mandment, but after the Power
of an endless life.

17 For he testifies: Thou
art a Priest for Ever after the
Order of Melchisedek.

18 For there is verily a Dis-
annulling of the Command-
ment going before, for the
Weakness & Unprofitableness
thereof:

19 For the Law made no-
thing Perfect; but the *After-
bringing in of a Better Hope

ἐλπίδος.

PARAPHRASE.

Priest should arise, or be set up by God, after the Order of Melchisedek,
and not to be Nam'd a Priest after the Order of Aaron? But by God's
setting up another Priest after the Order of Melchisedek, it is evident
that there was Need so to do, (God doing Nothing that is Needless),
namely to change the Priesthood and consequently the Law relating to

(o) See

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the said Levitical Priesthood. 12 For the Priesthood being chang'd from the Levitical to the Melchisedec, and being translated from the Tribe of Levi to the Tribe of Judah, thereby there is made of Necessity a Change also of the Law, it being impossible for the Mosaick Law to be of Force, after the Levitical Priesthood is ceas'd, to which the said Law refers; and consequently whatever Obligation appertain'd afore to the Mosaick Law, that is likewise now translated to the Evangelical Law, which relates to the Melchisedec Priesthood. 13 Now that there is a Change or Translation made of the Priesthood is evident: For He, viz. our Lord, of whom these things or Words (*viz. Thou art a Priest for ever &c.*) are spoken pertain'd to another Tribe, of which no man by the Mosaick Law gave attendance at the Altar. 14 For it is evident, that our Lord sprang out of the Tribe of Judah (*not of Levi;*) of which Tribe Moses spake nothing concerning Priesthood: which change of the Priesthood from the Tribe of Levi to the Tribe of Judah, consider'd by it self, is sufficient to convince any Unprejudiced Person, that there is also a Change of the Law. 15 And it is yet far more Evident, for that it was foretold by the Psalmist, that after the Similitude not of Aaron, but of Melchisedek there arises Another Priest, 16 Who is made a Priest, not after the Law of a Carnal Commandment, i. e. not by a Law which commands or enjoyns only such Sacrifices and other Rites, as serve only to the Purifying of the Flesh, of which sort is the Law of Moses; but after another Law, which is the (o) Power of God unto Salvation, or whereby We are made Capable of attaining the Happiness of an Endless Life of Glory in Heaven, i. e. in short, the Gospel. 17 For thus much He, viz. the Holy Ghost by the Psalmist testifies, when he saith: Thou art a Priest for Ever after the Order of Melchisedek. 18 I say, Christ is made a Priest, not after the Law of a Carnal Commandment, such as is the Mosaick Law: for there is verily implied in these Words: Thou art a Priest for Ever after the Order of Melchisedek, a Disannulling of the Commandment going before, i. e. of the Mosaick Law which relates to the Levitical Priesthood, and was given before these words were spoken by the Psalmist, namely for the (p) Weakness, i. e. Incapacity thereof to give us strength to live Righteously, and the Unprofitableness thereof to obtain Perfect Remission of Sins. 19 For the Law made Nothing Perfect, i. e. could neither obtain Perfect Remission of Sins past, nor give Strength sufficient to enable Us to live Righteously for the future; but the Gospel, which may be stil'd the After-bringing in of a Better Hope (*inasmuch as it Succeeded the Law, and gives Us Sure Hope of Perfect Remission and Eternal Happiness upon our Repentance and Obedience*) do's both these,

A N N O T A T I O N S.

- (o) See Rom. 1. 16. and the following Note (r). (p) Compare Rom. 8. 3.
(q) See

TEXT.

TRANSLATION.

ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

20 Καὶ καθ' ὅσον ἔχω εἰς ὀρκωμοσίας, (21 οἱ μὲν γὰρ χωεῖς ὀρκωμοσίας εἰσὶν ἱερεῖς γερονότες· ὁ δὲ μετὰ ὀρκωμοσίας, ἀλλὰ τῷ λέγοντι πρὸς αὐτόν· Ωμοσε Κύριος, καὶ ἔμελα μεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.)

22 κατὰ τοσούτον κρείττονος ἀγαθήκης γέγονεν ἔγγυθ' Ἰησοῦς. 23 Καὶ οἱ μὲν, πλείονες εἰσι γερονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· 24 ὁ δὲ, διὰ τὸ μῦναι αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην. 25 Οὕτως καὶ σώζειν εἰς τὸ παντελὲς δυνάται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. 26 Τοιοῦτος γὰρ ἡμῶν ἑώραπεν ἀρχιερεὺς, ὅστις, ἄκακός, ἀμίαντος, κεχωρισμένος ἀπὸ τῆς ἀμαρτωλῶν, καὶ ὑψηλότερος τῶν ἑρμῶν γενόμενος. 27 ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥστε οἱ ἀρχιερεῖς, πρῶτον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ. τὸ γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. 28 ὁ νόμος δὲ ἀνθρώπου καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθενεῖαν· ὁ λόγος δὲ τῆς

* do's; by the which we draw nigh unto God.

20 And inasmuch as not without an Oath he was made Priest,

21 (For those Priests were made without an Oath: but this with an Oath, by Him that said unto him: The Lord swear, and will not repent; Thou art a Priest for Ever after the Order of Melchisedek.)

22 By so much was Jesus made a Surety of a Better * Covenant.

23 And they truly were many Priests, because they were not suffer'd to continue by reason of Death:

24 But this Man, because he continues for ever, has a Priesthood * that passes not away.

25 Wherefore he is able to save them * for ever, that come unto God by Him, seeing He ever lives to make intercession for them.

26 For such an Highpriest became us, who is holy, * free from Evil, undefiled, separate from Sinners, and made higher than the Heavens.

27 Who needeth not * every Day of Expiation, as those Highpriests, to offer up Sacrifice, first for his Own Sins, and then for the People's: for this he did Once, when he offered up Himself.

28 For the Law makes Men Highpriests, who have Infirmary; but the Word of the

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P A R A P H R A S E.

these, and is that by the which We draw nigh unto God, not only as to Freedom of Access, and Confidence of being Heard and Accepted, but also as to (q) the Imitation of the Divine Perfection and Holiness by being Ourselves enabled thro' the Grace of the Gospel to live Godly Lives.

20 And there are not wanting some other Considerations, which serve to shew further the Excellency of Christ's Priesthood above the Levitical, whereof one is this, viz. that inasmuch as not without an Oath He was made Priest, 21 (For those Levitical Priests were made without an Oath; but this, viz. Christ with an Oath, by Him, i. e. God that said unto Him: The Lord Swore, and will not repent: Thou art a Priest for Ever after the Order of Melchisedek.) 22 By so much was Jesus made a Surety of a Better Covenant. 23 And another Consideration serving to shew the Excellency of Christ's Priesthood above the Levitical is this, that they the Levitical Highpriests truly were many Priests, viz. Many not at the same time, but in order of Succession, such a Succession being necessary, because they were not suffer'd to continue, Any One of them a Priest for ever, by reason of Death: 24 But this Man, i. e. Christ, because being now rais'd from the Dead, he dies no more, but (r) continues for ever, has a Priesthood that passes not away from Him to any other by Succession. 25 Wherefore this is an Argument for us to persevere in our Christian Faith, since He, i. e. Christ is able to save them, not only for any set Period of Time, but for ever, that come unto God by Him, seeing he ever lives to make Intercession for them. 26 For such an Highpriest became us, who is Holy, Free from Evil in himself, Undeild by the Impurities of Others hitherto, Separate from Sinners and so not liable to any Future Defilement by them, and made or become Higher than the Lower Heavens, having pass'd thro' the said Lower Heavens (Chap. 4. 14.) into the Presence of God, there to appear for Us; 27 Who needeth not every Day of the Great and Solemn Anniversary Expiation, as those Levitical Highpriests, to offer up Sacrifice, first for his Own Sins, He being free from them, and then for the People's: for this last he did (viz. offer up Sacrifice for the Sins of the People) Once, namely when he offer'd up himself on the Cross. 28 For the Law makes Men Highpriests, who have Infirmary, and so are liable to Sin, and subject to Death; but the Word of

VIII.

The Same further prov'd, from Christ's being made a Priest by an Oath, and that for Ever.

A N N O T A T I O N S.

(q) See 2 Pet. 1. 4.

(r) The Continuance of Christ for ever being what is here particularly taken Notice of, and expressly oppos'd to the Mortality of the Levitical Highpriests, thereby seems to be not a little confirm'd the Exposition given in the Paraphrase of that other Expression vers. 16. *After the Power of an Endless life*; which some expound in reference to the Endless Life of Christ, but not so properly, since it answers not by way of Opposition to the Law of a Carnal Commandment mention'd in the same v. 16. and is what is spoken of here v. 24.

(s) Compare Chap. 9. 7.

TEXT.

TRANSLATION.

ὀρκωμοσίας ἢ μετὰ τὸν νόμον, ὑὸν εἰς τὸν αἰῶνα, τέλειωμένον.

Κεφ. η'. Κεφάλαιον δὲ ὅτι τοῖς λεγομένοις. ὁρίστων ἔχμεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τῷ θρόνου τῆς μεγαλωσύνης ἐν τοῖς ὕερανοῖς, 2 τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπέβη ὁ Κύριος, καὶ οὐκ ἄνθρωπος.

3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρα τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τούτου ὃ προσενέγκῃ. 4 Εἰ μὲν τοῦτο ἦν ὅτι γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα. 5 οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπερανίων, καθὼς κεχρημάτισται Μω-

Oath, which was since the Law, makes the Son, who is * Perfected for evermore.

Chap. VIII. Now of the things which we have spoken, this is the Sum. We have such an Highpriest, who is set on the Right hand of the Throne of the Majesty in the Heavens, 2 A Minister of the True Holy of Holies, and of the True Tabernacle, which the Lord pitch'd, and not Man.

3 For every Highpriest is ordain'd to offer Gifts and Sacrifices: wherefore it is of necessity, that this Man have somewhat also to offer.

4 If * therefore he were on Earth, he should not be a Priest, seeing that there are Priests, that offer Gifts according to the Law:

5 Who serve unto the example and shadow of Heavenly things, as Moses was admo-

ns;

PARAPHRASE.

of the Oath, which was since the Law (*viz. The Lord sware and will not repent: Thou art a Priest for ever &c. as v. 21.*) makes the Son the Highpriest of our Profession, who is Perfected in the respects aforementioned, *viz. being liable neither to Sin nor Death for evermore, and consequently is made the Author of Perfect or Eternal Salvation to All that obey Him, by his Own Oblation of Himself Once offer'd.*

12.
The Sum of what is aforesaid concerning the Dignity of the Melchisedekal Priesthood of Christ.

Chap. VIII. Now of the things which we have spoken here in this Section concerning the Priesthood of Christ, this is the Sum, *i. e. either the Substance in short, or the Chief and most important Particulars, viz. that We have such an Highpriest as Melchisedek, namely who is a King as well as Priest; and accordingly Christ as a King is set on the Right hand of the Throne of the Majesty in the Highest Heavens, 2 and as a Priest is a Minister of the (t) True Holy of Holies, and of the True Tabernacle, which the Lord pitch'd, viz. the Heavens, and not*

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P A R A P H R A S E.

not Man; by whom was pitch'd the Levitical Tabernacle or Temple here on Earth. This is the Sum of what we have spoken already concerning the Priesthood of Christ.

3 And for a further Confirmation of what has been already said, it may be of Use to observe further, that Christ is properly stil'd in the foregoing Verse a Minister of the True Holy of Holies, &c. And first He is properly stil'd a Minister: for Every Highpriest is ordain'd to minister in things pertaining unto God, i. e. to offer Gifts and Sacrifices. Wherefore it is of Necessity that this Man, being an Highpriest, be ordain'd likewise to minister, and consequently have somewhat also to Offer. And agreeably hereunto Christ did take a Body, and did offer up his Body for a Sacrifice on the Cross, and do's still continue to Minister for us by his Mediation and Intercession in Virtue of that Sacrifice, namely in Heaven.

X.
Christ truly
a Minister.

4 For from the same Consideration may be inferr'd Secondly, that Christ is a Minister, not of the Typical or Levitical Tabernacle and Holy of Holies here on Earth, but of the True Holy of Holies in Heaven. For to repeat the foremention'd Proposition, as a Truth acknowledg'd by you, viz. Every Highpriest is ordain'd to offer Gifts. Hence I argue thus. If therefore He, i. e. Christ were on Earth, He should not be a Priest, forasmuch as there is no occasion for ordaining any such Priest of a Distinct order, seeing that there are Priests that offer Gifts here upon Earth, and that by God's own Appointment according to the Law: Since then the Word of the Oath, which was since the Law, has made Christ an Highpriest (Chap. 7. 28.) and since Every Highpriest is ordain'd to offer Gifts (Chap. 8. 3.) and lastly, since the Levitical Priests are ordain'd to offer Gifts here upon Earth; it hence evidently and necessarily follows, that Christ, being an Highpriest, must be ordain'd to minister as such, not on Earth but in Heaven; and therefore is properly stil'd (Chap. 8. 2.) a Minister of the True Holy of Holies. 5 If it be asked, What then was the True and Real Intention of God in instituting the Levitical Priests, I answer that they might be Priests, who should serve or minister unto the Example and Shadow of Heavenly things, i. e. of the Priesthood of Christ in Heaven, as is implied by what Moses

XI.
And that in
Heaven.

A N N O T A T I O N S.

† v. 4. c. 8. The three most Ancient MSS. Alex. Clerm. and Ger. agree All in reading here *ἐν* instead of *ἐν*; and that Reading seems to agree best to the Scope of the Apostle in this place.

(†) Our Translators have render'd the Plural *τὰ ἅγια*, sometime the Sanctuary as here, sometime the Holiest or Holiest of All, ch. 9. 8. and 10. 19. sometime the Holy Place or Places, ch. 9. 13, 24. Whereas it ought I think to be render'd in each place Alike, viz. the Holy of Holies, or the like. And here chap. 8. 3. the Adjective *ἁγίων* is (I think) to be referr'd to *ἅγιον* as well as *σвятѣйшій*.

TEXT.

TRANSLATION.

οἷς, μέλλων ὁπιτελεῖν τιὸ σκηνιὺ.
 Οὐρα γὰρ, φησί, ποιήσης πάντα
 κατὰ τὸν τόπον τὸν δειχθέντα σοι ἐν
 τῷ ὄρει.

nish'd of God, when he was
 about to make the Tabernacle,
 For see, saith He, that you
 make All things according to
 the Pattern shewn to thee in
 the Mount.

6 Νυνὶ δὲ ἀγαθορωτέρας τέτευχε
 λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι δια-
 θήκης μεσίτης, ἥ τις ὅτι κρείττον
 ἐπαγγελίαις νενομοθέτηται. 7 Εἰ
 γὰρ ἡ πρώτη ἐκείνη ἡ ἀμεμπτος,
 οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.
 8 Μεμφομένους γὰρ αὐτοῖς λέγει· Ἰδοὺ
 ἡμέρας ἔρχονται, λέγει Κύριος, καὶ
 σιωπελέσω ὅτι τὸν οἶκον Ἰσραὴλ καὶ
 ὅτι τὸν οἶκον Ἰούδα ἀγαθήκω και-
 νήν. 9 ὃ κατὰ τιὸ ἀγαθήκω ἦν
 ἐποίησα τοῖς πατέραςιν αὐτῶν, ἐν
 ἡμέραις ὁπλαβομῆς μου τῆς χειρὸς
 αὐτῶν ἔξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰ-
 γύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν
 τῇ ἀγαθήκῃ μου, καὶ γὰρ ἡμέλησα
 αὐτῶν, λέγει Κύριος. 10 Ὅτι αὐ-
 τη ἡ ἀγαθήκη ἦν ἀγαθήσομαι τῷ
 οἴκῳ Ἰσραὴλ μετὰ ταῖς ἡμέραις ἐκεί-
 ναις, λέγει Κύριος· διδοὺς νόμους
 μου εἰς τιὸ ἀγνοίαν αὐτῶν, καὶ
 ὅτι καρδίας αὐτῶν ὁπαραφω αὐ-
 τοὺς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν,
 καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

6 But now has he obtain'd
 a more excellent Ministry, by
 how much he is the Mediator
 * even of a Better Covenant,
 which was establish'd upon
 Better Promises.

7 For if that First Covenant
 had been faultless, then should
 no place have been sought for
 the Second.

8 For finding fault he saith
 * to them: Behold the Days
 come, saith the Lord, when I
 will make a New Covenant
 with the House of Israel and
 with the House of Judah:

9 Not according to the Co-
 venant, that I made with their
 Fathers, in the day when I
 took them by the hand to lead
 them out of the land of Egypt:
 because they continued not in
 * that my Covenant, and I re-
 garded them not, saith the
 Lord.

10 For this is the Covenant,
 that I will make with the
 House of Israel after those
 days, saith the Lord: I will
 put my Laws into their Mind,
 and write them in their Hearts;
 and I will be to them a God,
 and they shall be to me a
 People.

11 Καὶ

ANNOTATIONS.

(a) Compare Rom. 8. 3. (b) Compare 2 Cor. 33—18.

† v. 11.

P A R A P H R A S E.

Moses was admonish'd of *by* God, when he was about to make the Tabernacle: For see, saith he, *i. e.* God to Moses, that you make All things according to the Pattern of the Heavenly things shewn to thee in the Mount. Which words, According to the Pattern &c. plainly prove, that the Levitical Tabernacle and Priesthood (&c.) were only instituted as Resemblances of the Heavenly things, not the Heavenly things themselves.

S E C T I O N V.

The Apostle shews in the last place the Excellency of the Christian Religion above the Jewish, by shewing that the Gospel is a Better Covenant establish'd upon Better Promises than the Law, inasmuch as by the Gospel is attainable Perfect Remission of Sins, which is not attainable by the Law.

6 But now has He, *i. e.* Christ obtain'd a more Excellent Ministry than the Levitical Priests, by how much (*He excells them, as on the Several Accounts already treated of, so lastly and principally on this Account, viz. that*) He is the Mediator even of a Better Covenant, which was establish'd upon Better Promises. 7 I say, the Covenant of the Gospel is Better than that of the Law. For if that First Covenant, *viz. the Law* had been Faultless, then should no place have been sought, *i. e.* then should there have been no Occasion for the Second Covenant, *viz. the Gospel.* 8 But that First Covenant was not Faultless, as is evident, for as much as finding Fault therewith He, *i. e.* God saith to them, *viz. of the Kingdom of Judah by the Prophet Jeremiah: (Jer. 31. 31--34.)* Behold the Days come, saith the Lord, when I will make a New Covenant with the House of Israel and with the House of Judah: 9 Not according to the Covenant, *i. e.* not a Covenant of external Carnal Ordinances, as was that I made with their Fathers, in the day when I took them by the hand to lead them out of the Land of Egypt; because by reason of the (a) Weakness of the said Covenant, *viz. the Law thro' the Flesh or such its Carnal Ordinances* they continued not in that my Covenant, and therefore I regarded them not, saith the Lord. 10 I will make, I say, a New Covenant with them, not according to that First Covenant: for this is the Covenant, that I will make with the House of Israel after those days, saith the Lord: I will put my Laws into their Mind, and write them in their Hearts, *i. e.* the Laws of this New Covenant shall have Regard to their (b) Minds and Hearts, not only to their Outward Behaviour, and so shall tend, and by the Grace accompanying it be able to work in them, not only an External and Ceremonial, but an Inward and True sincere Righteousness, and thereupon I will be to them a God, and they shall be to me a People,

I.
The Gospel a
Better Covenant
than the Law.

not

TEXT.

TRANSLATION.

11 Καὶ ὃ μὴ διδάξωσιν ἕκαστος τὸν
† πολίτῳ αὐτοῦ, λέγων. Γινῶθι τὸν
Κύριον· ὅτι πάντες εἰδύσκοσι με, ἀπὸ
μικροῦ ἕως μεγάλου αὐτῶν· 12 ὅτι
ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν,
καὶ τῶν ἁμαρτιῶν αὐτῶν, καὶ τῶν
ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.
13 Ἐν τῷ λέγειν Καινὴν, πεπα-
λαίωκε τὸ πρῶτον· τὸ δὲ πα-
λαιούμενον καὶ γράσκον, ἐξ ἧς ἀφα-
νισμοῦ.

Κεφ. 7. Εἶχε μὲν οὖν καὶ ἡ πρώτη
σκηνὴ δικαιώματα λατρείας, τό, τε
ἅγιον κοσμηκόν. 2 Σκηνὴ γὰρ κατε-
σκευάσθη, ἡ πρώτη (ἐν ἣ ἡ τε λυ-
χνία καὶ ἡ πρᾶπεζα, καὶ ἡ πρέ-
θεσις τῶν ἄρτων) ἥτις λέγεται Ἁγία.
3 Μετὰ δὲ τὸ δεύτερον καταπέτα-
σμα σκηνὴ ἡ λεγόμενη Ἁγία ἁγίων,

11 And they shall not teach
every Man his Neighbour, and
every Man his Brother, saying
Know the Lord : for All shall
know Me, from the Least to
the Greatest of them.

12 For I will be Merciful
to their Unrighteousness,
and their Sins and their Ini-
quities will I remember no
more.

13 In that he saith, A New
Covenant, he has made the first
Old. Now that which *waxes
Old and decays is ready to
vanish away.

Chap. IX. Then verily *and
the First Covenant had *Rites
of Divine Service, & a World-
ly Sanctuary.

2 For there was a Taber-
nacle made, the First (wherein
was the Candlestick, and the
Table, and the Shew-bread)
which is call'd the *Holy.

3 And after the Second Vail,
the Tabernacle which is call'd
the *Holy of Holies:

4 Χρυσῷ

ANNOTATIONS.

† v. 11. Not only the most Ancient MSS. viz. *Alex. Clerm.* and *Ger.* but
very Many others, and also the Septuagint Version itself (from which this Pas-
sage is cited) read *πολίτῳ*, not *πλησίον*. So that it is not to be doubted, but the
former is the True Original Reading. As to the Import of *τὸν πολίτῳ*, it is much
the same with *τὸν πλησίον*, denoting *One of the same City or Country*. In like man-
ner the Reading here follow'd in the latter part of this Verse is confirm'd by
the Authority of the most Ancient MSS. &c.

(c) *Δικαιώματα* (as was observ'd in my Notes on my Paraphrase of the Epistle
to the *Romans*) do's literally import *somewhat that justifies* in some respect or
other; as did the Legal Rites in respect of the Flesh, or as to the Outward Po-
licy of the Jews.

(d) See *Tit.* 2. 12. and compare v. 11. of this Ch. 9.

P A R A P H R A S E.

not only as to an Outward and Political Holiness, but also as to True Inward Holiness of Life or Godliness. 11 And they shall not have need, as there is under the Law (by reason that True Spiritual Righteousness is not so expressly prescrib'd or requir'd by the Letter of the Law, but rather Implied only in the Legal Rites) to teach every Man, who is Truly and Spiritually Religious, his Neighbour, and every Man his Brother, saying, Know the Lord, i. e. know and follow after That Inward and Spiritual Righteousness, which is the Principal Intention of the Law, and That alone which is Acceptable to God unto Eternal Salvation: for All, by means of the New Covenant, i. e. the Gospel, wherein True Inward Spiritual Righteousness shall be plainly prescrib'd and taught, shall be Able to Know me, i. e. that Inward True Spiritual Righteousness, which is Accepted by Me unto Salvation, from the Least to the Greatest of them. 12 Further this New Covenant shall not be according to that First Covenant: for as much as upon performing the Conditions requir'd by this New Covenant, viz. Repentance, I will be Mercifull so far as to forgive their Unrighteousness, i. e. those Wilfull Deliberate and Presumptuous Sins, to which no Allowance of Mercy is made in the Law; and such their Wilfull Sins and Iniquities will I, upon their Sincere Repentance forgive so Perfectly, as to remember them no more, but to deal with them at the Day of Judgment, as if they had never been Guilty of them.

13 And here by the way it is observable from the forecited Prophecy of Jeremiah, that in that He, viz. God by the said Prophet saith, i. e. speaking of the Gospel calls it, A NEW Covenant, he has made the First Covenant OLD, i. e. by such an Expression he intimates that the Law is to be look'd upon now as an Old Covenant. Now that which waxes Old and by its Old Age decays, as do Men and other Animals, is ready to Vanish away, i. e. to cease; and agreeably hereto the End of the Jewish Oeconomy is now near at Hand, when the Temple shall be destroy'd and so an End put to the Legal Sacrifices, and consequently to the Legal or Mosaick Covenant.

II.
The Ceasing of the Law foretold by Jeremiah, in the forecited Prophecy.

Chap. IX. Another Respect, wherein by the forecited Prophecy of Jeremiah the Gospel is intimated to be a Better Covenant than the Law, is this, that by the Gospel may be obtain'd Perfect Remission, which could not be obtain'd by the Law, as I proceed now to shew. Then verily and the First Covenant had (c) Rites of Divine Service (which did (a) justify in some sense, namely as to the Flesh) and a Worldly (d) Sanctuary, i. e. made of Materials belonging to this World, and so not Lasting. 2 For there was a Tabernacle made, consisting of two Parts, viz. the First, wherein was the Candlestick, and the Table, and the Shew-bread; which First Part is call'd the Holy. 3 And after the Second Vail, i. e. further in behind the said Second Vail, as the other Part of the Tabernacle, which is call'd the Holy of Holies; (as

III.
Perfect Remission of Sin not attainable by the Legal Sacrifices, which is shewn chiefly by these two Considerations, viz. that none but the Levitical High-priest went into the Holy of Holies; and that in the Nature of things, the Blood of Bulls and Goats could not be of such Virtue, as to make Perfect Expiation.

TEXT.

TRANSLATION.

4 Χρυσὸν ἔχουσα θυμιατήριον, καὶ
 τὴν κιβωτὸν τῆς διαθήκης περικε-
 καλυμμένην πάντοθεν χρυσῷ· ἐν ἣ
 ἡ ῥάβδος Ααρὼν ἡ βλαστήσασα, καὶ
 αἱ πλάκες τῆς διαθήκης. 5 Ὑψή-
 λω δὲ αὐτῆς χερυθίμῃ δόξης καί-
 σκιάζοντα τὸ ἱλαστήριον. περὶ ὧν οὐκ
 ἐπι νῦν λέγειν κατὰ μέρος. 6 Τέ-
 των δὲ οὕτω κατασκευασμένων, εἰς
 μὲν τὴν πρώτην σκηνὴν διαπαντός
 εἰσάσιν οἱ ἱερεῖς τὰς λατρείας ὑπὲρ
 τοῦ λαοῦ. 7 εἰς δὲ τὴν δεύτεραν
 ἀπαξ τῷ ἐνιαυτῷ μόνον ὁ ἀρχιε-
 ρεύς, ὃς χωρὶς αἱμάτων, ὃ προσ-
 φέρει ὑπὲρ ἑαυτοῦ καὶ πάντων τῶν λαοῦ
 ἁγνοημάτων. 8 τῷτο δηλοῦται
 τὸ Πνεῦμα τὸ ἅγιον, μήπω πε-
 φανερωσάτω τὴν τῶν ἁγίων ὁδόν, ἐπὶ
 τῆς πρώτης σκηνῆς ἐχούσης τὰς εἰ-
 σόδους. 9 ἡπερ περὶ τὴν εἰς τὸν καιρὸν
 τὸν ἐνεστηκότα, καθ' ὃν δωρεὰ τε
 καὶ θυσίαι προσφέρονται, μὴ δου-
 λώμεθα κατὰ συνείδησιν τελειῶσαι
 τὸν λατρεύοντα, 10 μόνον ὑπὲρ βρώ-
 μασι καὶ πόμασι, καὶ διαφόροις
 βαπτισμοῖς, καὶ δικαιώμασι σαρκὸς,

4 Which had the Golden
 Censer, and the Ark of the Co-
 venant overlaid round about
 with Gold; wherein was the
 Golden Pot that had the Man-
 na, and Aaron's Rod that bud-
 ded, and the Tables of the Co-
 venant:

5 And over it the Cheru-
 bims of Glory shadowing the
 Mercy-Seat: of which we can-
 not now speak particularly.

6 Now * these things being
 thus * order'd, the Priests went
 always into the First Taber-
 nacle, accomplishing * Divine
 Service:

7 But into the Second went
 the Highpriest alone once eve-
 ry year, not without Blood,
 which he offer'd for Him-
 self, and for the Errors of the
 People.

8 The Holy Ghost this fig-
 nifying, that the Way into the
 * Holy of Holies was not yet
 made manifest, while as the
 First Tabernacle was yet stand-
 ing:

9 Which * Figure belongs
 to the present time; in which
 * are offer'd both Gifts and Sa-
 crifices, which * cannot make
 him that * do's the Service Per-
 fect, as pertaining to the Con-
 science;

10 Which * stands only in
 Meats and Drinks, and divers
 Washings, and Carnal Rites

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being esteem'd a Place of Greater Sanctity than the Former :) 4 Which had the Golden Censer, and the Ark of the Covenant overlaid round about with Gold; wherein, viz. the Ark was the Golden Pot that had the Manna, and Aaron's Rod that budded, and the Tables of the Covenant, i. e. on which was writ the Mosaick or Legal Covenant: 5 and over it, viz. the Ark the Cherubims of Glory (i. e. the Cherubims, between which the Glory of God was wont to appear, and is said to dwell Psal. 80. 1.) shadowing the Propitiatory or Mercy-seat: of which we cannot now conveniently stand to speak particularly. 6 Now as we have (from v. 2. hitherto) describ'd the Sanctuary appertaining to the First Covenant or the Law, so we proceed to speak next of the other Particular (mention'd v. 1. as) relating to the said First Covenant, viz. its Rites of Divine Service: These Things then, viz. the Two Tabernacles or Parts of the Legal Sanctuary, being thus made and order'd, the Priests went always or every day into the First Tabernacle, accomplishing Divine Service. 7 But into the Second Tabernacle, i. e. the Holy of Holies went the Highpriest Alone Once every year, and that not without Blood, which he there offer'd for Himself first, and then for the Errors, i. e. for the Sins of the People, as proceeded from Ignorance or Infirmary, and were not committed Wilfully and Presumptuously: 8 The Holy Ghost this signifying by the Highpriests going Alone into the Second Tabernacle or the Holy of Holies belonging to the Levitical Sanctuary, that the Way into the True Holy of Holies, i. e. into Heaven was not yet made manifest, while as the First Tabernacle was yet Standing, i. e. while as the First Covenant or the Law was yet in Force, and so the Divine Service properly appertaining thereto was to be perform'd. 9 Which Figure or Typical Signification of the Holy Ghost belongs or continues to the Present Time; in which are still offer'd both Gifts and Sacrifices, which cannot make Him that do's the Service Perfect as pertaining to the Conscience, i. e. which cannot procure for him, that brings the said Gifts and Sacrifices, Perfect Remission, or such as pertains to the Conscience, namely as it is a Remission of Wilfull Sins committed against Conscience, and consequently such a Remission as will administer True Peace of Conscience to the Sincere Penitent, and withall will be accompanied with Grace to withstand such Sins for the future. Such Perfect Remission is not, I say, attainable by the Legal Gifts and Sacrifices, but only a Remission of Errors or Sins and Failings, and that too only as to the Flesh or External Polity of the Jewish State, so as to Free Him that do's the said Legal Service from such Outward Punishments, as otherwise he was by the Law obnoxious to even for Such Errors. 10 And as this is All the Remission attainable by the Legal Service, so it is All that can be Reasonably expected from a Service which stands only in Meats and Drinks, and Divers Washings, and Carnal Rites, i. e. Rites belonging only to the Fleⁿ.

TEXT.

TRANSLATION.

μέχρι καιροῦ διορθώσεως ὅτι κείμενα.
 11 Χειρὸς δὲ ὡς ἀγενομένου ἁρχιε-
 ρεύς τῶν μελλόντων ἁγίων, ἀλλ'
 ἢ μείζονος καὶ τελειότερας σκηνῆς,
 ἢ χειροποιήτης, τέτιςιν, ἢ ταύτης
 τῆς κτίσεως, 12 ὅθεν δι' αἵμα-
 τὸς πλάτων καὶ μόσχων, διὰ δὲ τοῦ
 ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς
 τὰ ἅγια, αἰωνίαν λύτρωσιν ἐρέ-
 μνου. 13 Εἰ γὰρ τὸ αἷμα τῶν
 ζώων καὶ ταύρων, καὶ σποδὸς δαμά-
 λεως ῥυτίττιζον τὰς κεκοινωμένους,
 ἀγιάζει τοὺς τὴν τῆς σαρκὸς καθα-
 ρότητα. 14 Πόσω μάλλον τὸ αἷμα
 τοῦ Χριστοῦ, ὃς ἀλλ' Πνεύματος αἰ-
 νίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ
 Θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν
 ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ
 ζῶντι; 15 Καὶ ἀλλ' τοῦτο ἀλλ' θη-
 κης καινῆς μεσίτης ὅτιν, ὅπως θανά-
 τος γενομένου εἰς ἀπολύτρωσιν ἡμῶν
 τῇ πρώτῃ διαθήκῃ παράβασιν, τὴν
 ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι ἡ
 αἰωνίου κληρονομίας.

impos'd * until the Time of
 Reformation.

11 But Christ being come
 an Highpriest of Good things
 to come, by a Greater and more
 Perfect Tabernacle, not made
 with Hands, that is to say, not
 of this Building;

12 Neither by the Blood of
 Goats and Calves, but by his
 Own Blood he enter'd in once
 into the * Holy of Holies, hav-
 ing obtain'd Eternal Redem-
 ption for Us.

13 For if the Blood of
 * Goats and of Bulls, and the
 Ashes of an Heifer sprinkling
 the Unclean, sanctifies to the
 purifying of the Flesh;

14 How much more shall
 the Blood of Christ, who thro'
 the Eternal Spirit offer'd him-
 self without Spot to God, * pu-
 rify our Conscience from Dead
 works, to serve the Living
 God?

15 And for this Cause he is
 the Mediator of the New * Co-
 venant, that by means of Death
 for the Redemption of the
 Transgressions that were un-
 der the First Covenant, they
 who are call'd, might receive
 the Promise of the Eternal In-
 heritance.

16 Οὐκ

ANNOTATIONS.

† v. 13. c. 9. So All the three most Ancient MSS. Alex. Clerm. and Ger. and
 also the Vulgar Latin and Syriack Interpreters.

† v. 14. By the like Authority is the Common Reading ἡμῶν here chang'd
 into ἡμῶν.

† v. 19.

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or Body, not to the Soul or Conscience, and which indeed were by God at first impos'd only for a Time, even until the Time of Reformation, i. e. till Christ should become our Highpriest, and reform the said Legal Service, by putting an End to its Typical Rites, and substituting a Substantial, True, or Spiritual Service instead of the Ceremonial and External Service of the Law, &c. 11 But now accordingly Christ being come an Highpriest, thro' whose Intercession we obtain Perfect Remission and Grace to entitle Us to the Blessings of Good things to come, viz. of Grace here and Eternal Happiness hereafter, by a Service perform'd in a Greater and more Perfect Tabernacle than the Levitical one, and not made with Hands, that is to say, not of this same sort of Building as is the Levitical Tabernacle, i. e. by executing his Mediatorial Office as our Highpriest in Heaven; 12 neither by the Blood of Goats and Calves, as did the Levitical Highpriests enter into the Typical Holy of Holies here on Earth, but by his Own Blood he enter'd in Once into the True Holy of Holies, having obtain'd Eternal and so Perfect Redemption for Us. 13 For if the Blood of Goats and of Bulls, and the ashes of an Heifer sprinkling the Unclean, i. e. such as had according to the Law contracted any External Uncleaness, Sanctifies to the purifying of the Flesh, i. e. have by the Law so much Sanctity or Virtue, as to take away the said Legal or External Uncleaness; 14 how much more shall the Blood of Christ, who thro' the Eternal Spirit of Holiness being conceiv'd without and ever after preserv'd from Sin offer'd Himself without Spot to God, not for any Sin of his Own but as an Expiatory Sacrifice for Our Sins, purify even Our Conscience from the Guilt of the Greatest Sins, which may be call'd Dead Works, (both as they render'd the Sinner liable to Temporal Death without any Mercy by the Mosaick Law, and also as they still render the Impenitent Sinner, that will not perform the Conditions of the Gospel-Covenant, liable to Eternal Death;) and not only purify our Conscience so as to be Free from the Guilt of Sins past and Repented of, but likewise so as to enable Us for the future by the Grace of the Gospel to serve the Living God? 15 And indeed for this Cause, in reference to Us Hebrews, He, i. e. Christ is the Mediator of the New Covenant, that by means of his Blood (of infinitely more Value than the Blood of Bulls and Goats) shed at his Death, for the Redemption of the Transgressions that were committed by Us Hebrews under the First Covenant, i. e. for to obtain Justification or Pardon even for those our Sins, from which we could not be justified by the Law, they of Us who are call'd and obey the said Call, might receive the Promise of the Eternal Inheritance in Heaven, this Blessing being inseparably annex'd to the other Blessing of Pardon or Justification from Sin.

TEXT.

TRANSLATION.

16 Οπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. 17 Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία· ἐπεὶ μήποτε ἰχύς ὅτε ζῇ ὁ διαθεμὲν. 18 Οθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. 19 Λαληθείσης γὰρ πάσης ἐντολῆς καὶ νόμον ὑπὸ τῷ Μωσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόχων καὶ τράγων μετὰ ὕδατος καὶ εἰς κοκκίνου καὶ ὑσώπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε, 20 λέγων· Τὸ τοῦ αἵματος τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός. 21 Καὶ τὸ σκηνίω δέ, καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε. 22 Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας ἔγνεται ἄφεςις.

23 Ἀνάγκη οὖν καὶ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τέτοις καθαρίζεσθαι· αὐτὰ δὲ καὶ ἐπεράνια κρείττεσι θυσίαις ὡς καὶ ταύταις. 24 Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι

16 For where a Testament is, there must * of Necessity be the Death of the Testator.

17 For a Testament is of force, after Men are dead: * seeing it is of no strength at all, while the Testator liveth.

18 * Whence neither the First Testament was dedicated without Blood.

19 For when Moses had spoken every * Precept of the Law to all the People, he took the Blood of Calves and of Goats with Water and Scarlet-wool and hyssop, and sprinkled both the Book and all the People,

20 saying: This is the Blood of the Testament, which God hath enjoyn'd unto you.

21 Moreover he sprinkled likewise with Blood, both the Tabernacle, and all the Vessels of the Ministry.

22 And almost all things are by the Law * purified with Blood; and without shedding of Blood is no Remission.

23 It was therefore necessary, that the Patterns of things in the Heavens should be purified with these; but the Heavenly things themselves with Better Sacrifices than these.

24 For Christ is not enter'd into the * Holy of Holies made with Hands, which is the Figure of the True; but into Heaven it self, now to appear

ANNOTATIONS.

† v. 19. It being every where else in this Epistle writ without an υ, it should be so doubtless here.

v. 28.

TEXT.

TRANSLATION.

τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν.
25 Οὐδ' ἵνα πολλάκις προσφέρῃ
ἑαυτὸν, ὡς ὁ ἀρχιερεὺς εἰσέρχε-
ται εἰς τὰ ἅγια καὶ ἑναιαυτὸν ἐν αἵ-
ματι ἀλλοτρίῳ. 26 (Ἐπεὶ ἔδει αὐτὸν

in the Presence of God for Us:
25 Nor yet that he should
Offer himself often, as the High-
priest enters into the * Holy of
Holies, every year with the
Blood of others:

26 (For then must he often
πολλάκις

PARAPHRASE.

16 And this mention of Christs being the Mediator of the New Co-
venant, that by means of his Death he might redeem Us, makes way
for considering the said Covenant under the Notion of a Testament. It
was therefore requisite in this respect also that Christ should dy, for
asmuch as where a Testament is, there must of Necessity be the Death
of the Testator. 17 For a Testament is of force, after Men are dead;
seeing it is of no Strength, while the Testator liveth, and so may
change it. 18 Whence, in allusion to the Death of Christ as Testator
of the New Testament, neither the First Covenant as being Typical of
the New Covenant, now consider'd as the Testament of Christ, was de-
dedicated without Blood denoting the Death of the Testator. 19 For
when Moses had spoken every Precept of the Law to All the People,
he took the Blood of Calves and of Goats with Water and Scarlet-
wooll and hyssop, and sprinkled both the Book and all the People,
20 saying: This is the Blood of the Testament, which God has en-
joyn'd unto you. 21 Moreover he sprinkled likewise with Blood,
both the Tabernacle, and All the Vessels of the Ministry. 22 And
almost All things are by the Law purified with Blood; and without
shedding of Blood is no Remission, namely in allusion to the Death of
Christ, who by the shedding of his Blood should obtain Perfect Remission
for Us.

IV.
The Gospel is
consider'd as the
Testament of
Christ: as it is
observ'd, how
this was typified
under the Law,
by sprinkling
with Blood the
Book &c.

23 It was therefore (viz. on account of the Typical signification of the
Legal Rites) necessary, that those things which related to the Legal
Service, as being only the Patterns of things to be transacted in the Hea-
vens by Christ, should be purified with these Sacrifices of Bulls and
Goats; but the Heavenly things themselves, i. e. such things as relate
to our Heavenly state should be purified with Better Sacrifices than these,
viz. the Sacrifice of Christ. 24 I say, the Heavenly things themselves:
for Christ is not enter'd into the Holy of Holies made with Hands,
which is the Figure of the True, but into Heaven itself, now to ap-
pear in the Presence of God for Us. 25 Nor yet is it necessary, that
He, i. e. Christ should enter often into Heaven, and there offer himself
often, as the Levitical Highpriest enters into the Holy of Holies every
year with the Blood of others, viz. of Bulls and Goats: 26 (for then
must

V.
The Excellency
of the Gospel a-
bove the Law is
further insisted
on, in respect of
Perfect Remission,
and prov'd from
Christs being of-
fer'd but Once,
whereas the Le-
gal Great Expia-
tion was Yearly
repeated; as also
from Psal. 40.

TEXT.

TRANSLATION.

πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου·) νῦν δὲ ἅπαξ ὅτι σωτελεία τῶν αἰώνων, εἰς ἀτέτησιν ἁμαρτίας ἡμετέρας αὐτῆς πεφοδμερώλια. 27 Καὶ κατ' ὅσον ἀποκείται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τῆτο κρίσις. 28 Οὕτως ἡ ὁ Χριστὸς ἅπαξ προσεχθεὶς εἰς τὸ πολλῶν ἀνελεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεταί τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. Κεφ. ι'. Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, καὶ ἐν αὐτῇ ταῖς αὐταῖς θυσίαις, ἀς προσφέρουσιν, εἰς τὸ διηνεκές ὁδεποῖε διώαται τῆς προσερχομένης τελειώσαι. 2 Ἐπεὶ ἔκ ἀν' ἐπαύσαντο προσφερόμεναι; διὰ τὸ μηδεμίαν ἔχειν ἐπὶ συνείδησιν ἁμαρτιῶν τῆς λατρεύοντα, ἅπαξ κεκαθαρμένους. 3 Ἀλλ' εἰ αὐταῖς ἀνάμνησις ἀμάρ-

have suffer'd since the foundation of the World) but now in the end of the * Worlds has he appear'd to put away Sin by the Sacrifice of Himself.

27 And as it is appointed unto Men Once to Dy, but after this the Judgment:

28 So also Christ was Once offer'd to bear the Sins of Many, and unto them that look for him shall he, * without offering Himself any more to Death for Sin, appear the Second time unto Salvation.

Chap.X. For the Law having a Shadow of the Good things to come, not the very Image of the things, can never with those Sacrifices, which they * offer year by year, make the Comers thereunto Perfect for ever.

2 For then would they not have ceas'd to be offer'd? because that the Worshipers once purg'd, should have had no more Conscience of Sins.

3 But in those Sacrifices there is a Remembrance again

ANNOTATIONS.

† v.28. So *Alex. Clerm. Ger.* with many other MSS. and also *Vulg. Lat. Version.*

(e) This seems to be the most easy Exposition of this Phrase. See Note (i) Sect. I. and *Matt.* 24. 3. and *1 Cor.* 10. 11.

(f) We are expressly taught in this very Epistle *Ch.* 2. 9. that Christ *tasted Death for Every Man*; when therefore it is here said, that *Christ was Once offer'd to bear the Sins of Many*, thereby is to be understood, not that Christ was once offer'd to bear the Sins only of some Certain Persons, but that he was offer'd for the Sins of the Whole World, tho' Wicked Men by their Impenitence lay not hold of this Benefit, and so it comes to pass, that Christ *Actually* bears the Sins only of *Many*, viz. of Such only as believe and obey the Gospel, and so actually enjoy the Benefit of Christ's Oblation; according to *Hebr.* 5. 9.

(g) The Reading this by way of Interrogation, renders it very pertinent to the Discourse the Apostle is upon here: for Such an Interrogation amounts to

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must he often have suffer'd since the foundation of the World) but now (e) in the End or Consummation of the Worlds, i. e. of the several Ages that were to be before the World or Age to come, i. e. before the Gospel State, otherwise call'd the Fulness of Time, has he appear'd to put away Sin by the Sacrifice of Himself once offer'd on the Cross. 27 And herein Christ resembles other Men; for as it is appointed unto Men Once to Dy, but after this comes the Judgment to a State of Eternal Duration without Dying any more: 28 So also Christ was Once offer'd to bear the Sins of (f) Many, viz. All such as should obey the Gospel, and unto them that thus in Obedience look for Him shall He, without offering himself any more to Death for Sin, appear the Second Time unto, i. e. in order to their Eternal Salvation: It was said (v. 25.) that it is not Necessary that Christ should offer himself often, as the Levitical Highpriest enters into the Holy of Holies every year with the Blood of others. Chap. X. For the Law is indeed to be look'd on as having only a Shadow of the Good things to come. i. e. of the Spiritual Blessings, which are Future both in respect of the Law and also of this Life, and not the Very Image, i. e. not so much as a just Resemblance of the things. Whence tho' the Law was design'd to be Typical of the Gospel, yet this must be understood, not in the strictest Sence, but with some Latitude of Difference; Particularly as to the Case before Us: Altho' the Legal Sacrifices were Types of the Sacrifice of Christ, yet are they to be esteem'd rather as Shadows than Very Images or Just Resemblances thereof; for they differ in this, that, whereas Christ by One offering of Himself (v. 14) has perfected for ever them that are Sanctified, on the contrary the Law can never with those Sacrifices, which they, viz. the Legal Highpriests offer year by year, make the Comers thereunto (i. e. to the Legal Service or Sacrifices) Perfect for ever. 2 For (g) then (I ask) would they not have ceas'd to be offer'd any more then Once? because that the Worshipers once thus purg'd, i. e. having once obtain'd Perfect Remission by the said Sacrifices, should have had no more Conscience of Sins, i. e. should have been no more Conscious of the Guilt of those Sins, of which they had thus obtain'd Perfect Remission. 3 But in those Sacrifices there is a Remembrance again made

A N N O T A T I O N S.

as much as an Assertion, that if the Law did by its Sacrifices make the Comers thereunto Perfect for ever, then the said Sacrifices would have ceas'd to be offer'd any more than Once. For want of thus Pointing it, some Criticks and Commentators have been much puzzled to make this Clause consistent with the Apostle's Discourse, and in order hereto have been forced to suppose herein to be an Error in the Copies, and that ~~on~~ should be omitted. But there is no need for such Supposition, it being altogether Unwarrantable, as being contrary to the Agreement of the most Ancient MSS.

TEXT.

TRANSLATION.

πῶν καὶ ἐνιαυτὸν. 4 Αδυνάτον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. 5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει· Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατήρπισω μοι. 6 Ολοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. 7 Τότε εἶπον· Ἰδοὺ ἤκω (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) τὴν ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. 8 Ἀνώτερον λέγων· Οὐκ θυσίαν καὶ προσφορὰν καὶ ολοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, ὅδὲ εὐδόκησας· (αἵπνες καὶ τὸν νόμον προσφέρουσαι.) 9 τότε εἶρηκεν. Ἰδὲ ἤκω τὴν ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον γένη. 10 Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν † διὰ τῆς προσφορᾶς τῆς σώματος τῆς Ἰησοῦ Χριστοῦ ἐφάπαξ. 11 Καὶ πᾶς μὲν † ἀρχιερεὺς ἔστηκε κατ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵπνες ὅδε ποτε δύναται ἀφαιρεῖν ἁμαρτίας. 12 † Οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ. 13 Τὸ λοιπὸν ἐκδεχόμενοι, ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

made of Sins every year.

4 For it is not possible, that the Blood of Bulls and of Goats should take away Sins.

5 Wherefore when he comes into the World, he saith: Sacrifice & offering thou wouldst not, but a Body hast thou prepared Me.

6 In Burnt-offerings and *offering for Sin thou hast had no pleasure.

7 Then said I: Lo, I come (in the Volume of the Book it is written of Me) to do thy Will, O God.

8 Above when he had said: Sacrifice and Offering, and Burnt-offerings, and Offering for Sin thou wouldst not, nor hadst pleasure therein, (which are offer'd by the Law)

9 Then said he, Lo, I come to do thy Will, O God. He taketh away the first, that he may establish the Second.

10 By the which Will we are sanctify'd, thro' the offering of the Body of Jesus once for all.

11 And every * Highpriest stands every Day of Expiation ministring, and offering oftentimes the same Sacrifices, which can never take away Sins.

12 But this Man, after he had offer'd one Sacrifice for Sins, for ever sat down on the Right hand of God;

13 From henceforth expecting, till his Enemies be made his Footstool.

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P A R A P H R A S E.

made of the Same Sins past every year; which is a manifest Argument that by the said Sacrifices is not attainable Perfect Remission. 4 For indeed it is not possible according to Reason or the Nature of things, that the Blood of Bulls and of Goats should be of such Value as perfectly to take away the Guilt of Sins. 5 Wherefore when He comes into the World, he saith, i. e. When the Psalmist speaks (Psal. 40. 6, &c.) prophetically of Christ's Coming into the World, he represents Christ as saying to God the Father: Sacrifice and Offering, which are offer'd by the Law, thou wouldst not accept of for a Perfect Expiation of Sins, but a Body hast thou prepar'd Me, by the Crucifixion whereof I should offer my self a Sacrifice, which should make Perfect Expiation for the Sin of the World. 6 In the Legal Burnt-offering and Offerings for Sin thou hast had no Pleasure, i. e. thou didst not institute them as if they were Acceptable to thee on any account of their Own, but only as Typical of the Sacrifice of my Body. 7 Then said I: Lo, I come (as in the Volume of the Book of the Sacred Scriptures it is written of Me) to do thy Will, O God, in making Perfect Expiation for the Sin of the World by the Sacrifice of my self on the Cross. 8 Now here it is observable to the Case before Us, that Above when he had said: Sacrifice and Offering, and Burnt-offerings, and Offering for Sin thou wouldst not, nor hadst pleasure therein, (namely, those Sacrifices &c. which are offer'd by the Law) 9 then said he: Lo, I come to do thy Will, O God: Whereby he evidently takes away the First, viz. the Legal Sacrifices, that he may establish the Second, viz. the Sacrifice of his own Body. 10 And these words are particularly observable, viz. I come to do thy Will: by the which Will, namely it is, that We are sanctified thro' the Offering of the Body of Jesus Once for All. 11 And whereas from the forecited Passage in the Psalms it is evident, that the Sacrifice of Christ's Body is preferr'd by God to All the Legal Sacrifices, so it is evident that the Legal Sacrifices did not, but the Sacrifice of Christ's Body do's take away the Guilt of Sin even as to the Conscience, inasmuch as every Highpriest according to the Law stands every day of the Great Expiation Minist'ring and offering oftentimes the Same Sacrifices, which being the Sacrifices of Bulls and Goats can never be of Value sufficient to take away the Guilt of Sins, as to the Conscience: 12 but this Man, i. e. Christ, after he had offer'd one Sacrifice for Sins by being once Crucified, as having by the said One Sacrifice of Himself made Perfect Expiation for the Sins of Mankind, and entirely fulfill'd the Will of God therein, for ever sat down on the Right hand of God; 13 from henceforth expecting till his Enemies, viz. Sin and Death &c. be made his Footstool. 14 For

A N N O T A T I O N S.

† v. 11. c. 10. So Alex. MSS. and others, as also Syriack Version, &c.

I

(a) It

TEXT.

TRANSLATION.

14 Μία ᾧ προσφορᾷ τελελείωκεν εἰς
τὸ διηνεκές τὰς ἁγιαζομένους. 15 Μαρ-
τυρᾷ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον
μὲν ᾧ τὸ εἰρηκέναι. 16 Αὕτη ἡ δια-
θήκη, ἣν διαθήσομαι πρὸς αὐτοὺς μὲν
ταῖς ἡμέραις ἐκείνας, λέγει Κύριος. δι-
δὼς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ
ἐπὶ τῶν ἀφανοίων αὐτῶν ἐπιγράψω αὐ-
τούς. 17 καὶ τὰ ἁμαρτιῶν αὐτῶν καὶ
τὰ ἀνομιῶν αὐτῶν ἐμὴ μνησθῶ ἐπὶ.
18 Ὅπως δὲ ἄφεσις τέτων, ἔκ ἐπὶ
προσφορᾷ αὐτῶν ἁμαρτίας.

19 ἔχοντες οὖν, ἀδελφοί, παρ-
ρησίαν εἰς τὴν εἰσοδὸν τῆς ἁγίας
ἐν τῷ αἵματι Ἰησοῦ, 20 ἣν ἐνε-
καίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ
ζῶσαν, διὰ τοῦ καθαπετάσματος,
τετέστι, τῆς σαρκὸς αὐτοῦ. 21 Καὶ
ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ.

22 προσφ-

14 For by one offering he
has perfected for ever them,
that are sanctified.

15 Whereof even the Ho-
ly Ghost is a Witness to Us:
for after that he had said;

16 This is the Covenant,
that I will make with them
after those days, saith the Lord:
I will put my Laws into their
Hearts, and in their minds will
I write them.

17 *He adds,* And their Sins
and Iniquities will I remember
NO MORE.

18 Now, where Remission
of these is, there is no more of-
fering for Sin.

19 Having therefore Bre-
thren, * Liberty to enter into
* the Holy of Holies by the
Blood of Jesus;

20 * Having a new and liv-
ing Way, which he has * new
made for us, thro' the Vail,
that is to say, his Flesh.

21 And having a * Great
Priest over the House of God:

PARAPHRASE.

14 For by One Offering of Himself he has perfected for ever (i.e. he
has made Perfect Expiations of Sins, so as to take away the Guilt of
them for ever even as to the Conscience, in behalf of) them that are
Sanctified, i.e. obey the Gospel and so become entitled to the Benefits of
his Death. 15 Whereof even the Holy Ghost is a Witness to Us in
the Prophecy of Jeremiah aforecited. For after that he had there said:
16 This is the Covenant that I will make with them after those days,
saith the Lord: I will put my Laws into their Hearts, and in their
Minds will I write them. 17 *He then adds as the Close of All;* And
their Sins and Iniquities will I remember NO MORE. 18 Now, where

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where *Such Perfect Remission* of these, viz. *Sins* is, as to remember them *NO MORE*, there is no more need of Offering for Sin.

S E C T I O N VI.

The Apostle having in the foregoing Part of this Epistle largely shewn the Excellency of the Christian Religion above the Jewish, he takes up the remaining Part of the Epistle in drawing such Inferences and making such Exhortations (grounded on the said Inferences) as are proper to the Design of the Epistle.

12 Having therefore, as appears from what has been said, Brethren, a Liberty (which the Jews have not, it being not allow'd by the Law to Any of them, but only their Highpriest to enter into their Holy of Holies, whereas we have Liberty) to enter into the True Holy of Holies, i. e. Heaven it self by the Blood of Jesus; 20 Having a New and Living Way into this Holy of Holies (New, in respect there was no Entrance thereinto, till our Fore-runner Christ first enter'd and so open'd the Way for Us; Living, in that Our Walking therein consists in True Spiritual Holiness of Life, not in the Observance of the Dead Letter or External Rites of the Law, and also terminates in Life Eternal: having I say, such a New and Living Way) which (the First way that was open'd, being shut or stopt up by the Fall of Adam) He, i. e. Christ the Second Adam was (a) New made or anew open'd for Us thro' the Vail, that is to say, his Flesh or Body, by dying wherein on the Cross Christ passed from this World or the Earth, typified by the First Tabernacle, to the other World or Heaven, typified by the Second Tabernacle; and also thereby made Death to be to All such as dy in Him, no other than a like Passage thro' the Vail of the Flesh from the First to the Second Tabernacle, from Earth to Heaven: 21 And lastly having such a Great Priest, not only Great in Dignity, in which respect alone the Levitical Highpriest was Greater than the other Priests, but also Great in Power, being a King, as well as Priest, and as such sat down on the Right hand of the Majesty on high; having, I say, such a Great Priest over the House of God, which House of God is now
the

I.
From the Consideration of Perfect Remission being attainable by the Gospel, and so a Way open'd for True Believers into Heaven, the Apostle encourages the Hebrews to Persevere in the Christian Faith.

A N N O T A T I O N S.

(a) It is certain that the Primary Signification of *ἐνκαινίζω* is to make New or Renew or Restore; and that it signifies to Dedicate or Consecrate only in a Secondary Sense. Wherefore since the Primary Signification is very Applicable to the Apostle's Purpose, it ought I think to be prefer'd; especially since the Other signification is not so Apparently applicable.

TEXT.

TRANSLATION.

22 προσερχόμεθα μὲν ἀληθινῆς καρ-
 δίας ἐν πληροφύᾳ πίστεως, ἑρρο-
 πισμένοι ταῖς καρδίαις ὑπὸ συνειδήσεως
 πονηρᾶς, καὶ λευκωμένοι τὸ σῶμα ὕδατι
 καθαρῷ. 23 Κατέχωμεν τὴν ὁμολο-
 γίαν τῆς ἐλπίδος ἀκλινῇ· (πιστὸς γὰρ ὁ
 ἐπαγγελισμένος.) 24 Καὶ κατανοῶ-
 μεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης
 καὶ καλῶν ἔργων. 25 μὴ ἐγκατα-
 λείποντες τιτὸν ὑπομιμνήσκοντες ἑαυτῶν,
 καθὼς ἔθος ποίει, ἀλλὰ ὁδὸν καλεῖ-
 τε· καὶ ὅσῳ μᾶλλον, ὅσω βλέπετε
 ἐγγίζουσιν τὴν ἡμέραν.

26 Εὐσπίως γὰρ ἁμαρτανόντων
 ἡμῶν μετὰ τὸ λαβεῖν τιτὸν ὑπὸ γνῶ-
 σιν τῆς ἀληθείας, οὐκ ἐπὶ περὶ ἁ-
 μαρτιῶν ἀπολείπειται θυσία. 27 φο-
 βερὰ δὲ τις ἐκδοχὴ κρίσεως, καὶ πυ-
 ρὸς ζήλου, ἐσθὲν μέλλοντος τῆς
 ὑπεναντίως. 28 Αἰσθάνσας τις νό-
 μον Μωσέως, χωρὶς οἰκτιρμῶν ὑπὸ
 δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει·
 29 πόσῳ (δοκεῖτε) χείρονος ἀξιωθή-
 σεται πτωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ
 καταπατήσας, καὶ τὸ αἷμα τῆς διαθή-
 κης κοινὸν ἡγισάμενος, ἐν ᾧ ἡγάσθη,

22 Let us draw near with
 a true Heart, in full Assurance
 of Faith, having our Hearts
 sprinkled from an Evil Con-
 science, and our Bodies wash'd
 with pure Water.

23 Let us hold fast the Pro-
 fession of our * Hope without
 wavering, (for He is Faithfull
 that promis'd)

24 And let us consider one
 another, to provoke unto Love
 and Good Works :

25 Not forsaking the As-
 sembling of our selves toge-
 ther, as the manner of some is,
 but exhorting one another :
 and so much the more, as ye
 see the Day approaching.

26 For if we Sin Wilfully
 after that we have receiv'd the
 Knowledge of the Truth, there
 remains no more Sacrifice for
 Sins :

27 But a certain fearfull
 Looking for of Judgment, and
 fiery Indignation, which shall
 devour the Adversaries.

28 He that despis'd Moses
 Law, died without Mercy, un-
 der two or three Witnesses :

29 Of how much sorer pu-
 nishment (suppose ye) shall
 he be thought worthy, who has
 trodden under foot the Son of
 God, & has counted the Blood
 of the Covenant, wherewith
 he was sanctified, an Unholy

ANNOTATIONS.

(aa) From what is here said, it is evident that by being Sanctified is not
 meant being made Holy so, as not to be Liable to fall back again into a State
 of Unholiness. Nay the Apostle is here plainly speaking of One, who being
 Sanctified

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the Church: 22 On these Considerations let us draw near to God with a True Heart, in full Assurance of Faith, that our Service thus perform'd with a True Heart or Sincerity shall now be Accepted by God, and Our selves shall hereafter enter into the True Holy of Holies, or shall be admitted into Heaven; having our Hearts sprinkled by the Blood of Christ from the Accusations or Guilt of an Evil Conscience, and Our Bodies wash'd with the Pure, i. e. Purifying Water of Baptism, and consequently being thus truly purified from All Uncleaness of Sin, which otherwise might justly make Us Afraid to draw near to God.

23 Let us hold fast the Profession of Our Hope without wavering, (for he is Faithfull that promis'd, and We shall not hope in Vain, if we do our Duty) 24 And let us consider one another as Members of the same Body, to provoke one another by our own Examples unto Love and Good Works, i. e. Works of Charity: 25 Not forsaking the Assembling of Our selves together, as the manner of Some is, who, for fear of Persecution from the Unbelieving Jews, withdraw from the Christian Assemblies; but exhorting one another to persevere in the Publick Profession of our Hope by continuing to Assemble together, and so much the more Encouragement is there thus to Exhort one another, as ye see the Day of Vengeance on the Unbelieving Jews approaching.

26 Let us, I say, hold fast our Profession, (v. 23.) not forsaking the Christian Assemblies, (v. 25.) especially not Renouncing Christianity and returning to Judaism: For if we Sin Wilfully by thus Wilfully Apostatizing from the Christian to the Jewish Religion, after that We have receiv'd the Knowledge of the Truth, i. e. the True or Christian Religion, there remains no more Sacrifice for Sins, i. e. there is left no other Sacrifice for Sin, but that of Christ which we reject by such our Apostacy: 27 and consequently there remains nothing for such Apostates, but a certain fearfull Looking for of Judgment, and Fiery Indignation, which shall devour the Adversaries of Christ. 28 You know that He that despis'd Moses Law by Wilfully and Presumptuously Sinning against it, particularly by Apostatizing from it to Idolatry, died without Mercy, under, i. e. upon the Evidence of two or three Witnesses. 29 Of how much sorer Punishment (suppose ye then) shall he be thought worthy, who by Apostacy from Christianity has in effect troden under foot Christ Himself, who is no Less a Person than the Son of God, and has counted the Blood of the New Covenant, wherewith He upon his Profession of Christianity was (aa) Sanctified for that time, and conditionally, viz. on the Condition of Perseverance, an Unholy thing, i. e. as no other than the Blood of One who was justly put to Death as a Male-

II.
The Apostle as a further Motive to Perseverance, sets before them the woful Consequences of Apostacy.

A N N O T A T I O N S.

Sanctified by Baptism, actually falls back into a State of Sin, and so becomes Unholy.

TEXT.

TRANSLATION.

καὶ τὸ Πνεῦμα τῆς χάριτος οἰκο-
δοῦναι; 30 Οἶδαμεν γὰρ τὸν εὐ-
λόγητον. Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταπο-
δώσω, λέγει Κύριος. Καὶ πάλιν
Κύριος κρινεῖ τὸ λαὸν αὐτοῦ. 31 Φο-
βερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ
ζώντος.

32 Αναμνήσκεισθε δὲ ταῖς πρό-
τερον ἡμέραις, ἐν αἷς φωτισθέντες πολ-
λὴν ἀθλήσιν ὑπομείνατε παθημά-
των. 33 Τὸ μὲν, ὀνειδισμοῖς τε
καὶ θλίψεσι θαυμάσιοι. Τὸ δὲ,
κοινωνοὶ τῶν οὕτως ἀναστροφολύτων γε-
νηθέντες. 34 Καὶ γὰρ τοῖς † δε-
σμίοις συνεπαθήσατε, καὶ τὴν ἀρπα-
γὴν τῶν ὑπαρχόντων ὑμῶν μετὰ
χαρᾶς προσεδέξασθε γνώσκοντες ἔχειν
† ἑαυτῶς κρείττονα † ὑπαρξίν καὶ μέ-
νουσαν. 35 Μὴ ἀποβάλητε οὖν
τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μι-
σθαποδοσίαν μεγάλην.

36 Ὑπομονῆς γὰρ ἔχετε χρεῖαν
ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες,
κομίσητε τὴν ἐπαγγελίαν. 37 Ἐπὶ
γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος
ἔξει καὶ οὐ χροنیει. 38 Ὁ δὲ δι-
καιοὺς † μὴ ἐκ πίστεως ζήσεται. καὶ ἐὰν

thing, and has done Despite
unto the Spirit of Grace?

30 For we know him that
has said: Vengeance belongs
unto Me; I will Repay, saith
the Lord. And again, The
Lord shall judge his People.

31 It is a Fearfull thing to
fall into the hands of the Liv-
ing God.

32 But call to remembrance
the former days, in which, af-
ter ye were illuminated, ye en-
dur'd a great * conflict of Suf-
ferings:

33 Partly, whilst ye were
made a Gazing-stock, both by
Reproaches and Afflictions;
and partly, whilst ye became
Companions of them that were
so used.

34 For ye had a * Fellow-
feeling with * those in Bonds,
and took joyfully the Spoiling
of your Goods, knowing that
ye have a Better and enduring
Substance.

35 Cast not away therefore
your * Free Profession, which
has great Recompence of Re-
ward.

36 For ye have need of Pa-
tience; that after ye have done
the Will of God, ye might re-
ceive the Promise.

37 For yet a * very little
while, and he that cometh, will
come, and will not tarry.

38 Now my * Righteous one
shall live by Faith: * and if

ἡ πόσις.

ANNOTATIONS.

† v. 34. So Alex. Clerm. &c. MSS. Vulg. Latin and Syriack Versions &c.
† Ibid. So Alex. Vulg. Syr. &c. † Ibid. So Alex. Clerm. Ger. Vulg. Ethiop.
† v. 38.

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a Malefactor, and has done Despite unto the Spirit of Grace in rejecting the Gospel, and all other Means of Grace accompanying it, whether Outward, as Miracles and other Gifts of the Holy Spirit, or Inward, as his Good Motions and Suggestions, &c. 30 For we know him that has said, i. e. Moses that introduces God saying: Vengeance belongs unto Me; I will certainly Repay my Adversaries, saith the Lord. (Deut. 32. 35.) And again, (v. 36.) The Lord shall judge the Cause of his People, so as certainly to avenge them of their Enemies in his due Time. 31 In a word, consider I beseech you, that it is a much more Fearfull thing to fall into the Hands of the Living God, who as Such can Eternally punish Us, than to fall into the Hands of our Persecutors, who are but Mortal Men.

32 But, as another Motive to Perseverance, call to Remembrance the Former days, in which, after ye were illuminated, i. e. baptiz'd into the Faith, ye courageously endur'd a Great Conflict of Sufferings: 33 partly, whilst ye were made your selves a Gazing-Stock, or as a Publick Shew on a Theatre, both by Reproaches and Afflictions; and partly, whilst ye became Companions of them that were so used. 34 For ye had a Fellow-feeling with those in Bonds, and took joyfully the Spoiling of your Goods, knowing that ye have a Better and Enduring Subtance, namely in Heaven. 35 Seeing then this Consideration of your having a Better and Enduring Substance in Heaven, was deservedly of Weight enough to encourage you at the first becoming Christians Openly and Freely to Profess your selves Such, and seeing the same Consideration still holds Good, and not only so, but you will lose the Benefit of What you have Formerly done and suffer'd, except you Persevere; Cast not away therefore your Free and Open Profession of your Faith, which has Great Recompence of Reward, if persever'd in; for with the Mouth Confession is made unto Salvation, Rom. 10. 10.

36 For further you were taught from the first, that thro' Tribulation we must enter into the Kingdom of God, and consequently that All Christians, and so ye in particular have need of Patience, that after ye have done the Will of God, in patiently undergoing such Afflictions, as he shall see fit to lay upon you, ye might receive the Promise of being Rewarded. 37 For that Christianity is a State of Faith and Hope, and not of Receiving the Promises presently, may be learnt from the Vision of Habakkuk relating to the Time of Christianity, where (Ch. 2. 3, 4.) it is said, Yet for a Time; which being said so long ago, I may now say: Yet a very Little while, and he, i. e. Christ that cometh to Reward your Patience, and Punish your Persecutors, will come and will not tarry. 38 Now my Righteous one shall live by Faith; and if he draw

III.
And also minds them, that they had the same motives still, as at first, to Believe; intimating withall, that without Perseverance All that they had hitherto done and suffer'd, would be of No Advantage to them.

IV.
The Apostle puts them in mind of the Nature of the Gospel or Christianity, and that the State of a Christian is a State of Faith, not of Actual Possession.

A N N O T A T I O N S.

† v. 38. So Alex. Vulg. and LXX. &c. And *δικαίος μὲν* answers to *ψυχὴ μὲν*.

† v. 4.

TEXT.

TRANSLATION.

ὑποσείληται, ὅκ εὐδοκεῖ ἡ ψυχὴ
 μὴ ἐν αὐτῷ. 39 Ἡμεῖς δὲ ὅκ
 ἐσμέν ὑποσολῆς εἰς ἀπώλειαν, ἀλ-
 λὰ πίστεως εἰς σωτηρίαν ψυχῆς.
 Κεφ. ια'. Εἰ δὲ πίστις, ἐλπίζομέ-
 νων ὑπόστασις, πραγμάτων ἔλεγ-
 χος ὃ βλεπομένων.

2 Ἐν ταύτῃ γὰρ ἐμαρτυρήθη-
 σαν οἱ πρεσβύτεροι. 3 Πίστις νο-
 ῶμεν κατηρτίσθαι τὰς αἰῶνας ῥή-
 ματι Θεοῦ, εἰς τὸ μὴ ἔκ φαινο-
 μένων τὰ βλεπόμενα γεγονέναι.

4 Πίστις πλείονα θυσίαν Ἀβὲλ
 ὡς Κάιν προσήνεκε τῷ Θεῷ, δι' ἧς
 ἐμαρτυρήθη ὅτι δίκαιος, μαρτυρῶντος
 ὅτι τοῖς δώροις αὐτοῦ τῷ Θεῷ. καὶ δι'
 αὐτῆς ἀποθανὼν † λαλεῖ.

he draw back, my Soul shall
 have no Pleasure in Him.

39 But we are not of them,
 who draw back unto Perdi-
 tion; but of them who *have
 Faith unto the Saving of the
 Soul.

Chap. XI. Now Faith is the
 Substance of things hoped for,
 the Evidence of things not
 Seen.

2 For by it the Elders ob-
 tain'd a Good * Testimony
 from God.

3 Thro' Faith We under-
 stand, that the Worlds were
 fram'd by the Word of God,
 so that things which are seen,
 were not made of things which
 * did appear.

4 By Faith Abel offer'd un-
 to God a more Excellent Sa-
 crifice than Cain, by which he
 obtain'd * Testimony, that He
 was Righteous, God testifying
 of his Gifts; and by it He be-
 ing dead, yet speaketh.

5 Πίστις

ANNOTATIONS.

† v. 4. c. xi. So Alex. Vulg. Syr. &c.

(b) I here change the Expression in our Translation, *Who Believe*, into *Who have FAITH*, that so there may the more clearly be seen the Connexion of this Verse, both with the former, wherein the Apostle cites those Words of *Habakkuk*, *My Righteous One shall live by FAITH*, and also with the next Chapter following: *Now FAITH is the Substance &c.*

(c) That *We* must be taken in the Sense given in the Paraphrase, seems requisite, because otherwise this vers. 3. comes in very Abruptly and Improperly between v. 2, and 3. For v. 2. the Apostle observes and as it were proposes to shew, that it was by Faith, that the *Elders* obtain'd a Good Testimony. And agreeably thereto he proceeds to shew v. 4. the same particularly with respect to the most Celebrated *Elders*. What Connexion then can V. 3. have either with v. 2, or 4. if it be understood only of Those that then were Alive, and were *Not Elders*. Whereas if by *We* the Apostle is understood to denote, not only the Faithfull then Alive, but in general the Whole Multitude of the Faithfull from the very Beginning, then the Connexion of v. 3. with v. 2, and 4. is very apparent, and what is said v. 3. stands in its Proper place. In v. 2. the Apostle

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P A R A P H R A S E.

draw back from the Faith at any time for fear of Persecution, my Soul shall have no Pleasure in Him. 39 But we (*I hope*) are not of them, who draw back unto Perdition; but of them who have (*b*) Faith unto the Saving of the Soul. Chap. XI. Now, if we are of them that have Faith: we know that Faith in the very Notion of it is the Substance, Ground, or Confident expectation of things hop'd for, not enjoy'd at present; it is the Evidence of things not seen; (*for what a Man sees, why do's He yet Believe? i. e. a Man can't be said to Believe that as certainly coming to pass, which he actually Sees Already come to pass:*) and therefore, if We are of the Number of the Faithfull, we thereby profess our Selves to be Such, as do not actually Enjoy, but only as yet Hope for the Good things promised in the Gospel; Such as do not already see the said Promises fulfill'd, but have the Strongest Evidence that they will be certainly fulfill'd in God's good time: and the like is to be understood in the like Cases.

2 For All the Just thro' the several Ages of the World have become Acceptable to God thro' Faith; and consequently No New or Harder thing is requir'd of you, than what has been from the Beginning of the World requir'd of All Pious Persons, who have All been Faithfull in their several Generations: for by it, i. e. Faith the Elders, i. e. the Patriarchs before and after the Flood, obtain'd a Good Testimony from God, left upon Record in the Holy Scripture; as I shall proceed to shew more particularly, as soon as I have observ'd first in general with respect to All the Faithfull that ever have been, now are, or shall be, that it is thro' Faith (*c*) We All in our several Successive Generations understand, that the (*d*) Worlds, i. e. several Parts of the World were fram'd by the Word of God, so that the things of the said Worlds which are seen, were not made of things which did then appear, or had any Existence afore, but Originally out of Nothing.

V.
All Pious Men
have become Ac-
ceptable to God
by Faith.

4 By Faith Abel offer'd unto God a more Excellent Sacrifice than that of Cain, by which Faith he obtain'd Testimony, that he was Righteous, God testifying of his Gifts being Acceptable to him, and by it, i. e. his Faith He being dead yet speaketh, i. e. as it were declares that God is a Rewarder of the Righteous, tho' they are persecuted even to Death for their Righteousness.

VI.
For Instance,
Abel.

5 By

A N N O T A T I O N S.

Apostle asserts that the Elders by Faith obtain'd a Good Testimony. Then v. 3. he proves this first in general, that it was by Faith, that All the Faithfull in former Ages, as well as Those then living, Both which he comprehends under We as belonging to One and the Same Society, did believe the Creation of the World out of Nothing. Then v. 4. he begins to shew particularly, how Abel obtain'd a Good Testimony by Faith; and so proceeds to others.

(*d*) It has above in Note (*i*) of Sect. I. been observ'd, that *aiōnes* properly signifies Ages. But now because Whatever do's exist in the Universe of

K

Created

TEXT.

TRANSLATION.

5 Πίστις Ἐνὼχ μετετέθη τῷ μὴ ἰδεῖν θάνατον· καὶ οὐχ εὗρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· ὡς γὰρ τῆς ἁγίας μεταθέσεως μεμαρτύρηται ἐν ἡρεσσηκέναι τῷ Θεῷ. 6 Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεσθῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ὅτι, καὶ τοῖς ἐκζητῶσιν αὐτὸν μισθαποδότης γίνεται.

7 Πίστις ἡσημαπιδεῖς Νῶε φεῖ τῶν μηδέπω βλεπομένων, εὐλαβηθεῖς κατέσκευασε κιβωτὸν εἰς σωτηρίαν τῷ οἴκῳ αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κτὶ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

8 Πίστις ἡ καλὸς Ἀβραάμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἔμελλε λαμβάνειν εἰς κληρονομίαν· καὶ ἐξῆλθε, μὴ ὀπίσθιμος πῶς ἔρχεται. 9 Πίστις παρώκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. 10 Ἐξεδέχετο δὲ τὴν τῆς θεμελίας ἔχουσιν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. 11 Πίστις καὶ αὐτὴ Σάρρα τῆς ἑαυτῆς δυνάμει εἰς καταβολὴν σπέρματος ἔλαβε, καὶ ὡς καὶ καιρὸν τῆς ἡλικίας, ἐπεὶ πρὸν ἡγήσατο τῆς ἐπαγγελίας.

5 By Faith Enoch was translated, that he should not see Death, and was not found, because God had translated him: for before his Translation he had this Testimony, that he pleased God.

6 But without Faith it is impossible to please Him: for he that comes to God, must believe that He is, and that He is a Rewarder of them that diligently seek him.

7 By Faith Noah being nam'd of God of things not seen as yet, mov'd with fear, prepar'd an Ark to the Saving of his House: by the which he condemn'd the World, and became Heir of the Righteousness which is by Faith.

8 By Faith Abraham, when he was call'd to go out into a Place, which he should after receive for an Inheritance, obey'd; and he went out, not knowing whether he went.

9 By Faith he sojourn'd in the Land of Promise, as in a strange Country, dwelling in * Tents with Isaac and Jacob, the Heirs with Him of the same Promise:

10 For he look'd for a City, which has Foundations, whose Builder and Maker is God.

11 By Faith also Sarah herself * being barren receiv'd Strength to conceive Seed, * even when she was past age, because she judg'd Him Faithfull who had Promis'd.

P A R A P H R A S E.

5 By Faith Enoch *did that which was Acceptable to God, and so was translated, that He should not see Death, and was not found here upon Earth, because God had translated him: for before his Translation he had this Testimony, that he pleased God.* 6 But without Faith it is impossible to please Him: for he that comes to God *in the way of Duty or Religious Worship*, must believe that He is, and that He is a Rewarder of them that Diligently seek Him.

VII.
And Enoch.

7 By Faith Noah, being *warn'd of God of things not seen as yet, viz. of the future Deluge and its Consequences*, mov'd with Fear of what God had threaten'd, prepar'd an Ark to the Saving of his House or Family; by the which *his Faith* he condemn'd the *then* World, and became Heir of the Blessings (Temporal and Spiritual) annex to the Righteousness which is by Faith.

VIII.
And Noah.

8 By Faith Abraham, when he was call'd to go out into a Place, which he *in his Posterity* should afterward receive for an Inheritance, obey'd, as firmly Believing the said Promise of God; and he went out of his Own Country, not knowing whither he went, *God's First command being only this: Get thee into a Land which I shall tell thee of.*

IX.
And Abraham,
Sarah, Isaac, and
Jacob.

Gen. 12. 1. 9 By Faith He sojourn'd in Canaan the Land of Promise, as in a Strange Country, dwelling (not in Houses, as settled Inhabitants or Possessors of the said Country, but as Travellers thro' a Country are wont to do) in Tents, with Isaac and Jacob, the Heirs with Him of the same Promise, viz. that their Posterity should hereafter inherit the said Country. And altho' Abraham did not see the Promise fulfill'd himself, it being not fulfill'd till a long time after him, and also after Isaac, and Jacob, yet He firmly believ'd the said Promise, and not only so, but was very well contented to live Himself in the Land of Promise as a Stranger in Tents: 10 For he thro' Faith look'd for a City, which has Foundations never to be shaken, whose Builder and Maker is not Man, but God, i. e. he placed his Hope and Comfort not in enjoying the Cities of Canaan, but in the Certainty of his Future Enjoyment of Heaven. 11 By Faith also Sarah her self being barren receiv'd Strength to conceive Seed, even when she was past the Age of Bearing according to the Common Course of Nature, because she judg'd Him Faithfull, who had promis'd Abraham that he should have a Son by Her.

A N N O T A T I O N S.

Created Beings, was created in some Age of the World, hence *αἰῶνες* is taken to denote the several Parts of the World as well as the several Ages of its Duration.

† v. 5. So Alex. Clerm. Ger. Vulg. &c. † v. 8. So Alex. Clerm. Ger. Vulg. &c.

† v. 11. So Clerm. Ger. and MSS. Vulg. Syr. Arab. Ethiop. Versions.

† Ibid. So Alex. Clerm. Ger. Vulg. Ethiop. &c.

TEXT.

TRANSLATION.

12 Διὸ καὶ ἀφ' ἐνὸς ἐγενήθησαν, καὶ ταῦτα νεκρωμάτων, καθὼς καὶ ἅστρα τοῦ οὐρανοῦ τὰ πλήθει, καὶ ὡσεὶ ἄμμος ἢ ὡς τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος. 13 Κατὰ πίσιν ἀπέθονον οἱ πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐταῖς ἰδόντες, † καὶ ἀσπασμένοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ πρεπίδημοί εἰσιν ὅτι τῆς γῆς. 14 Οἱ γὰρ ταῦτα λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ὁπιζητοῦσι. 15 Καὶ εἰ μὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς † ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι. 16 Νῦν δὲ κρείττονος ὀρέγονται, τυτέην, ἐπουρανοῦ διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεὸς ὁπιχαλεῖσθαι αὐτῶν. ἡτοίμασε γὰρ αὐτοῖς πόλιν. 17 Πίστις προσεήνοχεν Ἀβραάμ τὸν Ἰσαὰκ περιεσχόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ πατὴρ ἐπαγγελίας ἀναδεξάμενος, 18 ὡς ὃν ἐλαλήθη. Ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός. ὅθεν αὐτὸν καὶ ἐν ὡς βολῇ ἐκομίσατο.

20 Πίστις † καὶ ὡς μελλόντων ἐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ησαΐ.

12 Therefore sprang there even of One, and Him * Dead in this respect, *so many* as the Stars of the Sky in multitude, and as the Sand which is by the Sea-shore innumerable.

13 These All died in Faith, not having receiv'd the Promises, but having seen them afar off, and * embraced them, and confess'd that they were Strangers and Pilgrims in the * Land.

14 For they that say such things declare plainly that they seek a Country.

15 And truly, if they had been mindfull of that Country, from whence they came out, they * had opportunity to have Return'd.

16 But now they desire a Better Country, that is, an Heavenly; wherefore God is not ashamed to be call'd their God: for he * prepar'd for them a City.

17 By Faith Abraham, when he was try'd, offer'd up Isaac; and he that had receiv'd the Promises, offer'd up his only-begotten Son;

18 Of whom it was said: That in Isaac shall thy Seed be call'd:

19 Accounting that God was able to raise him up, even from the Dead; from whence also he receiv'd him in a Figure.

20 By Faith Isaac blessed Jacob and Esau * even concerning things to come.

21 Πίστις

P A R A P H R A S E.

Her. 12 Therefore, i. e. by virtue of Abraham and Sarah's Faith sprang there even of One, viz. Abraham, and him Dead in this respect, namely of Procreation, so many as the Stars of the Sky in Multitude, and as the Sand which is by the Sea-shore innumerable. 13 These, viz. Abraham, Sarah, Isaac and Jacob, All died in Faith, not having themselves receiv'd the Promises made to them concerning Inheriting the Land of Canaan, but having thro' Faith seen them afar off, and embraced them as what would certainly be perform'd, and confess'd that they themselves were no other than Strangers and Pilgrims in the Land of Promise. 14 These All, I say, died in Faith: for they that say such things, viz. that they are only Strangers and Pilgrims in the Land where they are, declare plainly that they seek a Country, wherein to dwell and settle, as their Proper Native Country. 15 And truly, if they had been Mindfull of that Country, from whence they (i. e. Abraham and Sarah literally, Isaac and Jacob figuratively, as being in the loyns of Abraham and Sarah) came out, viz. Ur of the Chaldees, they had opportunity to have Return'd. 16 But now by professing themselves to be Strangers and Pilgrims in the Land of Promise, they declar'd, that they desire a Better Country even than that of Canaan the Land of Promise, that is, an Heavenly: wherefore the God of Heaven is not asham'd to be call'd Their God: for as such he prepar'd for them Such a City as is above mention'd v. 10. namely Heaven. 17 By Faith Abraham, when he was try'd, in the Esteem of God, who takes the Will for the Deed, did the same as if he had actually offer'd up Isaac; and He that had receiv'd the Promises, which were to be made Good to the Posterity of Isaac, notwithstanding all this offer'd up the same Isaac his only-begotten Son of Sarah, 18 of Whom it was said: That in Isaac shall thy Seed be call'd, i. e. that Seed or Posterity, to whom the Promises shall be made good, shall be thy Seed or Posterity by Isaac: 19 and this Abraham did, as thro' Faith accounting that God was Able to raise Him (i. e. Isaac tho' actually offer'd) up to Life even from the Dead: from whence also he receiv'd Him in a Figure, (e) Isaac's being begotten and born being as it were a Coming from the Dead, viz. the Dead Body of Abraham, and the Dead Womb of Sarah.

20 By Faith Isaac blessed Jacob and Esau, even concerning things

X.
Other Instances
to of the Faith of
Isaac and Jacob,
as also of Joseph.

A N N O T A T I O N S.

† v. 13. So Alex. Clerm. Ger. Vulg. Syr. Ethiop. &c. † v. 15. So Alex. Clerm.

† v. 20. So Alex. Clerm. Ger. MSS. Vulg. Lat. Version, &c.

(e) Or else by Abrahams receiving Isaac from the Dead in a Figure, may be denoted Abraham's receiving Isaac from off the Altar, on which he had laid him with a full Design to put him to Death in Obedience to God's Command; which Will or Intention of Abraham was esteem'd in the sight of God, as if he had Actually slain Isaac; and design'd by God to prefigure the Resurrection of Christ, after he should be slain on the Cross.

†. v. 26.

TEXT.

TRANSLATION.

21 Πίστις Ιακώβ ἀποθνήσκων ἔχασον
τῶν υἱῶν Ιωσήφ εὐλόγησε· καὶ προσε-
κύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου
αὐτοῦ. 22 Πίστις Ιωσήφ τελευτῶν
πρὸς τῆς ἐξόδου τῶν υἱῶν Ισραὴλ
ἐμνημόνευσε, καὶ πρὸς τῶν ὀστέων αὐ-
τοῦ ἐνετείλατο.

23 Πίστις Μωσῆς γεννηθεὶς ἐκρύ-
βη τριμήνιον ὑπὸ τῶν πατέρων αὐ-
τοῦ, διότι εἶδον ἀγεῖον τὸ παιδίον·
καὶ οὐκ ἐφοβήθησαν τὸ ἀτάκταγμα
τοῦ βασιλέως. 24 Πίστις Μωσῆς μέ-
γας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς
θυγατρὸς Φαραώ. 25 μᾶλλον ἐλό-
γησεν συγκακουχεῖσθαι πρὸ λαῶ
τοῦ Θεοῦ, ἢ προσκαίρειν ἔχειν ἁμαρ-
τίας ἀπολαύσιν. 26 μείζονα πλεῖ-
στον ἡγησάμενος τῶν † Αἰγύπτου θη-
σαυρῶν τὸν ὀνειδισμόν τοῦ Χειροῦ.
ἀπέβλεπε γὰρ εἰς τὴν μεταποδο-
σίαν. 27 Πίστις κατέλιπεν Αἴγυ-
πτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ
βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν
ἐκαρτέρησε. 28 Πίσει πεποίηκε τὸ
πάσχα καὶ τὴν πύλιν πρὸς χύσιν τοῦ αἵμα-
τος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρω-
τότοκα, ἴγῃ αὐτῶν.

21 By Faith Jacob, when he
was a dying, blessed both the
Sons of Joseph; and wor-
shipp'd *leaning* upon the top
of his Staff.

22 By Faith Joseph, when
he died, made mention of the
Departing of the Children of
Israel, and gave Commandment
concerning his Bones.

23 By Faith Moses, when
he was born, was hid three
months by his Parents, because
they saw *he was* a Comely
Child; and they were not a-
fraid of the Kings Command-
ment.

24 By Faith Moses, when
he was come to years, refus'd
to be call'd the Son of Pha-
raoh's Daughter;

25 Choosing rather to suf-
fer Affliction with the People
of God, than to enjoy the Plea-
sures of Sin for a Season:

26 Esteeming the Reproach
of Christ greater Riches than
the Treasures of Egypt: for
he had respect unto the Re-
compence of the Reward.

27 By Faith he *left Egypt,
not fearing the Wrath of the
King: for he was *courageous,
as seeing Him that is Invisible.

28 By Faith he kept the
Passover, and the Sprinkling
of Blood, lest he, that destroy'd
the Firstborn, should touch
them.

29 Πίστις

ANNOTATIONS.

† v. 26. So Alex. Clerm. &c. Vulg. Arab. Ethiop. Versions.

† v. 29. So Alex. Clerm. Ger. Vulg. &c.

† v. 31

TEXT.

TRANSLATION.

29 Πίστει διέβησαν πρὸς ἐρυθρὰν
θάλασσαν ὡς διὰ τῆς ξηρᾶς. ἧς περὶ-
εραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.
30 Πίστει τὰ τεῖχη Ιερικῶς ἔπεσε, κυ-

29 By Faith they pass'd
thro' the Red Sea, as by Dry
Land: which the Egyptians
assaying to do, were drown'd.
30 By Faith the Walls of
Jericho fell down, after they
κλωθέντοι

PARAPHRASE.

to come. 21 By Faith Jacob, when he was a dying blessed both the
Sons of Joseph, *Manasseh and Ephraim*, foretelling how God should
deal with the Tribes that should spring from them; and worshipp'd
God leaning upon the top of his Staff. 22 By Faith Joseph, when he
died, made mention of the Departing of the Children of Israel out of
Egypt, and gave Commandment concerning his Bones, that they should
be Carried into the Land of Canaan.

23 By the Faith of his Parents, who according to the Promises of
God expected One to arise, who should deliver them out of the hands of
the Egyptians, Moses, when he was born, was hid three months by
his Parents, because they saw he was a Comely Child, one that had
somewhat Extraordinary in him, so as to give them some Hopes, that
He might be design'd for their Deliverer; and they were not afraid of
not obeying the Kings Commandment to kill all the Male Hebrew Chil-
dren. 24 By Faith Moses, when he was come to years of Discretion,
refus'd to be call'd the Son of Pharaoh's Daughter, who would have
adopted him as Such, 25 choosing rather to suffer Affliction with the
People of God the Israelites, by Owning himself to be One of them,
than to enjoy in Pharaoh's Court the Pleasures of Sin for a Season;
26 esteeming the Reproach of the Faithfull in Christ Greater Riches
than the Treasures of Egypt: for he had respect unto the Recompence
of the Reward, which would be certainly given him in the other Life
for what he suffer'd here for the sake of God or Christ. 27 By Faith
he left Egypt, not fearing the Wrath of the King, i. e. Pharaoh, who
had threaten'd him what should be done to Him, if he ever so much as
mention'd any more the Israelites Going out of Egypt: for he was cou-
rageous, as by Faith seeing Him that is Invisible present to help his
People. 28 By Faith He kept the Passover, and observ'd the sprink-
ling of the Blood of it on the Posts of the Doors, &c. lest He, i. e. the
Destroying Angel, that destroy'd the Firstborn of the Egyptians,
should touch them, viz. the Israelites.

29 By Faith they, i. e. Moses and All the Israelites pass'd thro' the
Red Sea, as by Dry Land: which the Egyptians assaying to do, were
drown'd. 30 By Faith the Walls of Jericho fell down without the
Israelites

XI.

Of the Faith of
Moses's Parents,
and Himself.

XII.

Of the Faith of
the Israelites in
general, and of
Rahab.

TEXT.

TRANSLATION.

κλωθέντα ὅπ' ἐπὶ ἡμέρας. 31 Πίστει
Ραὰβ ἡ πόρνη ὃ σωμαπώλετο τοῖς
ἀπειθήσασιν, δεξαμένη τὴς κατασκο-
πῆς μετ' εἰρήνης.

32 Καὶ τί ἔτι λέγω; ὀπιλείφει
γάρ με διηγέμενον ὁ χρόνος περὶ Γε-
δεών, Βαράκ τε καὶ Σαμψών, καὶ
Ιεφθαί, Δαβὶδ τε καὶ Σαμουὴλ, καὶ
τῶν προφητῶν. 33 οἱ δὲ πίστεως
κατηγωνίσαντο βασιλείας, ἐργάσθη-
ντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν,
ἔσβεσαν φῶτα λεόντων. 34 ἔσβε-
σαν δυνάμιν πυρὸς, ἔφυγον φῶματα
μαχαίρας, ἐδυναμώθησαν ἀπὸ ἀσθε-
νείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέ-
μῳ, παρεμβολὰς ἐκλιναν ἀλλοτρίων.
35 ἔλαβον γυναικας ἕξ ἀναστάσεως
τὴς νεκρῶν αὐτῶν ἄλλοι δὲ ἐτυμ-
πανίσθησαν, ὃ προσδεξάμενοι τὴν
ἀπολύτρωσιν, ἵνα κρείττοντες ἀναστά-
σεως τύχωσιν. 36 Ἐπερὶ δὲ ἐμ-
παιγμῶν καὶ ματίγων πείραν ἔλαβον,
ἐπὶ δὲ δεσμῶν καὶ φυλακῆς. 37 Ἐλι-
θάθησαν, ἐπείσθησαν, † ἐπειράθησαν,
ἐν φόβῳ μαχαίρας ἀπέθανον. περιήλ-
θον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,

were compassed about seven
days.

31 By Faith the harlot Ra-
hab perish'd not with them
that * obey'd not, * having re-
ceiv'd the Spies with Peace.

32 And what shall I more
say? for the time would fail
me to tell of Gideon, and of
Barak, and of Samson, and of
Jephthah, of David also and
Samuel, and of the Prophets:

33 Who thro' Faith subdued
Kingdoms, wrought Righte-
ousness, obtain'd Promises,
stopt the Mouths of Lions,

34 Quench'd the violence
of Fire, escap'd the edge of
the Sword, out of Weakness
were made Strong, waxed Va-
liant in Fight, turn'd to flight
the Armies of the Aliens.

35 Women receiv'd their
Dead rais'd to Life again: and
others were tortur'd, not ac-
cepting Deliverance; that they
might obtain a Better Resur-
rection.

36 And others had trial of
cruel Mockings and Scourg-
ings; yea moreover of Bonds
and Imprisonment.

37 They were ston'd, they
were sawn afunder, were tem-
pted, were slain with the
Sword: they wander'd about
in Sheep-skins and Goat-skins,

ὕψους.

ANNOTATIONS.

† v. 37. This Reading is confirm'd by the general Consent of MSS. and so
is to be retain'd.

(f) For Samuel and David were Prophets. But David was also a King, and
Samuel for sometime a Judge over Israel.

† v. 2.

TEXT.

TRANSLATION.

ὑπερούμνοιοι, ἡλιβόμνοιοι, κακουχού-
μνοιοι. 38 (ὧν οὐκ ἔστιν ἡ δόξα ὁ
κόσμος,) ἐρημίαις πλωρόμνοιοι καὶ
ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς
τῆς γῆς. 39 Καὶ οὗτοι πάντες
μαρτυρηθέντες ἀπὸ τῆς πίστεως,
οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,

being destitute, afflicted, tor-
mented :

38 (Of whom the World
was not worthy) they wan-
der'd in Desarts, and in Moun-
tains, and in Dens and Caves
of the Earth.

39 And these All having
obtain'd a Good * Testimony
thro' Faith, receiv'd not the
Promise :

40 τῶ

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Israelites doing any thing against them, after they were compassed about, i. e. only walk'd round seven days. 31 By Faith the Harlot Rahab per-
ish'd not with them that obey'd not, having receiv'd the Spies, *i. e. the Israelites which were sent by Moses to spy out the Land of Canaan,*
with Peace.

32 And what shall I more say? for the Time would fail me to tell
of Gideon, and of Barak, and of Samson, and of Jephthah, of David
also and Samuel, and of (f) *those who are more peculiarly stil'd the*
Prophets: 33 Who thro' Faith subdued Kingdoms, wrought Righte-
ousness, *i. e. perform'd extraordinary Acts of Piety,* obtain'd *Special*
Promises, stopt the Mouths of Lions; 34 quench'd the Violence of
the Fire, *so as that it did not hurt them,* escap'd the edge of the Sword
after an extraordinary manner, out of Weakness were made Strong,
i. e. recover'd from desperate Sickneses after some extraordinary method,
or perform'd Actions above their Natural Strength and Power, wax'd
Valiant, *i. e. perform'd extraordinary Acts of Valour in Fight, so as*
that they even turn'd to Flight the Armies of the Aliens. 35 Women
by Faith receiv'd their Dead to Life again: and others were tortur'd,
not accepting Deliverance, that they might obtain a Better Resurrection.
i. e. a Resurrection to Happiness in the Life to come. 36 And others
had trial of Cruel Mockings and Scourgings; yea moreover, of Bonds
and Imprisonment. 37 They were ston'd, they were sawn asunder,
were tempted to renounce the true Worship of God *after other extraor-*
dinary ways, were slain with the Sword: they wander'd about in Sheep-
skins and Goat-skins, being destitute, afflicted, tormented: 38 (Of
whom the World was not worthy) they wander'd in Desarts and in
Mountains, and in Dens and Caves of the Earth. 39 And these All
having obtain'd a Good Testimony thro' Faith, receiv'd not the Pro-
mise of *Eternal Life as yet in the Highest Degree or Perfect Comple-*

XIII.
Other Instances
of Faith.

TEXT.

TRANSLATION.

40 τῷ Θεοῦ ὡς ἡμεῖς κρείττον π-
περὶ λεφαιμύου, ἵνα μὴ χεῖς ἡμῶν
τελειωθῶσι.

Κεφ. ΙΒ'. Τοιγαροῦ καὶ ἡμεῖς ὅ-
σῳτον ἔχοντες ὡς κείνου ἡμῖν νέ-
φος μαρτύρων, ὄγκον ἀποθέμενοι πάν-
τα, καὶ τὴν εὐαγγέλιον ἀμαρτίαν, δι'
ὑπομονῆς τρέχουμεν τὸ ἀποκείμενον ἡμῖν
ἀγῶνα. 2 Αφορῶντες εἰς τὸν πῦρ πίστεως
ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ
τῆς περικειμένης αὐτοῦ χάριτος ὑπέ-
μεινε θάνατον, ἀσχυρῆς καταφρονή-
σας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ
ἐκάθισεν. 3 Αναλογίσασθε γὰρ τὴν
βουλήν ὑπομεμενηκότα ὑπὸ τοῦ
ἀμαρτωλοῦ εἰς ἑαυτὸν ἀντιλογία, ἵνα
μὴ κἀμῖτε, ταῖς ψυχαῖς ὑμῶν ἐκ-
λυόμενοι.

4 Οὐπω μέχεις αἵματος ἀντιπαλ-
έστητε πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμε-
νοι. 5 Καὶ ἐκλέληθε τὴν παρακλήσεως
ἥτις ὑμῖν ὡς υἱοῖς διαλέγετο. Υἱέ μου,
μὴ ὀλιγάρεαι παιδείας Κυρίου, μηδὲ

40 God having Provided
some Better thing for Us, that
they without Us should not be
made Perfect.

Chap. XII. Wherefore, see-
ing We are compass'd about
with so great a Cloud of Wit-
nesses, let us * also lay aside
every weight, and the Sin
which do's so Easily beset us,
and let us run with Patience
the Race that is set before Us,

2 Looking unto JESUS
the * Captain and Perfecter
of our Faith, who for the
Joy that was set before him,
endur'd the Cross, despising
the Shame, and is set down at
the Right hand of the Throne
of God.

3 For consider him that en-
dur'd such * Speaking of Sin-
ners against Himself, that ye
may not be wearied and faint
in your Minds.

4 Ye have not yet resisted
unto Blood, striving against
Sin.

5 And ye have forgotten
the Exhortation, which speaks
unto you, as unto Children:
My Son, despise not thou the
Chastning of the Lord, nor

ἐκλύς

ANNOTATIONS.

(g) It is hardly to be doubted, but that the Expression us'd here, *ἀρχηγὸν καὶ τελειωτὴν* τῆς πίστεως has reference to the like Expression ch. 2. 10. τὸν ἀρχηγὸν τῆς σωτηρίας. And as there, so here ἀρχηγός is Best render'd *Captain*, the Apostle here mentioning our Saviour, not as He was the Author of the Gospel, but as He is a Captain or Leader to All Christians in respect of performing their Duty, and especially that Great Duty of Patience or Suffering for the sake of the Gospel, which is what the Apostle is here pressing the Hebrews to, by setting before them the Example of our Blessed Saviour, who as he may be said to be the Perfecter

of

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tion of it: 40 God in his Infinite Wisdom having provided some Better thing for Us, i. e. that our Condition should be in some respect Better than theirs, namely in this, that altho' they liv'd and suffer'd (and that Many of them so long) before Us, yet they without Us should not be made Perfect, i. e. should not before Us receive the Perfect Completion of the Promise of Eternal Life, nor should be made Perfectly Happy by being admitted to Partake of the Highest Degree of Happiness that was design'd for them: this being to be Conferr'd on All the Faithfull at the Same Time, viz. at the Great and Last Day of Judgment.

Chap. XII. Wherefore, seeing We are as it were compass'd about with so Great a Cloud, i. e. Multitude of Witnesses, i. e. Persons who thro' Faith have obtain'd a Good Testimony, as having themselves, by what they did or suffer'd, born Testimony to the Truth, let us also be excited by their Example to lay aside every Weight of Worldly Love or Fear, and thereby the Sin which do's so easily beset us, and let us run with Patience the Race that is set before us, 2 looking for our Greater, Encouragement herein unto Jesus himself, the Captain (g) and Perfecter of Our Faith, as in other respects so in this more particularly relating to the present Discourse, that he is one who has left us the most Perfect Pattern of Patience for our Imitation; inasmuch as for the Joy that was set before Him, He himself thro' Faith or a Certain Belief of the said Joy endur'd even the Death of the Cross, despising the Shame of that most Ignominious sort of Death on consideration of the said Joy, and is now for a Reward of such his Faith and Suffering set down at the Right hand of the Throne of God, not only put thereby into Actual Possession of the said Joy and Glory Himself, but also invested with All Power, so as to be able to succour here, and reward hereafter All his Followers, by Perfectly making Good to them whatever thro' Faith in Him they have justly Expected. 3 Look, I say, in a special manner unto Jesus: for if you consider Him, that notwithstanding the Transcendent Dignity of his Person endur'd such speaking, i. e. such Contumelies and Blasphemies of Sinners against himself, this can't but be a very Proper and Effectual Motive, that ye may not be wearied and faint in your Minds.

XIV. Lastly, the Apostle sets before them the Example of Our Saviour's Faith and Patience.

4 Consider further, that ye have not resisted unto Blood, striving against Sin, as did our Lord and Many of the Faithfull aforementioned. 5 And moreover by your being thus ready to Faint in your Minds at the Evils that threaten you, ye act, as if ye have forgotten the Exhortation of God, which speaks unto you as unto God's Children: (Prov. 3. 11.) My Son, despise not thou the Chastning of the Lord; nor faint, when

XV. The Apostle further presses them to Perseverance, by proving to them from Scripture, that Afflictions are to be look'd on as Marks of God's Fatherly Love and Care of them, and that they ought to submit to the Chastisements of their Heavenly Father much rather than of their Earthly Fathers.

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of our Faith in other respects, so especially in respect of his giving us the most Perfect Pattern of Patience and Obedience to the Will of God.

T E X T.

T R A N S L A T I O N.

ἐκλύσῃ ὑπ' αὐτοῦ ἐλεγχόμενος. 6 Οὐ γὰρ ἀγαπᾷ Κύριος, παιδεύει· ματινοῖ δὲ πάντα υἱόν, ὃν παραδέχεται. 7 Εἰ παιδείαν ὑπομύετε, ὥς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱός, ὃν οὐ παιδεύει πατήρ; 8 Εἰ δὲ χωρεῖς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστε καὶ οὐχ υἱοί. 9 Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτάς, καὶ ἐνετρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγασόμεθα τῷ πατρὶ τῷ πνεύματι, καὶ ζήσομεν; 10 Οἱ μὲν γὰρ ὡς εἰς ὀλίγας ἡμέρας, καὶ τὸ δοκοῦν αὐτοῖς, ἐπαίδευσεν· ὁ δὲ, ὅτι τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. 11 Πᾶσα δὲ παιδεία ὡς ἐν τῷ παρὲν ἔδοκεν χαρὰς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοι· ἀποδίδωσι δικαιοσύνης. 12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε. 13 καὶ τροχὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χολὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

14 Εἰρήνην διώκετε μετὰ πάντων, καὶ τὴν ἀγαπὴν, ἣν οὐδεὶς ὄψεται τῷ Κυρίῳ. 15 ὁπισκοποῦντες μή τις

faint, when thou art rebuked of Him.

6 For whom the Lord loves, he chastens; and scourges every Son, whom he receives.

7 If ye endure Chastning, God deals with you as with Sons: for what Son is he whom the Father chastens not?

8 But if ye be without * Chastning, whereof All are partakers, then are ye Bastards and not Sons.

9 Furthermore we have had Fathers of our Flesh, who corrected us, and we gave them Reverence: shall we not much rather be in Subjection unto the Father of Spirits, and live?

10 For they verily for a few Days chasten'd us, * as seem'd Good to them; but He for our Profit, that we might be partakers of his Holiness.

11 Now no Chastning for the present seems to be Joyous, but Grievous: nevertheless, afterward it yields the peaceable Fruit of Righteousness unto them which are exercis'd thereby.

12 Wherefore lift up the Hands which hang down, and the feeble Knees:

13 And make straight Paths for your Feet, * that the Lame may not be turn'd out of the Way, but may rather be healed.

14 Follow Peace with All Men; and Holiness, without which no Man shall see the Lord.

15 Looking diligently, lest

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when thou art rebuked of Him. 6 For whom the Lord loves, he chastens; and scourges Every Son, whom he receives. 7 Hence I argue thus: If ye endure Chastning, God hereby deals with you but as a Father with his Sons: for what Son is he, whom the Prudent Father chastens not for his Offences? 8 But if ye be without Chastning, whereof All Sons of Prudent Fathers are partakers for their Offences, then are ye rather treated as Bastards, whom the Reputed Father has no Regard for, and not as Sons belov'd by their Father. 9 Furthermore we have had Fathers of our Flesh, who corrected us, and we notwithstanding gave them Reverence in expectation of what they would do for Us in reference to this Life: shall we not then much rather continue to be in Subjection unto God, who may be stil'd in a special manner the Father of our Better Part, our Spirits, and by such our continued Subjection live Eternally? 10 And there still is the more Reason so to do, for that they verily chasten'd us, as seem'd Good to them, and frequently or chiefly in reference to matters relating to our Welfare in this Life, which is but for a few Days; but He always chastens us for our Certain Profit, and that too for our Eternal Profit, namely, that we might be partakers of his Holiness, and so entitled to Eternal Happiness. 11 Now it is true, that no Chastning for the present seems to be Joyous but Grievous to Flesh and Blood and consequently the Chastning of God by Persecution or any other Affliction for the present seems Grievous: nevertheless, afterward it yields the Peaceable Fruit of Righteousness, viz. Eternal Peace and Bliss, unto them which are exercis'd thereby. 12 Wherefore upon the foremention'd Considerations lift up the Hands, which hang down, as wearied in the Combate; and the feeble Knees, which seem unable to continue on in Running the Race set before you, 13 and make straight Paths for your Feet, i. e. keep the straight way of Christianity, not turning out of it for fear of Persecution, that so by your Example of turning aside from Christianity, the Lame, i. e. such others as halt in their Christian Profession, be not turn'd quite out of the Way of Christianity, but may rather by the Example of your Perseverance be healed of their Lameness, i. e. may be encourag'd likewise to Persevere in the Faith.

14 Follow Peace with All Men, i. e. (b) As much as lies in you, live Peaceably with All Men, even with your Persecutors; and this lies in you, so far forth as is consistent with Holiness, without which no Man shall see the Lord. And therefore Peace, tho' very Valuable, yet is not to be purchas'd at the expence of Holiness, or by your doing any thing contrary to Christianity. 15 But ye ought to be always looking diligently,

XVI.
The Apostle exhorts them to Peace, and Holiness, with a Caution against Apostacy.

A N N O T A T I O N S.

(b) So it is explain'd Rom. 12. 18.

TEXT.

TRANSLATION.

ὑπερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ.
μήτις ῥίζα πικρίας ἀνω φύουσα ἐν
χολῇ, καὶ ἀφ' ἧς τῶντις μανθῶσι
πολλοί. 16 Μήτις πόρνη, ἢ βέ-
βηλος, ὡς Ησαῦ, ὃς ἀντὶ βρώ-
σεως μιᾶς ἀπέδωκε τὰ πρεσβυτέρια
αὐτοῦ. 17 Ἰτε γὰρ, ὅτι καὶ μετέ-
πειρα θελῶν κληρονομήσαι τὴν ἐλο-
γίαν, ἀπεδοκιμάσθη· μετάνοίας γὰρ
τόπον οὐχ εὑρε, καί τ' ἐν μετα δα-
κρύων ἐκζητήσας αὐτίω.

18 Οὐ γὰρ προσελήλυθατε ψη-
λαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυ-
ρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ
θύελλῃ, 19 καὶ σάλπιγγι ἢ-
χῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ
ἀκούσαντες παρητήσαντο μὴ προσ-
τεθῆναι αὐτοῖς λόγον. 20 (Οὐκ
ἔφερον γὰρ τὸ ἀγαπελλόμενον· Καὶ
θεῖον γίγῃ τῷ ὄρει, † λιθοβολη-
θήσεται. 21 Καὶ, οὕτω φοβερόν ἦν

any Man fall from the Grace of
God; lest * there be any Root
of Bitterness springing up with
Gall, and thereby many be de-
filed:

16 Lest there be any Forni-
cator, or Profane Person, as E-
sau, who for one * Mess sold
his Birth right.

17 For ye know, how that
afterward, when he would
have inherited the Blessing, he
was rejected: for he found no
place of Repentance, tho' he
sought it * earnestly with
Tears.

18 For ye are not come un-
to the Mount that might be
touch'd, and that burn'd with
Fire, nor unto Blackness, and
Darkness, and Tempest,

19 And the Sound of the
Trumpet, and the Voice of
Words; which Voice they that
heard, intreated that the Word
should not be spoken to them
any more:

20 (For * they were not
able to bear that which was
commanded: And if so much
as a Beast touch the Mountain,
it shall be stoned.

21 And so terrible was the

ANNOTATIONS.

† v. 20. c. 12. That Clause, ἢ βολιδι καταποξέσθῃσεται, which is added in the Com-
mon Editions, is not read, neither in the three most Ancient (Alex. Clerm.
and Ger.) nor most other MSS. nor yet in any of the four most Ancient Ver-
sions, viz. Vulg. Syr. Arab. and Ethiop. So that it is not to be doubted, but it
has been added out of Exod. 19. 13.

(i) When it is consider'd, that the Apostle not only mentions Fornicators
here, but also puts the Hebrews in mind Ch. 13. 4. that Marriage is honourable
in All, even Christians, and the Bed undefiled: but Fornicators and Adulterers
God will judge; it may be very probably suppos'd, that the Hebrews were in
danger

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diligently, lest any Man of you fall from the Grace of God, *i. e.* from Christianity, for to procure Peace or Freedom from Persecution; lest there be as it were any such Root of Bitterness springing up with Gall within you, *i. e.* lest there be any such Wickedness in the Heart of any of you, and thereby, *i. e.* by the Apostacy of any such wicked Person Many others be defiled, or as it were infected, and encourag'd likewise to apostatize: 16 Lest there be any (i) Fornicator, or such Profane Person, as Esau, namely who, as Esau, for one (k) Mefs of Broth to refresh him for the present, sold his Birth-right, and consequently the Privileges and Blessings belonging thereto, so for the sake of Present Refreshment from Persecution sells his Christian Birth-right, viz. the Title to Eternal Bliss, by Renouncing Christianity. 17 For ye know, how that afterward, when he, *i. e.* Esau, would have inherited the Blessing belonging to his Birth-right, he was rejected by his Father: for he found no place of Repentance, tho' he sought it Earnestly with Tears, *i. e.* He could not prevail upon his Father with all his Tears to Reverse what he had done, but on the Contrary Isaac said of Jacob, to whom Esau had sold his Birth-right: I have blessed him, (*viz.* with the Blessing belonging by Birth right to the First born) and he shall be Blessed. In like manner such as wilfully sell their Christian Birth-right, or renounce Christianity, are not to expect to find any place of Repentance in God, *i. e.* that God will Reverse what he has decreed against such Apostates: They are not to presume on God's Mercy in this Case, it being the most likely way to render them Incapable of his Mercy.

18 Another Motive to Perseverance in Christianity, and not to fall back to Judaism is this, viz. For as much as ye Believing Jews are not come (as your Forefathers, when they enter'd into the Old Covenant with God) unto the Mount Sinai, that being here on Earth might be touch'd, and that burn'd with Fire, nor unto Blackness and Darkness caus'd by the Cloud, and to the Tempest of Thundring and Lightning, which accompanied the Giving of the Law; 19 and the Sound of the Trumpet, so exceeding Loud as made the People tremble, and the Voice of Words, *i. e.* that Great and Terrible Voice whereby the Ten Commandments were given; which Voice they that heard, by reason of its Terribleness intreated, that the Word, *i. e.* What more God had to command them, should not be spoken to them any more by such a Voice. 20 (For they were not able to bear the Severity of that which was commanded; to instance in one Particular, which runs thus: And if so much as a Beast touch the Mountain, it shall be stoned: 21 And

XVI.

The Apostle exhorts them to Persevere, by setting before the Excellency of the Gospel above the Law in some other respects not afore mention'd.

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danger of being seduced into some Wrong Notions concerning Marriage, and Fornication or Adultery.

(k) This Rendring is more agreeable to the Original Word, and also to the Matter of Fact, as recorded Gen. 25. 29, &c.

† v. 26.

TEXT.

TRANSLATION.

τὸ φανταζόμενον, Μωσῆς εἶπεν· Εκ-
φοβός εἰμι καὶ ἔντρομος.) 22 Ἀλλὰ
προσεληλύσατε Σιών ὄρει, καὶ πό-
λει Θεοῦ ζῶντος, Ἱερουσαλήμ ἐπ' ὕρα-
νόν, καὶ μυριάσιν ἀγγέλων, 23 παν-
ηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν
οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ
Θεῷ πάντων, καὶ πνεύμασι δικαίων
τετελειωμένων, 24 καὶ μεσσίτῃ Ἰησοῦ, καὶ αἵματι ῥαν-
τισμοῦ κρείττονα λαλοῦντι ὡς τὸν
Ἀβέλ.

25 Βλέπετε μὴ παρατήσηθε τὸ
λαλοῦντα. Εἰ γὰρ ἐκεῖνοι οὐκ ἔφυ-
γον, τὸν ὅτι τῆς γῆς παρατησά-
μενοι λησματοῖς, πολλῶ μάλ-
λον ἡμεῖς οἱ τὸν ἀπ' οὐρανοῦ ἀπο-
σπρεφόμενοι. 26 Ὁ δὲ φωνὴ τῆς γῆς ἐσα-
λεύσε τότε· νῦν δὲ ἐπήγγελται, λέ-
γων· Εἴπα ἅπαξ ἐγὼ τὸ σείσω οὐ μόνον
τὴν γῆν, ἀλλὰ καὶ τὸ οὐρανόν. 27 Τὸ
δὲ, Ἐπὶ ἅπαξ, δηλοῖ τῆς σαλευό-
μενων τινὶ μετὰ θεοῦ, ὡς πεποιημέ-
των, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

Sight, that Moses said: I ex-
ceedingly fear and quake.)

22 But ye are come unto
Mount Sion, and unto the City
of the living God, the Heav-
enly Jerusalem, and to an innu-
merable Company of Angels,

23 To the General Assem-
bly and Church of the First-
born, who are written in Hea-
ven; and to God the Judge of
All, and to the Spirits of Just
Men made Perfect,

24 And to Jesus the Media-
tor of the New Covenant, and
* who by the Blood of Sprink-
ling speaketh Better, than Abel.

25 See that ye refuse not
Him that speaketh. For if they
escap'd not, who refus'd him
that spake on Earth; much
more *shall not we escape*, if we
turn away from Him, that
speaks from Heaven:

26 Whose Voice then shook
the Earth: but now he has
promis'd, saying: Yet Once
more * will I shake not the
Earth only, but also Heaven.

27 Now this Word, Yet
Once more, signifies the Re-
moving of those things that
are shaken, as of things that are
made; that those things which
* are not shaken, may remain.

28 Διό

ANNOTATIONS.

† v. 26. So Alex. MSS. and others, as also all the most Ancient Versions,
and the LXX, from whence the Passage is taken.

(1) Not only the Words may be so construed, but the expression *πρὸς τὸν Θεόν*
denoting the Person, not the Blood of Abel, makes it requisite to understand
λαλοῦντι likewise of the Person, not the Blood of Christ: and also *τὸν λαλοῦντα* in the

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in short, so terrible was the Sight, that Moses himself said: I exceedingly fear and quake.) Now the Consideration of these Terrible Circumstances, which accompanied the Giving of the Law, and which were to show, that the Law of it self gives no Freedom of Access to God, makes no Friendly Intercourse between God and Man, but rather drives us further from God in Horror and Amazement, by making known to us the Purity of God and Our own Impurity; the Considerations, I say, of these Circumstances would be of force, if duly weigh'd, to keep you off from falling back to Judaism. 22 Whereas on the other hand, the Consideration of the New Covenant would be of force, if duly weigh'd, to keep you Stedfast in the Faith. For they are not of the like Nature with those of the Law; but by the Gospel Covenant ye are come thro' Faith unto the Heavenly Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem; and to Myriads, i. e. to an innumerable Company of Angels, attending God in Heaven in a more signal Manner than at Mount Sinai; 23 and to the General Assembly (not consisting of One Nation, as the Assembly at Mount Sinai, but collected out of All the World) and Church of the First-born, i. e. of the Apostles and others, who First receiv'd and preach'd the Gospel, who are enroll'd or written in Heaven; and to God the Judge of All, who will reward your Patience and punish your Enemies; and to the Spirits of Just Men made Perfect, as having Run their Race, and being Perfectly Justified from Sin, and only now expecting till the Great Day, when they shall receive the Crown of Glory allotted for them, and so be Perfected also in Happiness and Glory; 24 and lastly to Jesus the Mediator of the New Covenant, and consequently Better than the Old one, and who (1) by the Blood of Sprinkling, i. e. which was shed for us, and wherewith by Faith we are sprinkled and purified, speaks Better things than Abel did by his Blood: He calling for Vengeance, whereas Christ by his Blood intercedes for the Pardon of Our Sins.

25 See then that ye refuse not Him, i. e. Christ, that speaks thus Better things. For if they escap'd not, who refus'd him, i. e. Moses, that spake on Earth; much more shall not we escape, if we turn away from Him, i. e. Christ, that speaks from Heaven now to us by his Apostles; 26 Whose Voice then at the Delivery of the Law shook the Earth: but now he has promis'd, saying, (Haggai 2. 7, 8.) yet once more will I shake, not the Earth only, but also Heaven. 27 Now this Word, Yet once more, signifies the Final Removing of those things that are shaken, viz the Mosaick Law and Jewish State, as of things that are made only for a Time; that those things which are not ever mention'd in Scripture as to be shaken, i. e. the Gospel Covenant or Dispensation,

XVII.

And particularly as to the Perpetuity of the Happiness attainable by the Gospel, with a Caution against the miserable Consequence of Apostasy.

A N N O T A T I O N S.

next verse following plainly leads us to understand λαλῶν in this verse, in the same Sense.

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† v. 23.

TEXT.

TRANSLATION.

28 Διὸ βασιλείαν ἀσάλευτον ᾧ λαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέτως τῷ Θεῷ μὴ αἰδοῦς καὶ εὐλαβείας· 29 Καὶ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

Κεφ. ιγ'. Η φιλαδελφία μενέτω. 2 Τῆς φιλοξενίας μὴ ὀπίλανθάνεσθε· ἀλλὰ ταύτης γὰρ ἑλαθόντινες ξενίσαντες ἀγγέλους. 3 Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. 4 Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός. 5 Αφιλάργυρος ὁ τρέπος· ἀρκούμενοι τοῖς παρῆσιν. αὐτὸς γὰρ εἶρηκεν· Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω. 6 Ὡστε θάρρους ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

7 Μνημονεύετε τῶν ἡγερμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸ λόγον τοῦ Θεοῦ ὧν ἀναθροῦντες πρὸς ἑκβασιν τῆς ἀνατροφῆς, μιμνῆσθε τὸ πῆσιν. 8 Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. 9 Διδαχαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε.

28 Wherefore we receiving a Kingdom, which is * not to be shaken, let us have Grace, whereby we may serve God acceptably, with Reverence and Godly Fear:

29 For our God is a Consuming Fire.

Chap. XIII. Let Brotherly Love continue.

2 Be not forgetfull to entertain Strangers: for thereby some have entertain'd Angels unawares.

3 Remember them that are in Bonds, as bound with them; and them who suffer Adversity, as being your selves also in the Body.

4 Marriage is honourable in All, and the Bed undefiled: but * Fornicators and Adulterers God will judge.

5 Let your Conversation be without Covetousness; and be Content with such things as ye have. For He has said: I will never leave thee nor forsake thee.

6 So that we may boldly say: The Lord is my Helper, and I will not fear what Man shall do unto Me.

7 Remember them that have * had the Rule over you, who have spoken unto you the Word of God: whose Faith follow, considering the End of their Conversation.

8 Jesus Christ the Same yesterday, and to day, and for ever.

9 Be not carried about with divers and Strange Doctrines:

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tion, may remain for ever. 28 Wherefore We by our Profession of Christianity receiving a Title to or Part in this Kingdom, which is not to be shaken, let us have still, or retain that Grace, i. e. Gracious Covenant of the Gospel, whereby alone we may serve God Acceptably, with Reverence and Godly Fear: 29 For Our God, tho' he has declar'd himself by the Gospel to be a most Gracious God to the True Believer and Obedient Christian, yet to the Disobedient Christian is (i. e. will prove now as formerly to the Disobedient Israelites) a Consuming Fire.

Chap. XIII. Let Brotherly Love continue. 2 Be not forgetfull to entertain Strangers: for thereby some, viz. Abraham and Lot, have entertain'd Angels unawares. 3 Remember them that are in Bonds, as affectionately as if you were bound with them; and them who suffer Adversity, as being yourselves in the Body, and so liable to the like Adversity. 4 Marriage is honourable in All Persons, Believers as well as Unbelievers; and the Bed Undeiled: but Fornicators and Adulterers, among Believers as well as Unbelievers, God will judge unto Condemnation. 5 Let your Conversation be without Covetousness; and be Content with such things as ye have. For He, i. e. God has said to the Faithfull Pious Christian: I will never leave thee nor forsake thee. 6 So that we, whilst we continue of the number of the Faithfull, may boldly say with the Psalmist (Psal. 56. 4, 11, 12.) The Lord is my Helper, and I will not fear what Man shall do unto Me.

7 Remember them that have had the Rule over you, and have been your Spiritual Guides, who have spoken unto you the True Word of God: whose Constancy in the Faith follow, considering the (m) End of their Conversation, What a Commendable and Glorious End they made, by sealing the Truth of the Gospel with their Blood, in certain Hope of being Rewarded therefore with a Crown of Glory by our Saviour. 8 Jesus Christ, who both as to his Promises and Doctrine is the Same yesterday, and to day, and for ever. 9 Therefore be not carried about with divers and strange Doctrines in respect of Those taught you

XVIII.
Exhortations to the Christian Duties of Brotherly Love, Hospitality, Charity, &c.

XIX.
To adhere to the Doctrine of those, who first preach'd the Gospel unto them, and seal'd the Truth of the same with their Blood; and not to be seduced by the Judaizers, but to follow the Directions of their Rightfull Spiritual Guides and Rulers, &c.

A N N O T A T I O N S.

(m) The Apostle's here exhorting the Hebrews to consider τῶν ἐκείνων, the Exit of those that had been their Spiritual Rulers, do's very well agree to the Time, wherein this Epistle is suppos'd by the Learned to be written. For in A. D. 62. and the 8th of Nero, Many of the Believing Jews were put to Death by the Unbelieving Jews: and this Epistle is conjectur'd to be writ about A. D. 63. or 9th of Nero.

TEXT.

TRANSLATION.

καλὸν ὃ χεῖρι βεβαιῶσθαι καρ-
 δίαν, οὐ βρώμασιν, ἐν οἷς ἔκ ὠφε-
 λήθησαν οἱ πεπατήσαντες. 10 Εχο-
 μεν θυσιαστήριον, ἐξ ἧς φαγεῖν οὐκ
 ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λα-
 τρεύοντες. 11 Ὡν γὰρ εἰσφέρεται
 ζώων τὸ αἷμα διὰ ἁμαρτίας εἰς τὰ
 ἅγια ἀλλὰ τὸ ἀρχιερέως, τύπων τὰ
 σώματα κατακαίεται ἔξω τῆς παρ-
 εμβολῆς. 12 Διὸ καὶ Ἰησοῦς, ἵνα
 ἁγιάσῃ ἀλλὰ ἑῷ ἰδίῳ αἵματι τὸ λαόν,
 ἔξω τῆς πύλης ἔπαυε. 13 Τοίνυν
 ἐκέρχόμεθα πρὸς αὐτὸν ἔξω τῆς
 παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέ-
 ροντες. 14 Οὐ γὰρ ἔχομεν ὧδε
 μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν
 ὑποζητούμεν. 15 Διὸ αὐτῷ οὖν ἀνα-
 φέρωμεν θυσίαν αἰνέσεως ἀλλὰ παντὸς
 τῷ Θεῷ, τετέστι, καρπὸν χειλέων ὁμο-
 λογημάτων τῷ ὀνόματι αὐτοῦ. 16 Τῆς
 δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπι-
 λανθάνετε. Ὁσαύτως γὰρ θυσίας
 εὐαρεσθῆται ὁ Θεός. 17 Πείθεσθε
 τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπακούετε

for it is a good thing, that the
 Heart be establish'd with Grace,
 not with Meats, which have
 not profited them, that have
 * walked in the Observance of
 them.

10 We have an Altar, where-
 of they have no Right to eat,
 who serve the Tabernacle.

11 For the Bodies of those
 Beasts, whose Blood is brought
 into the * Holy of Holies by
 the Highpriests for Sin, are
 burnt without the Camp.

12 Wherefore Jesus also,
 that he might sanctify the
 People by his Own Blood, suf-
 fer'd without the Gate.

13 Let us go forth therefore
 unto Him without the Camp,
 bearing his Reproach.

14 For here have We no
 continuing City, but we seek
 one to come.

15 By Him therefore let us
 offer the Sacrifice of Praise to
 God continually, that is, the
 Fruit of our Lips, giving
 Thanks to his Name.

16 And to do Good, and to
 communicate, forget not: for
 with such Sacrifices God is well
 pleased.

17 Obey them that have the
 Rule over you, and submit

ye

ANNOTATIONS.

(n) The Sum of the Apostle's Argument here is the Same with what he saith
 (Gal. 5. 2.) Authoritatively: (Behold I Paul say unto you, that) If ye be Cir-
 cumcis'd, Christ shall profit you Nothing.

(o) That by the Altar here mention'd, may very well be understood the

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 erning.

P A R A P H R A S E.

by your *aforemention'd Guides and Rulers*: for it is a good thing, that the Heart be establish'd with Grace not with Meats, *i. e. it is Good for you, to fix your Hearts or Hopes of Salvation and Acceptance with God (as has been taught you by your Guides aforemention'd) on the Gracious Terms of the Gospel, not on the Observance of the Mosaical Rites, among which One is the Distinction of Meats, which Legal Rites have not profited them to the purifying of the Conscience, that have walked in the Observance of them.* 10 *Nay I must tell you further, that if ye adhere to the Observance of the Legal Rites, Christ (n) shall profit you nothing. For We Christians have an Altar, viz. (o) the Lord's Table, whereof, i. e. of the Sacramental Bread and Wine plac'd on the said Altar, they have no Right to Eat, who serve the Tabernacle, i. e. who adhere to the Observance of the Levitical Service.* 11 *The Truth of this the Jews may learn from a Rite of their own: for the Bodies of those Beasts, whose Blood is brought into the Holy of Holies by the High-priest for Sin, are burnt without the Camp, according to the Law, and not to be eaten by any One.* 12 *Wherefore Jesus also Our Sin-offering typified by That of the Mosaical Law offer'd on the Great Day of Expiation, that he might sanctify the People of God, i. e. Christians, by his Own Blood, suffer'd likewise without the Gate of the City Jerusalem. Now Christ being typified by that Sin offering burnt without the Camp, and not to be eaten by the Law, it follows that they who do still adhere to the Law, are by the said Law excluded (n) from partaking of the Sacrifice of Christ.* 13 *Let us go forth therefore unto Him, i. e. Christ, without the Camp, i. e. the Jewish Church and Service, bearing his Reproach, i. e. bearing the like Afflictions as he did.* 14 *For here have We, of the Number of the Faithfull, like those mention'd Chap. 11. 10, &c. no continuing City, but we seek one to come, viz. in Heaven.* 15 *By Him, i. e. Christ our Highpriest, therefore let us offer the Christian Sacrifice of Praise to God continually, that is in the language of the Prophet Hosea (c. 14. 2.) the Fruit of our Lips, giving Thanks to his Name in All Conditions and States of Life, even under Afflictions, as knowing He can make them tend to Our Good.* 16 *And, as for the other Christian Sacrifice of Charity or Alms-giving, to do Good and to Communicate, forget not: for with such Sacrifices, viz. the Christian Sacrifices of Praise and Thanksgiving and Almsgiving, God is well pleased; not with the Legal Sacrifices of Bulls and Goats &c.* 17 *And as I recommended to you (v. 7.) the Remembrance of them who have been formerly your Guides and Rulers, so now I exhort you to Obey them that have now the Rule over you, and submit*

A N N O T A T I O N S.

Lord's Table, is largely and learnedly shewn by Mr Mede in his Discourse concerning the Name *Altar*.

† v. 23.

TEXT.

TRANSLATION.

κετε· αὐτοὶ γὰρ ἀγρυπνεῖσιν ὑπὲρ τῶν
ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσονται,
ἵνα μὴ χαρὰς τὸτο ποιῶσι, καὶ μὴ τε-
νάζοντες· ἀλυσιτελές γὰρ ὑμῖν τὸτο.

18 Προσεύχεσθε ὑπὲρ ἡμῶν. πεποί-
θαμεν γὰρ ὅτι καλῶς συνείδησιν ἔχουμεν,
ἐν παντί καλῶς θέλοντες ἀνατρέφεσθαι·

19 Περισσότερος δὲ ὡς καλῶς τὸτο
ποιῆσαι, ἵνα τάχιστα ἀποκατασταθῇ ὑμῖν.

20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀνα-
γαγὼν ἐκ νεκρῶν καὶ ποιμένας καὶ ὡς
βάτων καὶ μέγαν ἐν αἵματι ἀγαθήκης
αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,

21 καθάρτισαι ὑμᾶς ἐν παντὶ ἔργῳ
ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ·
ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ,
διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τὰς
αἰῶνας καὶ αἰώνων, Ἀμήν.

22 Παρα-
καλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τὴν
λόγον τῆς παρακλήσεως· καὶ γὰρ διὰ βρα-
χέων ἐπέειλα ὑμῖν.

23 Γινώσκετε καὶ
ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυ-
μένον· μὴ δὲ (ἐὰν τάχιστα ἔρχηται) ὄψο-
μαι ὑμᾶς.

24 Ἀσπάζεσθε πάντας τὰς
ἡγμεθύνους ὑμῶν, καὶ πάντας τὰς ἀγίας.
Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

25 Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰτα-
λίας διὰ Τιμοθέου.

your selves: for they watch for
your Souls, as they that shall
give Account; that they may
do it with Joy, and not with
Grief, for that * will be unpro-
fitable for you.

18 Pray for Us: for we trust
We have a Good Conscience,
in All things willing to * be-
have Our selves well.

19 But I beseech you the
rather to do this, that I may be
restor'd to you the sooner.

20 Now the God of Peace,
that brought again from the
Dead our Lord Jesus, that
Great Shepherd of the Sheep,
thro' the Blood of the Ever-
lasting Covenant,

21 Make you perfect in eve-
ry Good Work to do his Will,
working in you that which is
Well-pleasing in his Sight,
thro' Jesus Christ, to whom be
Glory for ever and ever, Amen.

22 And I beseech you, Bre-
thren, suffer the Word of Ex-
hortation: for I have writ a
Letter unto you in few words.

23 Know ye, that our Bro-
ther Timothy is set at Liberty;
with whom (if he come short-
ly) I will see you.

24 Salute All them that
have the Rule over you, and
All the Saints. They of Italy
Salute you.

25 Grace be with you All.
Amen.

Written to the Hebrews from
Italy by Timothy.

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P A R A P H R A S E.

mit your selves to their Godly Directions: for they watch for your Souls, as they that shall give Account of the People entrusted to their Care; that they may do it with Joy, and not with Grief; for that will be Unprofitable to you; *It is You that will suffer for not hearkning to their Instructions; not they, if they have discharg'd their Duty in Instructing you.*

18 Pray for Us, *i. e. me Paul who write this Epistle to you, and my Fellow-labourers in the Gospel: for we trust or are duly persuaded* and confident, We have a Good Conscience, in All things willing to behave Our selves Well in a Faithfull Discharge of our Duty. 19 But I beseech you the rather to do this, that I may be restor'd to you the sooner, *i. e. being set at Liberty may the sooner return to you.*

XX.
Lastly, to pray for S. Paul himself, and particularly for his Return to them.

20 Now the God of Peace, who alone can give True Inward Peace of Conscience which the World cannot give, and which is much Better than Outward Peace or Freedom from Persecution, that brought again from the Dead our Lord Jesus Christ, that Great or Principal Shepherd of the Sheep, thro' his Blood which is the Blood of the Everlasting Covenant, *i. e. the Blood whereby was ratified the Gospel-Covenant which is to endure for Everlasting,* 21 Make you perfect in Every Good Work to do his Will, working in you that which is Well-pleasing in his Sight, *viz. Constancy and Perseverance in the Faith,* thro' Jesus Christ; to whom be Glory for ever and ever, Amen. 22 And I beseech you, Brethren, suffer the Word of Exhortation to Constancy and Perseverance, from me as a Well-Wisher to your Spiritual Welfare: for, *alho' I am the Apostle not of the Circumcision, but the Uncircumcision, yet out of my Tender Affection and Concern for your Eternal Good I have writ a Letter of Exhortation unto you in a few words in respect of the Importance of the Subject.* 23 Know ye or ye know, that Our Brother Timothy is set at Liberty, with whom (if he come hither shortly) I will see you, *if God be willing to answer your Prayers to that purpose (v. 19)* 24 Salute All them that are your Guides and have the Rule over you, and All the Saints, *i. e. All the other Christians among you.* They of the Church in Italy Salute you. 25 Grace be with you All. Amen.

XXI.
The Conclusion, by way of Prayer for them, and Exhortation to them.

(p) Written to the Hebrews from Italy by Timothy.

A N N O T A T I O N S.

† v. 23. c. 13. So Clerm. and Alex. as also Vulg. Syr. Versions, &c.
(p) This Subscription is esteem'd of No Authority, as being not found in most MSS. and in many Printed Copies; as also because what is said herein of Timothy is thought to be inconsistent with what is mention'd of the Same Person Ch. 13. v. 23. As to this Epistle being writ from (some Place in) Italy, there is Reason to believe it, on account of what is said in the Close of the Epistle it self, v. 24. of this last Chapter.

S Y N O P S I S

S Y N O P S I S.

Sets before them the Excellency of the Christian Religion above the Jewish, by proving.

The Design of this Epistle being to Preserve the Believing Jews from Apostacy or Returning to Judaism, for fear of the Unbelieving Jews, who persecuted them; in order hereunto the Apostle

Uses Exhortations proper to the Design of the Epistle, and grounded

Lays before them the Wofull State of Apostacy. Ch. VI. 48. and Ch. X. 26—31. Ch. XII. 16, 17, 20.

There is also inserted an Exhortation to Peace and Holiness, Ch. XII. 14—16. to Brotherly Love and Hospitality and Charity, Ch. XIII. 1—3. against Fornication and Adultery and Covetousness, Ch. XIII. 4—10. to Obedience of Spiritual Guides, Ib. 17. to Pray for the Apostle, Ib. 18, 19. The Conclusion, Ib. 20. to the end.

1. That Christ, by whom the Gospel was deliver'd, is of Greater Dignity than the Angels, by whom the Law was deliver'd. Chap. I. to the end.
2. That Christ, the Great Apostle of the Christian Religion, is of Greater Dignity than Moses, the Great Apostle of the Jewish Religion. Chap. III. 1—6.
3. That the Rest given to Us by Christ is Better than That given to the Israelites by Joshua. Chap. IV. 1—10.
4. That the High-Priesthood of Christ is of a more Excellent Nature than the Levitical High-Priesthood. Ch. IV. 14—Ch. VIII. 6.
5. That the Gospel is a Better Covenant than the Law, inasmuch as Perfect Remission is attainable by the Gospel, but not by the Law. Ch. VIII. 6—Ch. X. 18.
6. That the Gospel is a Better Covenant than the Law in Several Other respects, mention'd Ch. XII. 18. to the end.

On the Several Particulars, wherein the Christian Religion is prov'd to excell the Jewish, viz.

1. Exhortation grounded on the Dignity of Christ above the Angels. Ch. II. throughout.
2. Exhortation grounded on the Dignity of Christ above Moses. Ch. III. 7. to the end.
3. Exhortation grounded on the Glorious Rest promis'd to Us Christians. Ch. IV. 11—13.
4. Exhortation grounded on the Dignity of Christ's Priesthood above the Levitical Priesthood. Ch. IV. 14 to the end.
5. Exhortation grounded on the Excellency of the Gospel-Covenant above the Legal. Ch. X. 19—24.
6. On the Certainty of God's Promises. Ch. VI. 13. to the end.
7. On their having the Same Motives to Persevere in the Faith, as they had at first to Embrace it &c. Ch. X. 32—34.
8. On the Christian State being a State of Faith. Ch. X. 35—Ch. XI. 1.
9. On the Examples of the Pious of All former Generations, viz. Abel, Enoch, Noah, Abraham, &c. Ch. XI. 2. to the end.
10. On the Example of Christ himself. Ch. XII. 1—3.
11. On Texts of Scripture teaching, Afflictions to be Marks of God's Fatherly Love, &c. Ch. XII. 4—13.
12. On the Examples of their Spiritual Rulers or Guides, who had seal'd the Truth of the Gospel by Martyrdom, &c. Ch. XIII. 7—17.

E R R A T A.

Page 8. line 8. read *περιττοι*, pag. 10. l. 21. r. than what. p. 12. l. 4. r. *λαληθε*. p. 28. l. 4. r. For he spake. p. 30. l. 12. r. *δοκ* *ε* *κ* *π* *ι* *σ* *ι* *ς*. p. 33. l. 12. r. by the Spies. p. 34. l. 1. r. pertaining. *ibid.* l. 6. r. *α* *ν* *ω* *τ* *ω* *ν*. *ibid.* l. 8. r. *α* *μ* *α* *ρ* *τ* *ω* *ν*. p. 38. l. 15, 16. r. *ε* *υ* *θ* *ε* *τ* *ο* *ν* *ε* *κ* *ε* *ι* *ν* *ο* *ι* *ς*. p. 40. l. 16. r. *κ* *λ* *η* *ρ* *ο* *ν* *ο* *μ* *ε* *ν* *τ* *ω* *ν*. p. 44. l. 29, 30. r. Even Levi. p. 45. l. 15. r. sons of Levi. p. 46. l. 20. r. *ε* *ν* *τ* *ο* *ν* *ε* *κ* *ε* *ι* *ν* *ο* *ι* *ς*. p. 50. l. 13. r. *δ* *ε* *σ* *θ* *ε* *ν* *ε* *ν* *γ* *κ* *η*. p. 52. l. 3. r. that thou. p. 53. l. 38. r. shall tend. p. 55. l. 38. r. did (c) justify. p. 67. l. 21. r. has New made. p. 74. l. 15. and p. 75. l. 8. r. warn'd of God. p. 80. l. 7. r. *Σ* *ω* *μ* *ψ* *ω* *ν*.

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F I N I S.

